THE
THEOLOGICAL
WORKS

Of the REVEREND

Mr. Charles Leſlie.

VOL. II.

LONDON:
Printed by W. BOWYER, MDCCXXI.

MVSEVM
BRITAN
NICVM

The ſeveral Treatises contain'd in this Second Volume.

THE Snake in the Graſs, or Satan transform'd into an Angel of Light. Page 1

Satan Diſrob'd from his Diſguiſe of Light, or the Quakers laſt Shift to cover their monſtrous Hereſies, laid fully open. p. 173

A Defence of the Snake in the Graſs, in reply to ſeveral Anſwers put out againſt it by G. Whitehead *and* Joſeph Wyeth, *&c. in two Parts.* p. 245

A Reply to a Book, entituled, Anguis Flagellatus, *or a Switch for the Snake; being a ſecond Defence, or the third and laſt Part of the Snake in the Graſs.* p. 473

The Preſent State of Quakeriſm in England; *wherein is ſhewed that the greateſt Part of the Quakers in* England *are ſo far converted as to be convicted.* p. 639

A Diſcourſe proving the Divine Inſtitution of Water-Baptiſm. p. 667

A Diſcourſe ſhewing who they are that are now qualify'd to adminiſter Baptiſm and the Lord's Supper; wherein the Cauſe of Epiſcopacy is briefly treated. p. 715

Primitive Hereſy revived in the Faith and Practice of the People called Quakers: To which is added a Friendly Expoſtulation with W. Penn *on account of his Primitive Chriſtianity.* p. 759

Some ſeaſonable Reflexions upon the Quakers ſolemn Proteſtation againſt G. Keith's *Proceedings at* Turners-Hall, Apr. 29. 1697. p. 793

An Eſſay concerning the Divine Right of Tithes. p. 803

THE

THE

THE
SNAKE *in the* GRASS:
OR,
SATAN
Transform'd into
An Angel of Light.

AN ANGEL OF LIGHT.

Transformed into

SATAN

OR,

SNAKE IN THE GRASS:

THE

PREFACE to the SNAKE in the GRASS.

QUAKERISM is but one branch of Enthuſiaſm, tho' the moſt ſpread and infectious of any now known in this part of the World. Therefore let the frightful and ſtupendious proſpect of Quakeriſm guard others from other ſorts of Enthuſiaſm, that ſeem more plauſible, but ſpring all from the ſame ſtock, and draw after them the ſame damnable conſequences. There ſeems to be a conteſt, at preſent, 'twixt Atheiſm and Enthuſiaſm, (both which, like a Deluge, are now let looſe amongſt us) which ſhall moſt waſte and over-run Chriſtianity: The one by open enmity; the other by betraying and expoſing to the utmoſt contempt the Authority of that Divine Revelation, while they pretend to have the ſame, or as good themſelves. Theſe two, tho' ſeemingly oppoſite, do naturally run into and aſſiſt one another: For Enthuſiaſm, or a falſe pretence to Revelation, does naturally beget Atheiſm, when thoſe pretences are detected: Then ſuch having no other foundation, loſe all, and think all other Revelation to be as falſe and deceitful as what they took to be ſuch in themſelves. And the Atheiſts take this handle to ridicule the true and pretended Revelations all alike. But Enthuſiaſm is in this more dangerous than Atheiſm, that Atheiſm takes none but the unthinking and debauch'd, while Enthuſiaſm ſteals away many devout and well-meaning perſons. The Devil has not by any other means advanc'd his Kingdom more fatally among Men, than when he thus transforms himſelf into an Angel of Light, and can paſs his deluſions upon his unwary

wary followers, as the immediate dictates of the Holy Ghoſt. In order to which, he is content to let them enjoy and pleaſe themſelves with many excellent and divine Truths: He could not otherwiſe deceive: As he that would paſs ſome bad Money, mixes it with a great deal of good; and Poiſon would not be receiv'd, if it were not mingled with our Meat.

There has lately arriv'd upon our Shore a moſt exalted piece of Enthuſiaſm, which threatens great miſchief to Chriſtianity. It is blaſphemouſly entituled, The Light of the World, *tranſlated and recommended by ſome among our ſelves, who ought to have had more ſenſe and value for the Religion of Chriſt. It is ſome of the Works of a ſtrange ſort of Enthuſiaſt, Mrs.* Antonia Bourignon, *publiſhed by Mr.* Chriſtian de Cort, *a Roman Catholick, Superior of the Oratory, and Paſtor of St.* John *at* Mechlin; *and now turn'd into* Engliſh, An. 1696. *There are in it great flights of Devotion and Abſtraction from the World; but the Cloven-foot does appear.* 1. *In ſuperlative and blaſphemous Pride.* 2. *In over-turning all outward Prieſthood and Ordinances of the Goſpel.* 3. *In the height of Uncharitableneſs, and damning of all the World.* 4. *In miſrepreſenting the deſign and import of our Saviour's Doctrine.* 5. *In heretical Notions ſet up contrary to the Goſpel.* 6. *In her contempt of the Holy Scriptures.* 7. *In other wild and barbarous Notions.*

I intend not a thorough diſquiſition of all theſe and other Particulars, which are as groſs in her pretended Revelations: That would require a Treatiſe; and becauſe I hope the World will be ſoon oblig'd with an exact Confutation of them by a better hand. But for the preſent, I will give one inſtance or two upon each of the above particulars, that the Reader may not be wholly poſtpon'd; and to give him a reliſh of thoſe peſtiferous Hereſies which are cloak'd under her diſguiſe of Light.

I. 1. *As to her Pride. In the Epiſtle to the* Engliſh *Reader,* p. 28. *her bigotted Diſciple compares her, nay, prefers her to the bleſſed Virgin,* That her own Sex may admire *(ſays he)* the goodneſs of God, in chuſing a Virgin for his Mother, and a Virgin to be the Organ of his Light and Spirit in this laſt Age of the World. *Now, to be the Organ of his Light and Spirit, is more than to be the Organ or Mother of his human Body. It is told,* p. 19. *That ſhe had immediate converſe with God; that ſhe aſk'd Queſtions of him, and receiv'd Anſwers from him.* P. 17. *That all ſhe did was by immediate direction from God; and that God had hid in her the Treaſures of his divine Wiſdom.* And p. 21, 22. *That ſhe ſpoke and wrote without premeditation, and without*

without change of Sentiments, for forty Years. The perſon who ſpeaks here *(ſays the Admonition,* p. 33.) is without ſtudy, even without reading; and which is more, without meditation. *And as the Quakers have equall'd themſelves to the holy Prophets and Apoſtles, and in ſome things preferr'd themſelves before them (as you will ſee hereafter,* Sect. 5.) *and exalt themſelves far beyond all the holy Fathers of the Church (ſee* Sect. 16. N. 2.) *ſo did this* Bourignon. *Monſ.* de Cort *in his Preface,* p. 41. *ſays,* She explain'd the Scriptures ſo perfectly, that none of the holy Fathers have ever ſo done, nor any body ſince the Creation of the World. *This ſets her above* Chriſt *himſelf, and her Expoſitions of the Scripture to be better than his.* I know the Maſter-pieces *(ſays ſhe,* Part 1. *of her Book,* p. 137.) of the Works of God, and the accompliſhment of the holy Scriptures. *And yet* De Cort *ſays,* p. 41. *of his Preface, that* ſhe had never read nor learn'd them of any Body. *She ſays of her ſelf,* p. 131. God hath given me the underſtanding of all the holy Scripture without having read it. *She ſays that ſhe underſtood it better than all the ancient Fathers.* It was enough *(ſays ſhe,* p. 135.) that they underſtood what Men had need of then—Therefore God now reveals the ſecrets which he would then have to be kept hid. *(p.* 136.) Thus he thought fit to reſerve the underſtanding of the Scriptures, till the neceſſary time, which is at preſent—The Prophets have indeed declar'd all that muſt come to paſs, even to the end of the World; but neither they themſelves, nor any others underſtood their ſayings. *So that ſhe underſtood the Prophets words better than themſelves who wrote them, and tho' ſhe never read them. But great Wits have ſhort Memories; for* p. 13. *of the Epiſtle to the* Engliſh Reader, *it is told that ſhe was the Daughter of a rich Man, and was taught to read in her Childhood, and did read the Goſpels. And* p. 12. *of her Book ſhe ſays, that* we need only take the Goſpel, and there obſerve in particular the Inſtructions which *Jeſus Chriſt* and his Apoſtles have left us in writing, and put them in practice. *Yet ſhe read none of it, no not ſhe! But that is not ſo great a wonder as what is told of her,* p. 41. *of Monſ.* de Cort's *Preface,* That ſhe knew the ſecret thoughts of the hearts of others; *and* (p. 45.) how our Souls behav'd themſelves towards God, *which is the prerogative of God alone. See hereafter the ſame claim ſet up by* G. Fox, Sect. 6. *M.* de Cort, p. 43. *of his Preface, frees her (like the Quakers) from all Sin or Weakneſs; and even from original Sin,* as if *(ſays he) Adam* had never ſinn'd in her. *And* p. 46. *and* 47. ad fin. That ſhe exceeded all Knowledge. *And* p. 7. *of her Book ſhe ſays, that ſhe* had never taken any thing out of Books, and that ſhe made no uſe of them; *no, not of the holy Scriptures: But that ſhe had all by immediate Revelation.*

II. *As to the ſecond point of her over-turning all outward Prieſthood and Ordinances of the Goſpel, ſee* p. 54. *of her Book; where ſhe condemns thoſe outward devotions which are now in uſe in Chriſtendom,--- and what thoſe call'd Church-men teach, to reſort to Churches, to frequent the Sacraments,---and ſuch outward things. Her Diſciples may make the ſame excuſe for her which the Quakers do ſometimes, that they are only ſo far againſt the outward inſtitutions of Religion, as they hinder the inward and ſpiritual part. But this is only a deceit of the Devil, to make us throw off the outward inſtitutions of* Chriſt's *appointment as hurtful or uſeleſs things: Whereas to the due obſervance of them the promiſes of ſpiritual participations are annexed; and they were ordained as means and chanels whereby the ſpiritual Graces of the Spirit of God are convey'd. And if any receive hurt by them (as* Judas *by the Sop) it is from their want of preparation, and of due regard to them. And therefore, inſtead of deſpiſing, or laying them aſide, Chriſtians ſhould be exhorted to attend them more diligently, and to learn the great benefit and advantage of them, when duly receiv'd, according to* Chriſt's *inſtitution, and the heavy Judgments which follow either the abuſe or neglect of them,* 1 Cor. xi. 29, 30.

Now tho' Bourignon *agrees in this perfectly with the Quakers, to run down Prieſthood and Sacraments, yet her Tranſlator, in his Epiſtle to the* Engliſh Reader, *p.* 18. *tells how ſhe wrote againſt the Quakers upon theſe two Points, particularly,* Of the Reſpect due to Paſtors and the Sacraments. *Theſe Enthuſiaſts are all contradiction to themſelves, and oppoſite one to another. The great deſign of the Devil is, and has always been, to beat down the Prieſthood and outward Ordinances, knowing that Religion muſt needs fall with them, and Men be left fenceleſs and open, to ſteer without compaſs, guided only by the various winds of Enthuſiaſm. In this Cauſe he has arm'd the Atheiſts and Deiſts to join with the more plauſible Enthuſiaſts and Latitudinarians. Theſe all cry out upon Prieſtcraft. This is the burden of their Song: And if they, or any of them ſhould prevail, there is an end of reveal'd Religion, that is, of Chriſtianity.*

III. *The third Point is this Lady's Uncharitableneſs, and damning of all the World.* P. 21. *of her Book, ſhe being ask'd,* Whether there were not any good Men, or true Chriſtians in our days? *She anſwered poſitively,* There are no true Chriſtians upon Earth. *And* p. 37. That ſhe had not as yet found ſo much as one perſon in the World who performed theſe Works, *(i.e.* of Charity) purely for God. *And* p. 45. *She ſays,* I cannot ſee how one Soul can enter into Paradiſe after the manner they live at preſent. *And* p. 46. I have been acquainted with different Perſons, who were eſteem'd holy and virtuous; but I never obſerv'd any who follow'd

low'd truly the Doctrine of *Jesus Christ*. *And* p. 17. all the World is blinded, and no body sees where he goes, no more than they who liv'd during the *Ægyptian* darkness. *Compare this with what I have shewn of the Quakers*, Sect. 16.

IV. *The fourth Point. In misrepresenting the Design and Import of the Gospel; which was to wean our Hearts from this World, and to set our Affections on things above, to cure our over-carking and caring after riches, and to root up all covetousness out of our hearts; but that we should trust in God for our Support, and not to Mammon: That tho' we make use of Riches and the Goods of this World, yet that we should not place our treasure in them. But this Virgin so understands it, as if all use of Riches were forbidden, (she might as well say of Meat, Drink, Clothes, and Houses) and makes Riches, without any more, an infallible Sign of not being a Christian.*

Thus p. 7. *of her Book, when she ask'd,* Where was the Land of the Christians? *She concluded that that could not be a Land of Christians where she liv'd. Why? Because, says she,* I see here Coffers full of Silver, costly Furniture, and fine Houses, whereas *Jesus Christ* was poor, and born in a Stable. How can we be Christians? I cannot believe this. *And* p. 56. We see *(says she)* the Prelates attended with Servants, Coaches, and Trains---If they had Faith to believe, that God being Man, was poor and despised, they would blush for shame (as all other Christians) to make themselves thus to be honoured. Their Faith being dead, they run blindly to Damnation. *So that, according to this Doctrine, the Prelates, and all other Christians, who have Servants or Coaches, or make themselves to be honoured, do all run blindly to Damnation. This was the Bottom upon which the Quakers first set up; to run down all worldly Honour and Riches to* Thee *and* Thou; *to call no Man* Master, *or* Lord, *and not to take off their Hats, or bow to any. It is dissolving all Government and Order; the Relations of King and People; Husband and Wife; Parents and Children; Masters and Servants; and far from the import or meaning of the Gospel, which does confirm and establish all these relations, and commands to give Honour to those to whom it is due. But these Pharisaical Pretenders keep not to their own Rules. For tho' the Quakers at first left their Houses and Families to run about and preach; and cry down Riches, when they had none; yet since that time they have grip'd Mammon as hard as any of their Neighbours, and now call Riches a gift and blessing from God. And thus their Cousin* Bourignon, *tho' she made Riches a sure mark of Damnation in others, yet she had a good Estate her self, and had the Grace to keep it. She built a sort of a Nunnery with some part of it; and the Jesuits cheated her of more, which raised her spleen against them to her Dying-day. The rest she kept*

as

as long as she liv'd, and left it to a mad Disciple of hers, Monsieur Poiret. *If it be said, that sometimes she speaks in behalf of Riches, and not to part with them, that is true; for she is as full of contradictions as the Quakers. Enthusiasm is seldom or never consistent with it self, for it is seated in the Imagination.*

V. *And as she mistook the whole design and import of the Gospel, so she miserably perverted its Doctrine, and that in the most material and fundamental Points. Falling in with the vile Socinian Heresies, and even out-doing them, she absolutely denies, and disputes against any satisfaction made by the Sufferings and Death of* Christ *for the sins of Men. She says positively,* p. 139. *that* God had no need to become Man, to redeem us: *And that* He would have taken human Flesh, tho' *Adam* had never sinned. *For what end?* Why *(forsooth!)* that he might converse with us. God is not become Man *(says she)* to suffer, or to die, but to converse with us, and reign in us visibly and sensibly upon Earth. *And she endeavours to prove this* (p. 140, 141.) *by two doughty arguments,* 1. *That* if the design'd end of his Incarnation had been Suffering and Death, the Fathers of the ancient Law would not have had ground to have so much desir'd and aspir'd after that happy day, that they might see with their eyes God made Man, who should deliver them from their captivity. Could they desire their deliverance at so dear a price as the Passion and Death of *Jesus Christ?* They would have had a pure self-love in regarding only their own Deliverance, and not the Glory of God, which could not be met with in the reproaches, affronts, pains, and death of *Jesus Christ*; which are all things repugnant to his Glory, who could not be honoured by being hang'd between two Malefactors. *Here are all the cursed and truly diabolical suggestions against the Passion and Death of* Christ; *as if inconsistent with the justice and glory of God. I stay not here to confute them, as supposing them utterly abhorrent to every Christian Ear: And I would not digress into another Subject in this short Preface, which is design'd only to let the World see (those especially who are deluded by the zealous pretences of this Devil of a Saint to an extraordinary and exalted sort of devotion) what dreadful Heresies and Blasphemies are couched under her Pharisaical shew of Piety.* Far be it from thee, Lord *(says she with* Peter, *Matt.* xvi. 22.) This *(of Sufferings and Death)* shall not be unto thee. *And we may thence justly reply to her, as* Christ *to* Peter, Get thee behind me, Satan, thou art an offence unto me; for thou savoureſt not the things that be of God, but those that be of Men. Christ *said* (John xii. 23.) *speaking of his Passion,* The hour is come that the Son of Man should be glorify'd: *But, says* Bourignon, all these things are repugnant to his Glory. *It is written* (Luke xxiii. 46.) That

it

it behoved *Chriſt* to ſuffer; *and* V. 26. *That* he ought to have ſuffered theſe things; *and* Matt. xxvi. 39. *and* 54. *That* it was not poſſible the Cup of his Sufferings ſhould paſs from him; *and, that* thus it muſt be, *in order to the Redemption of Man. But* Bourignon *ſays, that* there was no need of his becoming Man to redeem us; *much leſs of his ſuffering. What account then does ſhe give of his ſuffering? She ſays, that was* only by accident; *and contrary to the deſign of his becoming Man.* He became Man *(ſays ſhe,* p. 140.) not that he might ſuffer or die, which he would needs do by accident, for the inſtruction of Men and their relief: *And p.* 142. *That* his coming in reproach, is, as it were, the accident of the ſaid deſigns, i. e. *of his Incarnation: And that but for the* ſo great extremity of Evil, *Chriſt* would not have come till the end of the World to judge and condemn Men; *not to ſave them, or ſuffer for them.* No, *ſays ſhe,* he would have come in the Glory of his Majeſty, with all his Angels; not in Contempt and Sufferings: He would have come to reign, not to undergo an infamous death. *So that God's deſigns were hereby prevented! and* Chriſt *ſuffer'd otherwiſe than he intended! merely by accident! See what horrid and ſenſeleſs Blaſphemy is here! Theſe Inſpirations came from the Devil, or otherwiſe all the Scriptures are falſe.* Chriſt *ſays,* (John xii. 27.) For this Cauſe came I unto this hour, i. e. *of his ſuffering death: And he is call'd,* the Lamb ſlain from the foundation of the World, *Rev.* xiii. 8. i. e. *decreed to be ſlain; yet* Bourignon *ſays, that it was not his intention, only it fell out by accident; and that* the deſign'd end of his Incarnation, was not ſuffering and death: *For which you have heard her firſt reaſon. The ſecond is, p.* 141. *That* ſo many holy Prophets who have foretold the coming of *Jeſus* in the Fleſh, did not ſpeak of his coming to ſuffer. *She has told us before that ſhe had never read the Scriptures, and now ſhe gives a ſubſtantial proof of it; and that the Spirit which ſhe ſaid gave her that perfect Underſtanding of all the Scripture, without reading of it, was no other than the Devil, who has hid from her all the whole OEconomy of the Redemption of Man by the death and ſufferings of* Chriſt; *which are particularly propheſy'd in the 53d Chapter of* Iſaiah, *and many other places, even by all the Prophets.* Acts iii. 18. God before had ſhewed by the mouth of all his Prophets, that *Chriſt* ſhould ſuffer: *And* Luke xxiv. 45, 46. He opened their Underſtanding, that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoved *Chriſt* to ſuffer: *And* Matt. xxvi. 54. *ſpeaking of his reſcuing himſelf from his Sufferings;* But how then *(ſays he)* ſhall the Scriptures be fulfilled, that thus it muſt be? *Let this ſuffice to ſhew the dark, ig-*

norant, and deluded Enthuſiaſm of this celebrated Maid, and to open the eyes of her much deceiv'd admirers. Compare what I have quoted from her, of her throwing off the Satisfaction of Chriſt, *and the merit of his outward Death and Sufferings, with what I have ſhewn in this Book of the Quakers, who diſpute in the like manner againſt theſe, and place the Merit and Satisfaction in the allegorical Sufferings, and Blood of* their Light within, *inwardly ſhed*, &c.

VI. *With them likewiſe ſhe joins in the deſign of leading Men from the uſe of the holy Scriptures, to truſt to the inward guidance of the ſame Spirit, (as ſhe and they ſay) which gave forth the Scriptures, and therefore which needs not the help of the Scriptures: That they leave only for young beginners, who have not yet ſufficiently experienc'd the leadings of the Spirit. She ſays, p.* 132. I have read ſometimes tranſiently the New Teſtament, having obtain'd permiſſion of a certain Biſhop; but as ſoon as I began to read, I perceiv'd in what I read all my ſentiments explain'd; ſo that if I were to write the ſentiments which I carry within me, I ſhould compoſe a Book like that of the New Teſtament—And it ſeeming to me that it would be uſeleſs to read what I did ſo ſenſibly poſſeſs, I left off to read. *And p.* 133. I know I cannot but ſpeak the truth, and alſo they who do not follow it, do reſiſt it. *This is like the Quakers equalling their own Writings to the holy Scriptures; and condemning all ſuch of Blaſphemy, as oppoſers of God, who reſiſt what they teach.*

VII. *But I will not anticipate the more thorough examination of Mrs.* Bourignon, *which I have given the Reader ground to expect; only I have, in ſome things, compar'd her and her followers with the Quakers, as Fellow-Enthuſiaſts; and the one ſtands not upon better ground that the other. Let me but name two or three things more; and I will but name them. You will ſee hereafter*, Sect. 2. *how* G. Fox *ſays, that* Chriſt is not diſtinct from his Saints; *that* Chriſt is the Elect, *&c. Agreeable is Mrs.* Bourignon's *notion of the Church, p.* 45. *Jeſus Chriſt (ſays ſhe)* and his Church are the ſame thing: As *Jeſus Chriſt* is no other but the Word of God, even ſo the Church is no other but the ſame Word. *And p.* 53. In ſhort *(ſays ſhe)* the Church is God himſelf, who cannot fail or err. *Upon this account ſhe takes the name of the Church to her ſelf and her followers, and, as ſuch, aſpires to Infallibility*, &c. *as the Quakers, upon the ſame pretence, have done; and, like them, ſhe ſets up for Prophecy too, and juſt as unluckily, to ſee them prove falſe. She tells Monſ.* de Cort, *p.* 144. You may indeed live till then, Sir, (i. e. *to* Chriſt's *coming in the Clouds, when all the World ſhall ſee him;) but ſhe adds cautiouſly*, if God pleaſe. *But ſhe is more poſitive, p.* 17. Believe me, Sir *(ſays ſhe)*

there

there is nothing more true, (i. e. *than that the Judgment was near at hand;)* we actually live in the laſt times; and the Judgment is ſo near, that before three Years I believe you will ſee the effects of it. *I will take leave of this Lady at preſent, with ſhewing the* Turks *Paradiſe ſhe expects in Heaven, p.* 168. *literal eating and drinking in the Kingdom of Heaven: And p.* 169. *this Virgin would have human propagation likewiſe there.* Yes, Sir, *(ſays ſhe to Monſ.* de Cort, *who ask'd her the queſtion)* there will be propagation eternally, it will be produc'd more leiſurely than in this World---that Kingdom being of eternal duration, will give time and leiſure to propagate ſtayedly, *&c. Her contempt of human Learning, and denying it even to* Chriſt; *Repetition of Baptiſm, and* Anti-Chriſt's *being already born of the Devil, and other wild and extravagant notions, I leave to him who will, for the undeceiving of thoſe who are deluded by her Witchcraft, take more pains in this matter; and likewiſe conſider with her, her mad Diſciple Monſ.* Poiret, *who ſpeaking of her to two Gentlemen, (of my acquaintance) ſaid to them in theſe words,* Tam certus ſum illam Virginem inſpiratam eſſe quàm Deum exiſtere; *That he was as ſure that that Virgin was inſpir'd, as that God had a Being. He writes againſt God's Fore-knowledge, and ſays, that God knows not what Sin is, tho' he forbids it. But I will not now begin with him. The Man was actually craz'd, and is ſtill ſo reputed in the Country where he lives; yet ſome here are taken with his Books, who can ſwallow any poiſon, under the diſguiſe of Religion.*

VIII. *I have ſpent this Preface upon the Enthuſiaſm of Mrs.* Bourignon, *to give warning of the danger of it, and by comparing it with the riſe and growth of the Quakers, to excite the Watchmen of our Religion not to neglect ſuch ſmall beginnings.* G. Fox *was much more inconſiderable than* Antonia Bourignon, *and got none, at the beginning, to follow him, but from among the poor, and moſt ignorant of the Herd; who have ſince ſwell'd to a rich, a numerous and a potent People, overſpreading theſe three Nations, and ſtocking whole Plantations abroad; and their Suckers have taken root both in* Holland *and* Germany.

On the other hand, ſome Men of Senſe and Learning have already been carry'd away with the deluſions. of Bourignon: De Cort *and* Poiret *have wrote in her defence abroad; and ſome at home (whom I am not willing to name) have been at the pains to tranſlate ſome of her Works into* Engliſh, *and they have already deceiv'd not a a few; therefore it is high time to look to it. The Quakers have grown by being neglected and deſpis'd. Let us remember that the Enemy ſows his Tares while the Husbandmen ſleep; and we have ſeen examples where a handbreadth of Error has ſoon darkened*

kened the whole Heaven. The Blood of Souls is precious, and will be required from the Watchmen, if they blow not the Trumpet in time.

Enthuſiaſm has been the Root of the greateſt Evils that have befallen the Church: From this aroſe the Popiſh Legends of their Saints, which have almoſt overthrown the belief of the real Miracles of Chriſt *and his Apoſtles: And from hence our ſeveral ſorts of Diſſenters took their riſe, till they were once ſettled and eſtabliſhed, and then wore off from it by degrees, becauſe it would unſettle themſelves. It is a perfect oppoſition to all Rule or Government; and there can be no order kept where it is admitted.*

I would not be miſunderſtood, as if by ſpeaking againſt Enthuſiaſm I meant to deſtroy Devotion, or even the greateſt flights and extaſies of it: No, let theſe riſe as high as they can; the higher the better! while we keep within the rule of Scripture, and are content to let all our notions be try'd and judg'd by that. But if we prefer our own imaginations, or equal them to the holy Scriptures of God, (as Fox *and* Bourignon *did) and think them as much the inſpiration of God, as what was dictated, as ſuch, to the holy Prophets and Apoſtles, this is Enthuſiaſm; the Enthuſiaſm againſt which I contend: For I have ſufficiently diſtinguiſhed and guarded (in* Sect. 22.) *the divine from the diabolical Enthuſiaſm. And tho' they appear ſometimes ſo very like one another, that even ſober and learned Men do miſtake the one for the other, and cannot diſcover* Satan *through his diſguiſe of Light; yet there are ſome Marks, which, if we look diligently, will plainly enough ſhew whence ſuch inſpirations come.*

1. *As firſt, thoſe which come from God, fill us with Humility, and diſcover to us our own Weakneſs and Unworthineſs; and withal, a great Charity for others, being more apt to have a good opinion of them, than of our ſelves, as knowing our own infirmities more than thoſe of others; as the Apoſtle ſpeaks,* (Phil. ii. 3.) in lowlineſs of mind, let each eſteem other better than themſelves. *Thus the great Apoſtle was ſo far from magnifying himſelf, notwithſtanding of his great Revelations, which were given to him, being* caught up to the third Heaven, and heard unſpeakable words; *yet would not glory, but in his* infirmities, 2 Cor. xii. 5. *and in great humility of Soul owns himſelf as the* chief of Sinners, 1 *Tim.* i. 15. *But on the other hand, thoſe inſpirations which come from the Devil fill us with ſpiritual Pride, thinking our own attainments to be beyond thoſe of other Men; and that we are nearer to God than they: We* thank God *(with the proud* Phariſee, Luke xviii. 11.) that we are not as other Men are. *Hence we deſpiſe others, and are apt to cenſure them even unto Hell; to which the Quakers and* Bourignon *have damn'd all but themſelves. (See hereafter* Sect. 16.) *And, at the ſame time, advance themſelves equal to the holy Prophets and Apoſtles,*

Apoſtles; nay, to God himſelf, (ſee Sect. 3.*) This is a ſure mark whereby to diſcover the inſpirations of the Devil, and ſo diſtinguiſh them from thoſe which come from the Holy Spirit of God. The Spirit of Pride can act Humility the worſt of any other Grace; can put on great ſhew of Devotion, and poſſeſs the Imagination with even rapturous Flights, and thence fire the Heart with a mighty Zeal, if it were to* give all their Goods to feed the poor, and their very Bodies to be burned. *But you will find no Charity there; no Humility; no kind Thoughts and favourable Allowances to others; no mean Opinion of themſelves.* Charity believeth all things *that are good, or can be well conſtru'd of another*; beareth all things *that others do with a Condeſcenſion and Love inſuperable, which overcometh Evil with Good. Theſe are Virtues too divine for the Devil to imitate: Or when he does, it is with ſo ill a Grace, ſo contrary to him, that he cannot conceal ſuch an Awkwardneſs, a Loathneſs, an unnatural Force upon himſelf, as diſcovers it ſelf to any diſcerning Eye.*

2. *Another ſure mark of his Inſpiration, is, when under the Sheeps-Cloathing of Devotion and Piety, any Hereſy is inſtill'd contrary to the truth of the Goſpel: Of which I have given ſome Inſtances in* Bourignon, *and more (but there are not more, or more groſs) in the Quakers.*

3. *A third mark I give, (and then I have done) which is that St.* Paul *inſiſts ſo much upon, to cure the great Schiſm in the Church of* Corinth, *occaſion'd by the Pride of ſome, upon whom (in that plentiful effuſion of the Spirit at the firſt beginning of the Goſpel) ſeveral miraculous Gifts had been beſtowed, as of Languages, Healing,* &c. *Upon which they grew ſo vain, as to refuſe ſubjection to their Superiors in the Church, and to ſet up for themſelves, drawing many after them into an open and flagrant Schiſm. Againſt theſe St.* Paul *argues with admirable Eloquence and force of Reaſon, in the* 12*th Chapter of his firſt Epiſtle to theſe* Corinthians, *where from a parallel of the Unity of the Body, and Harmony of the Members, he ſhews, that the higheſt ſpiritual Gifts, if they were made uſe of to cauſe a Schiſm in the Church, loſe all their virtue, and become hurtful and pernicious to thoſe who had them: And thence makes his Inference in the* 13*th Chapter, That the greateſt Gifts that could be imagin'd, tho'* to ſpeak with the tongue of Men and Angels, to underſtand all Myſteries, and all Knowledge and Faith, even to remove Mountains; *nay, ſuch a Zeal as to* give all our Goods to the poor, and our Bodies to be burned *for our Religion: That all this would ſignify nothing to us, if we keep not in the Unity of the Body, which is the Church; if we have not that concern for the Unity of the Body, (which the Apoſtle juſtly calls by the Name of Charity,* i. e. *Love to the Body) as to be content with our Station as*

Members, tho' never ſo eminent, as an Eye, or a Hand, without making a Schiſm in the Body, by withdrawing our due ſubjection to the Head, our ſpiritual Governours, who are the Principles of Unity in the Body, next and immediately under Chriſt, *the only ſupreme and univerſal Biſhop and Head of his Church; whom every Biſhop, in his own Church, does immediately repreſent. And therefore, as St.* Ignatius *oftentimes urges it, whoever does not keep outward communion with his Biſhop the viſible Head, does thereby forfeit his inward communion with* Chriſt, *the now inviſible to us, and only ſupreme Head. This Schiſm, which ſome of theſe ſpiritually-gifted Men had made from their reſpective Biſhops, and which then began to ſpread in the Church, was the occaſion of St.* Ignatius *(who was cotemporary with the Apoſtles) his inſiſting ſo largely and ſo earneſtly in his Epiſtles to the ſeveral Churches, upon the due and neceſſary Obedience of all, as well the Presbyters and Deacons, as the Laity, to their reſpective Biſhops, as to* Chriſt *himſelf, whoſe perſon they did repreſent. The ſame is inſiſted upon in the Epiſtles of St.* Clement *to the ſame* Corinthians, *upon the ſame occaſion of their Schiſm as St.* Paul *wrote to them, wherein he ſhews them at large, that all proceeded from their Pride in their own Gifts; and how little reaſon this was for them to make a Schiſm in the Church.*

And now, Reader, ſtay and admire, that, if even miraculous Gifts were not a ſufficient pretence for any to advance himſelf above his Biſhop, or withdraw from under his Government; yet, in our days, we have ſeen Men rebel againſt them, and break the Unity of the Church, upon pretence of being gifted Men, tho' Maſters of no more ſenſe than their Neighbours, only from a fiery Zeal, and volubility of Cant. Whereas, were their Gifts even what they pretend, and much greater, yet by the ſentence of St. Paul, *St.* Clement, whoſe Name is in the Book of Life, *(Phil.* iv. 3.) *St.* Ignatius, *and all the holy Fathers, this were no excuſe at all for them to withdraw their Obedience to their lawful Biſhops; much leſs to ſet up in oppoſition to them, and tear the Body of the Church by Schiſm.*

It is hereafter obſerved, that the holy Prophets ſent from God to reprove the wickedneſs of the Prieſts, as well as people of the Jews; *yet ſet not up oppoſite Altars to the Altars of thoſe wicked Prieſts, nor invaded their Office.*

So that were our Diſſenters ſuch Prophets as they call themſelves, yet this would give them no authority to ſet up oppoſite Altars to their Biſhops.

Corruptions in the Church are better amended by living in the Communion of the Church; and there, by exhorting, admoniſhing, and ſhewing good example to reclaim, than by open deſertion to ſet up oppoſite Factions, which heightens the Animoſities, embitters the Spi-

rits, renders them deaf to one anothers Advices, and oft proceeds to Blood and Slaughter; which lays waſte whole Kingdoms, and gives the Enemy the greateſt opportunity to ſow his Tares in the heat and confuſion of Schiſm and Rebellion, which we ſadly experienc'd in the late bloody Revolution of Forty One; wherein (beſides the murther of the King, the deſtruction of many noble Families, the havock and deſolation of three flouriſhing Kingdoms) there aroſe thirty or forty different and oppoſite Sects and Hereſies, more abhorrent to the Presbyterians (who begat them, and began that Rebellion) than Epiſcopacy it ſelf, againſt which they firſt took Arms. Theſe, like the ſpawn of the Viper, ate into the Bowels of their Mother; and deſtroy'd her, who gave them birth: So much did the remedy prove worſe to her than the diſeaſe. I wiſh that they, that we, that all may take warning; that, inſtead of wild Enthuſiaſm, we may come to learn the ſobriety of Religion: In which let us heighten our Zeal and divine Enthuſiaſm, to adhere ſtrictly to the reveal'd rule of Scripture: To have a flaming Charity for the good of the Body, and the Unity of the Church: That our Enthuſiaſm may tend to heal, and not to divide: To advance the Glory of God, and to humble our ſelves in our own Conceits; that we may be willing chearfully to ſubmit our ſelves to our Superiors both in Church and State; and not be ſo apt to judge others as to cenſure our ſelves. And then, tho' we had different Opinions, yet we ſhould have no Schiſm: We ſhould live together as Members of the ſame Body; that tho' one were more honourable or uſeful than another, yet there would be no Strife, no Emulation, but which ſhould exceed moſt in mutual good Offices, and Care for the whole; ſuch a Heaven we ſhould ſee, if we had no Schiſm: And we had had no Schiſm but for Enthuſiaſm: And there is no Enthuſiaſm, where there is not Pride: which being dreſs'd in the garb and guiſe of Humility, is literally the Devil transform'd into an Angel of Light; and then he is moſt a Devil, becauſe he can moſt deceive. This is the Snake in the Graſs *which I have endeavour'd to diſcover. Pray God accept my Labours, and make them uſeful to my Brethren.*

An

An Account prefixed to the Second Edition 8°.

IN the first Edition the Preface was an Eye-sore, because of its Length unproportionable to the Book. But there was a greater fault than that, for many things in the Preface did belong to the heads which were in the Book; but coming to my knowledge after the Book was printed, by my farther perusal of the Quakers Writings, I put them into the Preface which was wrote last, whereby the Proofs lie at a distance from one another, and lose much of their force; which I have mended in this second Edition, and have melted the Preface into the Book, and digested the whole into a better order than it was before.

I have likewise made several Additions, which will render this in a manner a new Work; with some notice taken obiter *of* George Whitehead's *Answer.*

I know that an excuse is thought by some more incumbent for making any Alterations or Additions in a new Edition; or, at least, for not putting all the Additions by themselves, that those who have the first Edition may supply themselves without buying the Book a new. But this not being an addition to the Building, but pulling down the whole, and rearing it in a new Form, that could not be observed. And some may have the curiosity to compare both together, and pass their Judgment upon the Skill of the Architect; for few Models please all. However, in such thorny rugged Ground as the Quaker-Writings (whose Sense it is harder to find out than to confute) it may be excus'd, if upon the second Revise I find some Weeds that I had pass'd before. And it may be thought that I have learn'd the Language a little more perfectly: For really to understand the Quaker-Cant, is learning a new Language; they take not words in the common meaning, but have a secret sense of their own, and a little time will not make a Stranger master of it. Upon the whole, I have done as well as I can: And let the Reader be as favourable as he can.

THE SNAKE in the GRASS, *&c.*

AN INTRODUCTION,

SHEWING

The DESIGN *of the following* WORK: *With a juſt Compariſon betwixt the* Quakers *and* Muggletonians.

THE Controverſy with the Quaker Diſſenters has not been purſu'd by the Church of *England* with the like zeal and pains as thoſe againſt the Presbyterians, Independents, and other Diſſenters; becauſe the Quakers were not ſo conſiderable, either for their Learning, or for their influence upon the publick Revolutions, which the others caus'd both in Church and State.

But their numbers (increas'd by being neglected) are now become formidable, chiefly for the many Souls ſeduc'd by them; they not only ſwarm over theſe three Nations, but they ſtock our Plantations abroad.

It is wholly for the love of Souls that I have enter'd into this Controverſy. And therefore, to do right to all, I have made a diſtinction between them in the very Title.

I name many of their principal Leaders, becauſe I have great charity for the generality of the ignorant ſort of them, ſome of whom I know to be very honeſt and well-meaning Men, and devout in their way, and who ſuſpect nothing of the depth of that Myſtery of Iniquity, wherein they are

blindly and implicitly led. And therefore it is chiefly for the ſake of theſe that I detect the Errors of their Leaders and Miniſters, that they may now at length, if it be the will of God, recover themſelves out of the Snares of the Devil, wherein they are taken captive by him at his will.

Secondly, I name the ſubtilty of theſe Rabbies of the Quakers: For tho' they are generally thought the moſt ignorant and contemptible Sect amongſt all our Diſſenters, and therefore are moſt neglected by us; yet, ſince I have perus'd their Books, and convers'd with ſome of them, I have much alter'd my opinion as to that.

I find them to inherit the Hypocriſy as well as Hereſy of the *Arians* and *Socinians*, who were the moſt ſubtile, and hardeſt to be detected, of any of the Chriſtian Hereticks. And the Quakers do defend themſelves with the ſame diſtinctions, and even add to their arts, as you ſhall ſee.

But they are now at a very hard lock: For many of them have really gone off from that height of Blaſphemy and Madneſs which was profeſs'd among them at their firſt ſetting up in the year 1650, and ſo continu'd till after the Reſtauration *Anno* 1660: Since which time they have been coming off by degrees; eſpecially of late, ſome of them have made nearer advances towards Chriſtianity than ever before. And among them, the ingenious Mr. *Penn* has of late refin'd ſome of their groſs Notions, and brought them into ſome form; has made them ſpeak Senſe and *Engliſh*, of both which *George Fox* (their firſt and great Apoſtle) was totally ignorant, as you will ſee in the few Quotations, which I have tranſcrib'd out of his *Great Myſtery* in his own Words. But ſo wretched is their ſtate, that tho' they have in a great meaſure reform'd from the errors of the primitive Quakers, yet they will not own this, becauſe, as they think, it would reflect upon their whole Profeſſion, as indeed it does, and argues that their doctrine was erroneous from the beginning, and their pretence falſe and impious, upon which they firſt left the Church, and run into Schiſm: Therefore they endeavour all they can to make it appear that their Doctrine was uniform from the beginning, and that there has been no alteration; and therefore they take upon them to defend all the Writings of *George Fox*, and others of the firſt Quakers, and turn and wind them, to make them (but it is impoſſible) agree with what they teach now at this day.

On the contrary, they have by theſe arts brought back their new Reformation to the old ſtandard; and while they would reconcile, they, in effect, juſtify and ſtill maintain their firſt blaſphemous pretences; only have dreſs'd and couch'd them more craftily, which is more wickedly.

Therefore to rid them out of their difficulty, I would perſuade them, openly and above-board, to renounce *George Fox* and their firſt Reformers, and all their blaſphemous and heretical Doctrine.

Which whoever refuſes to do, muſt be concluded to remain ſtill in that root of bitterneſs, and bond of Iniquity.

For this reaſon I have taken my riſe from the Writings of *George Fox*, and others of their Scribes; and ſhewn the little pretty diſtinctions, which the modern Quakers make uſe of, to cover, palliate, and reconcile thoſe Doctrines of Devils at firſt taught by them.

And I hope I have perform'd thus much, that our preſent Quakers muſt either plainly renounce *George Fox*, and other their original Rabbies; or otherwiſe, that they are not to be believ'd in that fair Face which they, at preſent, would put upon their Doctrine.

There is nothing ſo monſtrous or ſo ſenſeleſs for which excuſes may not be made, and ſome ſeemingly plauſible meaning put upon the groſſeſt Abſurdities.

No Quakers in the World do defend themſelves with greater vehemence and ſelf-aſſurance than the *Muggletonians* do.

And they go (as the Quakers do) upon the pretence of an infallible Inſpiration of the Spirit of God, or the Light within; and are as poſitive as any Quaker of them all.

And, I muſt ſay it, they give the ſame proof for their extraordinary Inſpiration as the Quakers do, that is, none at all, but their own confident averring of it.

Mr. *Penn*, in his *Winding-Sheet*, p. 6. calls *Muggleton* the *Sorcerer of our Days.*

Now I would beſeech Mr. *Penn* (who has more wit than all the reſt of his Party) to let us know what ground he had for leaving the Church of *England* more than *Muggleton?* Or than others of the ſeparate Quakers have for leaving of him and his Party?

Or why we ſhould truſt the Light within him, or *George Fox*, rather than the Light within *Lodowick Muggleton?*

Has *Lodowick* wrought no miracles to prove his Miſſion? No more have *George Fox* or *William Penn.*

Are they very ſure that they are in the right? So is he. Are they Schiſmaticks? So is he. Are they above Ordinances? Have they thrown off the Sacraments? *Muggleton* has done more: He has diſcarded Preaching and Praying too; for theſe are Ordinances. Is he againſt diſtinct perſons in the Godhead? So are they. Is he againſt all Creeds? So are they. Does he deny all Church-Authority? So do they. Yet does he require the moſt abſolute ſubmiſſion to what himſelf teaches? So do they. Does he make a Dead Letter of the holy Scriptures, and reſolve all into his own private Spirit? So do they. Does he damn all the World, and all ſince the Apoſtles? So do they. All which will be ſhewn at large in what follows. Theſe are Twin-Enthuſiaſts, both born in the year 1650, (for then it was *Muggleton* ſays he got his Inſpiration) and have proceeded ſince upon the ſame main Principle, tho' in ſome particulars they have out-ſtript one another, and perſecute one another, as if they were not Brethren: But tho', like *Sampſon*'s Foxes, they draw two ways, their Tails are join'd with Firebrands, to ſet the Church in a Flame.

It will be proper in this place, once for all to obviate a Prejudice, which ſome may take at a little Raillery I am forc'd to now and then, in anſwer to ſuch ſenſeleſs Arguments and Pretences, as deſerve no otherwiſe to be confuted: For there are ſome things ſo very ridiculous, that a ſerious Diſputation againſt them would appear no leſs ridiculous.

SECT. I.

Concerning the Quakers Notion of the Light within.

THIS Light, the Quakers ſay, is, *That Light which lighteth every Man that cometh into the World:* And therefore they ſay that every Man in the World has it. They do not call it natural Reaſon or Conſcience, but a divine Light ſent in upon the Conſcience. *It is not Conſcience*, ſays *George Fox*, in his *Great Myſtery*, p. 209. And thus far we will not quarrel with them: For we doubt not that there is an influence from above, as of the Sun upon all the Earth, ſo of the Holy Spirit of God ſhining upon the Conſciences of the moſt profligate, at ſome times, till by their repeated provocations they have baniſh'd that Holy Spirit from hearts wholly

wholly polluted: Aud yet his Goodneſs does not refuſe to viſit them many wonderful ways, calling them both by his Mercies and Judgments to repentance, while there is life or hopes left; inſomuch, that whoſoever periſhes will be ſelf-condemned, and ſee the cauſe of his damnation to lie wholly at his own door.

And this Notion of the Light within, as a ray only, or illumination from the Holy Spirit, the ingenious Mr. *Penn* has let us ſee, in ſome of his late Books, to draw us inſenſibly off the ſcent of the Quaker-notion of the Light within, which is advanc'd by their firſt Apoſtle *George Fox*, and the reſt of his Herd: And that is, to make this their Light within not only an inſpiration or illumination ſent from God, but to be it ſelf the eſſential God and *Chriſt*.

This Light, or *Chriſt*, they ſuppoſe to be oppos'd or reſiſted in the hearts of other Men, but to live truly in themſelves. And from hence (O Blaſphemy to repeat it!) they call their Souls a part of God, of his Being and Eſſence, that they are one Soul with God; and therefore that their Soul is infinite, and that in its ſelf, without beginning or ending; and that God is not diſtinct from his Saints, as you will ſee in the Pages quoted in the Margin *. But I ſhall have occaſion to explain them more at large hereafter; therefore I ſet not down the Quotations now at large. This monſtrous Notion of the Light within is the ground and foundation of all their other Errors and Blaſphemies; hence they aſſume the name of *Chriſt* to themſelves, and ſay, that it belongs to them, to every Member, as well as to *Chriſt* the Head, as well as to that Man *Jeſus:* They make themſelves equal with God, infallible, and perfectly ſinleſs, as he is. They laugh at us for confeſſing our ſelves to be Sinners, or praying to God for Mercy. *Alas poor Souls!* (ſays Mr. *Penn* † of the Church of *England) are you not at*, Have mercy upon us miſerable Sinners, there is no Health in us, *from ſeven to ſeventy?* And for this he upbraids the Church of *England*, as oppoſers of Perfection.

Upon this account they reprobate and damn all the Chriſtian World, from the days of the Apoſtles to G. *Fox*; and ſince, all but themſelves: While, at the ſame time, they commit wild Idolatry to one another, worſhipping and adoring one another, eſpecially their great *Fox*, and other of their Rabbies, becauſe of the Light, or *Chriſt*, or God, which they ſuppoſe to be in them; and upon that account they beſtow upon themſelves the Attributes and Titles of God and *Chriſt*.

All theſe things I will ſhew in their order. But firſt, let me reaſon a little with them upon this head of the Light within. For if every Man has it, (which they aſſert) then it is no peculiarity to the Quakers. And yet upon pretence of this Light in themſelves, they advance themſelves above all the reſt of Mankind, and damn all but themſelves, as will be ſhewn.

Therefore their meaning muſt be, that none but the Quakers do follow this Light: Which they do ſuppoſe, but have yet given no proof of it, more than other Enthuſiaſts; that is, their own ſaying ſo, and being very ſure of it.

However, I would ask them this Queſtion, Whether a Man may leave that Light without knowing that he does ſo?

If he may, then all the Quakers have left it for ought they know.

If he cannot, then all who leave it do it maliciouſly. For I ask again, Whether a Man can ſin while he follows this Light? If he can, then that Light may lead him wrong, and ſo is not infallible. But if he cannot ſin

---

* G. Fox's Gr. Myſtery, p. 29, 90, 91, 100, 207, 229, 273, 282.

† *In his* Truth exalted, *Reprinted at* London, 1671. p. 8. *and* 9.

while

while he follows this Light, and cannot leave the Light without knowing of it, (as in the firſt query) then there can be no ſin of ignorance; which is contrary to the Law, for there Expiations were appointed for ſins of ignorance: And it is likewiſe contrary to the Goſpel; for *Chriſt* tells of thoſe who *know not their Maſter's will. They know not what they do*, ſaid he of thoſe who crucify'd him (*Luke* xxiii. 34.) *The time ſhall come* (ſaid he to his Apoſtles, *John* xvi. 2.) *that whoſoever killeth you, ſhall think that he doth God ſervice.* And it is ſaid, 2 *Theſſ.* ii. 11. *that they ſhould believe a lye. Chriſt* has foretold (*Mat.* vi. 23.) that the Light which is in ſome Men, (that is, what they take to be Light) is Darkneſs: And if they be ſo miſtaken, *How great is that Darkneſs?*

But there can be no ſuch miſtake, as our Saviour ſuppoſes, if the Light within be infallible; and that every Man has it, and that no Man can leave it, without knowing of it.

Yet St. *Peter* ſays to the *Jews* who crucify'd *Chriſt*, *I wot that through ignorance ye did it*, Acts iii. 17. And St. *Paul* ſays 1 *Cor.* ii. 8. that *had they known it, they would not have crucify'd the Lord of Glory.*

There is no doubt but the *Jews*, who crucify'd *Chriſt*, and St. *Paul* too while he was a perſecutor, did think that they follow'd their Light within: Therefore a Man may think himſelf in the right, and be miſtaken, which will deſtroy all the Quakers certainty. Yes, a Man may think ſo, and think very ſtrongly; and yet all this may be no more than a ſtrong deluſion.

It would make one merry (were there not too much of Tragedy in this miſerable and deſtructive Error) to ſee what pains *G. Fox* takes to ſtruggle from under this objection,

He repeats the Profeſſor's objection againſt him in theſe words. *The Apoſtle* (Paul) *thought to do many things againſt the Church, and thought he ought to do ſo, and the Light within did not inform his Conſcience* *.

To which *George* replies in theſe words, *Did not* Chriſt *ſay that it was hard for him to kick againſt that that prick'd him, and was not that within him that prick'd him?*

Here is manifeſt perverting of Scripture; for *Chriſt* did not ſay *that it was hard to kick againſt that that prick'd him*, or that any thing *prick'd him.* The words which *Chriſt* ſpoke were theſe, *It is hard for thee to kick againſt the pricks*, Acts ix. 5. that is, againſt the power of *Chriſt*; which would be too hard for him if he ſtrove againſt it; as a Man that kicks againſt pricks or goads of Iron only hurts himſelf. But *G. F.* perverts the Text to make it bear this ſenſe, that the pricks here mention'd were nothing elſe but the pricks of St. *Paul*'s own Conſcience, or the Light within his Conſcience, as the Quakers love to ſpeak. But whether there was any thing of this in the the caſe of St. *Paul*, himſelf can beſt tell, who ſaid, *Acts* xxvi. 9. *I verily thought with my ſelf, that I ought to do many things contrary to the name of* Jeſus *of* Nazareth. And Chap. xxii. 3, 4. that he was not only fully perſuaded, but zealous in the perſecution of the Chriſtians, *exceeding mad againſt them*, Chap. xxvi. 11. Had he then any pricks of Conſcience, or of his Light within againſt the lawfulneſs of that wherein he was fully perſuaded, and zealous? Or could he think verily that he ought to do ſuch a thing, if he had had but any the leaſt doubt or ſurmize againſt the lawfulneſs of it? It will be very hard, when all this is conſider'd, to make ſenſe of the Quaker-notion of the Light within; againſt which this inſtance of St. *Paul* (among many others) ſtands as an irrefragable proof.

* Great Myſtery, p. 224.

Beſides that they are in great confuſion and contradictions among themſelves, concerning their notion of the Light within, denying and affirming backwards and forwards, as you may ſee in Mr. *Tho. Criſp* his *Juſt and lawful Tryal of the* Foxonian *Quakers*, &c. printed 1697. from *p.* 111. to 115.

And now I will go on to make good the Particulars of the above Charge.

SECT. II.

Of the Quakers making their Soul of the ſame Perſon and Subſtance with God.

THou *ſay'ſt* (ſays *G. Fox* to his opponent, *Great Myſt.* p. 247.) Chriſt *doth not dwell in them perſonally. Doth not* Chriſt *dwell in his Saints, as he is in the perſon of the Father, the Subſtance?* Hence he makes the Soul without beginning or ending, and infinite in itſelf. His opponent had granted him in theſe words, p. 90. *there is a kind of infiniteneſs in the Soul; but it cannot be infiniteneſs in itſelf.*

Againſt this *G. Fox* diſputes, and no kind of infiniteneſs will ſerve his turn, but *infiniteneſs in himſelf*, which is the infiniteneſs of God alone; for he only has infinity *in himſelf*, as not being given by any other. *Is not the Soul* (ſays *G. F.*) *without beginning? Hath this a beginning or ending? And is it not infinite in itſelf, and more than all the world?*

Again, ſays he, p. 29. *Now conſider what a condition theſe call'd Miniſters are in: They ſay that which is a ſpiritual ſubſtance, is not infinite in itſelf, but a Creature.* Here he will not let the Soul be a Creature. His proof is in the next words, *That which came out from the Creator, and is in the hand of the Creator, which brings it up, and to the Creator again, that is infinite in itſelf.* I do not meddle with his Philoſophy, (which is wretched) I only ſhew you his opinion, that the Soul is not a Creature, but Infinite, and that *in itſelf:* Which is making of it God in the ſtricteſt terms. Will you have any more of it? He makes the Soul to become one Soul with God. *Chriſt* (ſays he, p. 91,) *brings the Soul up into God, from whence it came, whereby they come to be one Soul.* And p. 229. *who are come up into the Biſhop* Chriſt, *they are one Soul.*

It is horrid blaſphemy, (ſaid *Alexander Roſs*) *to ſay, The Soul is a part of God. It is not horrid blaſphemy* (reply'd *G. Fox*, p. 273.) *to ſay the Soul is a part of God, for it came out of him, and that which came out of him, is of him. Fox* does not ſay that the Soul came from God, that is, that God created it; but that it came of God, as a part of God, of his Subſtance, Perſon, and Eſſence. And p. 100. *Is not this of God's Being?* ſays he. And he diſputes againſt this poſition, *That there is not an eſſential in-dwelling of the divine nature in God's People*; and, *That God dwells not in the Saints by a perſonal union*; *or that* Chriſt's *Perſon is not in Man. Which is as much as to ſay* (replies *G. Fox*, p. 248.) *as if we were not of his Fleſh and Bones, and had not his Subſtance.*

Here the Light within is not only an illumination or inſpiration from *Chriſt*, but the very Perſon of *Chriſt*, his Subſtance, his Fleſh and Bones. And he ſays, p. 207. that Chriſt *is not diſtinct from his Saints*; that Chriſt *is the Elect*, p. 88. that the *Light within is* Chriſt, p. 310. that

that *they who are of the faith, are the fleſh of* Chriſt, *the fleſh of him who ſuffered.* But this will come under a following head, therefore, for the preſent, we diſmiſs it. Only I will tell you, before I go, Mr. *Penn*'s excuſe for *G. Fox* in all theſe particulars. * He lays it upon *George*'s extreme ignorance: That when he ſaid the Soul was equal with God, by equality he meant only unity: And that when he call'd the Soul infinite, he did not mean infinite, but *ſomething that is not finite*, or which comes to an end: And that when he ſaid the Soul was without beginning, and a part of God, he did not mean the Soul, but the *Breath of God*, &c. He ſays that *George* obſerv'd no *nicety of expreſſion*, and finds great fault with thoſe who *make ill uſe of his plain and vulgar phraſes.*

An indifferent Man would rather have ſaid, *Ne ſutor ultra crepidam*— That this *Fox* ſhould rather have kept to his original Trade, than to ſet up for interpreting the Scripture before he had learn'd to ſpeak ſenſe, or write *Engliſh.*

A defect in which is a ſtrange excuſe for Infallibility.

But it is juſt with God thus to detect ſuch wicked and blaſphemous pretences, to all who are not reſolv'd to ſhut their eyes.

For will any one believe that that Spirit which could dictate an infallible knowledge of the Scriptures, and of all perſons and things, (as *G. F. &c.* pretended) could not have enabled theſe Men to ſpeak common ſenſe, or to underſtand plain *Engliſh* words!

But there is worſe than this. For when thoſe whom *G. F.* oppos'd ſpoke properly, and according to the true ſenſe of words, *G. F.* miſtaking them, (as Mr. *Penn* would have it) boldly and impudently accus'd them of error and blaſphemy for ſpeaking the truth.

Now if *G. F.* neither underſtood the words he ſpoke himſelf, nor what others ſpoke; what ſort of infallibility was here! Will infallibility charge others with error, who ſpeak truth, and expreſs it properly, becauſe infallibility wants ſenſe to underſtand the true ſenſe of words!

But the truth is, all this was a bewildring of *G. F.*'s poor underſtanding, and not to be charg'd only (as Mr. *Penn*'s over-charity does) upon his plain and vulgar phraſes. For in both the inſtances of the Soul's infinity and equality with God, the diſtinctions were plainly given to *G. F.* what ſort of infinity and equality was allow'd to the Soul, and he expreſſly diſputes againſt ſuch diſtinctions, and rejects any limited ſenſe of the Soul's infinity and equality with God; but will have it *infinite in itſelf*, and no leſs kind of infiniteneſs, which was allow'd him: And as to equality with God, (which comes after to be conſider'd) you will ſee plainly that he would not accept of being equal to God in quality, (which was unreaſonably granted by his opponent) but excepting againſt that limitation, he aſſerts himſelf to be equal to God not only in quality, but in equality, in *equality itſelf*, as his diſciple *Howgil* enforces it.

And this muſt proceed (paſt help of Mr. *Penn*, and all the world) either from a moſt impious blaſphemy, or ſuch an immoderate degree of dullneſs, and lack of underſtanding, as could hardly befal any thing in human ſhape, much leſs any one who pretended to divine inſpiration, and proudly to decry and damn all the world ſince the Apoſtles.

* *The* Invalidity of *John Faldo*'s Vindication, *&c.* 1673. p. 353.

SECT.

SECT. III.

Of the Quakers aſpiring to an Equality with God.

THIS in effect is proved already: But more expreſſly, and in very terms.

1. *G. Fox*'s adverſary *(Gr. Myſt.* p. 282.) yields to him, tho' very unreaſonably, that we may be perfect as God in quality, but not in equality. Againſt this *G. Fox* diſputes, and endeavours to prove that they (the Quakers) are perfect as God, not only in quality, but in equality; for *Chriſt* (ſays he) *makes no diſtinction in his words, but ſaith,* Be ye perfect even as your heavenly Father is—And, *as he is, ſo are we, and that which is perfect as he is perfect, is in equality with the ſame.* And in his *Saul*'s *Errand,* p. 8. he ſaith, *He that hath the ſame Spirit that raiſed up* Jeſus *from the dead, is equal with God.*

He accuſes *Chriſtopher Wade,* becauſe he deny'd equality with the Father, and ſays *, *All that have the Son and the Holy Ghoſt, have that which is equal in power and glory with the Father*; and this is all the Quakers ſay they have.

The renowned *Francis Howgil* is yet more expreſs in his blaſphemy, if more can be. †*The firſt thing thy dark mind ſtumbles at,* (ſays he to his opponent *Edward Dodd) is, that ſome have ſaid, that they that have the Spirit of God, are equal with God. He that hath the Spirit of God, is in that which is equal—And he that is joined to the Lord, is one Spirit, there is unity, and the unity ſtands in equality itſelf.* Thus he; and leſt you ſhould think too little of the word *equality,* he gives it you with an emphaſis, *equality itſelf.* But he ſeems to come into a calmer mood a few lines after, and ſays, *there is equality in nature, tho' not in ſtature.* But inſtead of bringing him off, this ſets him deeper in the mire. For, firſt, it is nonſenſe; for whatever is equal to God in nature, muſt be ſo likewiſe in ſtature, ſince his nature is infinite. And, for that reaſon, ſecondly, making us equal to God in nature, is the higheſt equality, it is indeed *equality itſelf:* Which expreſſion *Howgil* repeats twice in the diſtance of three lines, that he might be ſure of it.

For more quotations of this ſort, I refer the Reader to a Book of *Rob. Gordon*'s, entituled, *Chriſtianity vindicated,* &c. printed in *London A. D.* 1671. where p. 33. you have the following ſayings of the Quakers, *viz.*

The light, the ſeed within, is Chriſt; *then I am he that ſpeaketh*; *then* Hoſanna. *The Son is equal with the Father*; *I witneſs the Son in me, ſo I witneſs equality with the Father. The Light in me, is* Chriſt, Chriſt *is the Word by which the world was made*; *then it was ſaid of* Chriſt, *that he was in the world, and the world was made by him, and the world knew him not*; *ſo it may be ſaid of the Prophet* G. F. as is ſaid by *S. E.* in his paper entituled, *The Quakers challenge,* p. 6. Chriſt *is the way, the truth, and the life*; Chriſt *is in me, and muſt not he ſay where he is, I am the way, the truth, and the life? He that hath the ſame Spirit that raiſed up* Jeſus *from the dead, is equal with God:* Jeſus Chriſt *the myſtery paſſed before, the ſame Spirit takes upon it the*

---

* Great Myſtery, p. 248.

† *His Works in Folio, reprinted* 1676. *entituled,* The dawnings of the Goſpel-day, p. 232.

ſame

ſame ſeed, where it is manifeſted; as it is mentioned in *G. Fox*'s Book, entitled, Saul's *Errand to* Damaſcus, p. 7, 8.

2. Having thus ſhewn the quotations of the Quakers, out of their printed Books;

I will now farther prove my charge, even in legal form, againſt them by evidence upon oath, which you will find in a Book printed 1653. entituled, *A brief relation of the irreligion of the Northern Quakers*, &c. There p. 2. and 3. you have the account how *George Fox* did *avow himſelf over and over to be equal with God. Being ask'd by Dr.* Marſhal, *in the preſence of Mr.* Sawro, *Colonel* Tell *and Colonel* Weſt, *Juſtices of the Peace in the County of* Lancaſhire, *at a private Seſſions in the Town of* Lancaſter, *whether or no he was equal with God, as he had before that time been heard to affirm; his anſwer was this*, I am equal with God.

This blaſphemy hath been atteſted upon oath by the aforeſaid Dr. Marſhal, *and Mr.* Altam *School-maſter of* Lancaſter, *before the Juſtices at the laſt Seſſion held at* Appleby *the* 8th *of* January 1652. *and before Judge* Puleſton *at the laſt Aſſizes held at* Lancaſter *the* 18th *of* March 1652.

Thus that account, which was printed ſoon after the ſaid Aſſizes. At the ſame Aſſizes, it was proved againſt this *Fox*, that he had avowed himſelf to be the *Chriſt, the Way, the Truth, and the Life*, (witneſſed by *George Bicket* and *Iſaac Bourn*;) that he was *the Judge of the world*, (witneſſes *George Bicket*, *Adam Sands*, *Nathanael Atkinſon*;) yea *the eternal Judge of the world*, (*George Bicket* witneſs:) And Mr. *Sawro*, a Juſtice of Peace, told the Judge in the open Court, that he could produce many more who could witneſs that *G. Fox* had affirm'd himſelf to be the *Chriſt*, &c. but the witneſſes produc'd were thought ſufficient at that time. In the above account, p. 3. it is likewiſe witneſſed that *James Naylor* affirm'd, *that he was as holy, juſt and good, as God himſelf*; and that James Milner *in the County of* Lancaſhire *profeſs'd himſelf to be God and* Chriſt: Witneſſes, *Thomas Shaw, Gerard Shaw, George Inman.*

Theſe monſtrous blaſphemies occaſioned a Petition from the Gentlemen of that County to the then Council of State; which being ſhort, I give you *verbatim* as follows.

To the Right Honourable the Council of State; The humble Petition of ſeveral Gentlemen, Juſtices of Peace, Miniſters of the Goſpel, and People, within the County of Lancaſter, *whoſe names are ſubſcribed,*

Sheweth,

That George Fox, *and* James Naylor *are perſons diſaffected to Religion, and the wholſome Laws of this Nation; and that ſince their coming into this Country have broach'd opinions tending to the deſtruction of the relation of Subjects to their Magiſtrates, Wives to their Husbands, Children to their Parents, Servants to their Maſters, Congregations to their Miniſters, and of a People to their God; and have drawn much People after them; many whereof (Men, Women, and little Children) at their Meetings are ſtrangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar and ſwell in their bellies; and that ſome of them affirm themſelves to be* equal with God, *contrary to the late Act, as hath been atteſted at a late Quarter-Seſſions holden at* Lancaſter *in* October *laſt paſt, and ſince that time acknowledged before many witneſſes; beſides many dangerous opinions, and damnable hereſies, as appears by a Schedule hereunto annexed, with the names of the witneſſes ſubſcribed.*

May it therefore pleaſe your Honours, upon the conſideration of the premiſes, to provide (as your wiſdoms ſhall think fit) that ſome ſpeedy courſe may be taken for the ſpeedy ſuppreſſing of theſe evils. And your Petitioner, &c.

The Schedule annexed was as follows:

1. George Fox *profeſs'd and avow'd, that he was equal with* God.
2. *He profeſſed himſelf to be the eternal Judge of the world.*
3. *He ſaid that he was the Judge of the world.*
4. *He ſaid whoever took a place in Scripture, and made a Sermon of it, and from it, was a Conjurer, and his preaching was Conjuration.*
5. *He ſaid that the Scripture was carnal.*

James Naylor, *a follower of the ſaid* Fox, *profeſſeth himſelf to be* God *and* Chriſt, *and gives out Propheſies*;

1. *That the day of Judgment ſhall be the* 15th *day of* November.
2. *That there ſhall never Judge ſit at* Lancaſter *again.*
3. *That he muſt e'er long ſhake the foundations of the great Synagogue, meaning the Parliament.*

Leonard Fell *profeſſeth that* Chriſt *never had any Body but his Church.*
Richard Huberthorn *wrote that* Chriſt *coming in the Fleſh, was but a Figure.*

This was the Schedule: And *G. Fox* wrote an anſwer to this Petition, and to every particular in the Schedule, which he entituled, Saul's *Errand to* Damaſcus, *&c.* printed 1653. wherein he inſerts the ſaid Petition and Schedule, out of which I have tranſcrib'd them.

And I have done it, firſt to give the readers who are ſtrangers to the proceedings of the Quakers a clearer view of them;

Secondly, to invite all that are curious to read that anſwer of *Fox*'s *Saul*'s *Errand*, &c. becauſe there is none can imagine but that *Fox* having produc'd ſo particular a charge of groſs and abominable Blaſphemies againſt himſelf and partners, did it on purpoſe, that he might the more exactly, and in terms moſt expreſs and plain, renounce and diſown them.

And every reader will judge it reaſonable to conclude *Fox* and the *Foxonians* abſolutely guilty of every part of this charge, which they refuſe, in this their Vindication, thus plainly and expreſſly to diſclaim; or where they dodge, and ſhift, and will not give a direct and categorical anſwer: Becauſe no innocent perſon would deſire to wave his denial of ſo foul an imputation laid upon him; but, on the contrary, would with the greateſt earneſtneſs preſs to be heard; and would purge himſelf, in the plaineſt and fulleſt terms he could deviſe; and would believe that every one would think him guilty, would give every one leave to believe him guilty, if he gave any dubious or foreign anſwers. For who will not think him guilty, who cannot be brought to plead not guilty?

But ſuch is the caſe of *Fox* in his *Saul*'s *Errand*, above-mention'd: He does not plainly deny the particulars charg'd upon him, or his followers, in the Petition and Schedule which he inſerts; nay, he downright owns, and juſtifies the greateſt part of them: As their preter-natural Convulſions and Quakings, Foamings, and ſwellings of their Bellies, which ſeiz'd them at their Meetings, even little Children, who could not counterfeit, and therefore was, no doubt, plain poſſeſſion; but whether of a divine or diabolical Spirit, will be hereafter conſider'd. The matter of fact *Fox* owns, p. 5. and vindicates it by the extaſies recorded of the holy Prophets of old.

But

But none of theſe ever ſeiz'd little Children. But the *Lapland* Poſſeſſions have, in thoſe who are given up to the power of the Devil, of which there are frequent examples in our own Countries, beſides theſe of the Quakers.

Fox likewiſe owns the Indictment laid in the Schedule againſt *James Milner*, and juſtifies him, tho' he cannot deny the fact. *As for* James Milner, (ſays he, p. 9.) *tho' his mind did run out from his condition, and from minding that Light of God which is in him, whereby the world takes occaſion to ſpeak againſt the truth, and many Friends ſtumble at it; yet there is a pure Seed in him.*

This pure Seed is what the Quakers mean by the Light within, and which they make to be God and *Chriſt*; and therefore take the name of God and *Chriſt* to themſelves, becauſe of God's thus ſuppoſed dwelling in them.

But by this Rule every Man muſt be God, and equal to God, as well as a Quaker, becauſe the Quakers ſay, that *this Light is in every Man that cometh into the world.*

But every Man does not follow this Light: No more did *James Milner*, or *James Naylor* before-mentioned. And how ſhall we then know that *George Fox* did, or any other Quaker?

What is now become of their pretence to a ſinleſs condition, and to perfection, equal even to the perfection of God himſelf?

Milner pretended to it; they all pretend to it; and they have it all alike.

SECT. IV.

The Quakers pretence to a ſinleſs Perfection.

AFter having ſhew'd the Quakers claim to an equality with God, to be part of him, of one Soul, Being, Eſſence, and Perſon with him, it may ſeem a going backward, and proving leſs, to ſay that they pretend to a ſinleſs perfection: For the bleſſed Angels are free from ſin, yet infinitely ſhort of being equal to God. But becauſe our modern Quakers are abated ſomewhat from the loud Blaſphemies to which they at firſt pretended; and now (modeſt Men!) are content to ſit down equal only to Angels and Apoſtles, to be free from Sin, perfect, and infallible as they; I will therefore let the reader ſee their original pretences to this ſort of perfection.

I have before quoted Mr. *Penn* upbraiding the Church of *England* as *oppoſers of Perfection*, and ridiculing us for confeſſing our ſelves Sinners, and imploring God's mercy. Now hear *G. F.* in his *Gr. Myſt.* p. 101. *It is the doctrine of Devils that preacheth that men ſhall have ſin and be in a warfare ſo long as they be on Earth; they that pretend coming to God and* Chriſt *out of Perfection, they be in the error.* P. 111. *All who come to* Chriſt, *they come to Perfection.* P. 231. *They attain to Perfection in the Life of God.* P. 271. *For who are ſanctified, have perfect Unity, perfect Knowledge, perfect Holineſs.* P. 281. *The Life of the Saints, is* Chriſt, *not ſinful at all.*

William Shewen (a great Quaker Preacher) in his Treatiſe *Concerning Thoughts and Imaginations*, printed 1685. p. 25. repreſents a Quaker, as meeker than *Moſes*, ſtronger than *Sampſon*, wiſer than *Solomon*, and more patient than *Job*; nay farther, *harmleſs and innocent as* Chriſt *was.* And their great Scribe *Thomas Ellwood*, in his *Anſwer to* George Keith's *Narrative*,

rative, A. D. 1696. p. 202. takes upon him to juſtify *George Whitehead* for denying, *that there is continual need of Repentance*, upon this ground, that the Quakers are free from all Sin, and therefore have not *continual need of Repentance.* And *Edw. Burroughs* (the mighty Pillar of the Quakers, next to the old *Fox*) determines poſitively, p. 32. of his Works, printed 1672. *that God doth not accept of any, where there is any failing, or who doth not fulfil the Law, and doth not anſwer every demand of Juſtice.*

I could heap up many more quotations to the ſame purpoſe; but theſe will ſuffice till anſwered; and I would not cloy the Reader: Therefore I go on to the next head, to ſhew that the Quakers do not only pretend to a ſinleſs innocency, but to the ſame degree of inſpiration, and immediate revelation, as was given to the holy Prophets and Apoſtles.

SECT. V.

Concerning the Quakers pretence to immediate Revelation, equal to what was given to the penmen of the holy Scriptures.

BEfore I produce any quotations upon this head, let us fix the meaning of immediate Revelation in this place, becauſe they uſe great fallacy about it; ſometimes (when ſore diſtreſſed for proofs of ſuch Revelation) they pretend to mean no more by it than the ordinary influences of the Holy Spirit, which all good men do experiment, in their ſeveral degrees: And theſe, in ſome ſenſe, may be call'd Revelations, and immediate too, as coming immediately, that is directly, from the Holy Spirit into our hearts, as the Sun, by its rays, ſhines upon the Earth.

But the holy Prophets and Apoſtles had Revelations of a much higher degree than this, *viz.* to foretell things to come, to work Miracles, to go with particular meſſages from God, as *Moſes* was ſent to *Pharaoh*, *Abraham* commanded to ſacrifice *Iſaac*, and the like immediate Commands; which came not to them by reading, or meditation, or any human means, but immediately from God.

And to this *George Fox* pretended, even to outward Viſions and Revelations, (as in his blaſphemous Journal;) particularly, upon a high Mountain in *Yorkſhire*, where he tells of his receiving his Commiſſion to preach; and by an outward Viſion then ſhewn to him, directed to go particularly to the North, with the vaſt multitudes to be converted by him then viſibly appearing before his eyes. And this Mr. *Penn* ſets out in great pomp, p. 29. of his Preface to *Fox*'s Journal, which I ſhall have occaſion to mention more fully hereafter: As likewiſe p. 83. of the Journal, where *Fox* does plainly diſtinguiſh betwixt the ordinary experiences of the inward Operations of the Spirit of God upon our hearts, and the being ſent immediately from God with ſuch a meſſage as the Prophets and Apoſtles had, and which he avers that he had. *One of them (i. e.* of the Profeſſors, as they call their opponents, ſays he) *told me he could ſpeak his experiences as well as I; but I told him, experience was one thing; but to go with a meſſage, and to have a word from the Lord, as the Prophets and Apoſtles had and did, and as I had done to them, this was another thing: And therefore I put it to them again, Could any of them ſay he had ever had a command or word from the Lord immediately at any time?* Theſe are his words; and ſhew plainly what he meant by immediate Revelation;

velation; and how it diſtinguiſh'd him from the Profeſſors, who could boaſt only of their inward Experiences, but had no outward Revelations as he had. And he vouches this by a company of vile and ſenſeleſs Miracles, to which he pretends in his *Journal*, that he might in nothing come behind the holy Prophets and Apoſtles, to whom he compar'd and equal'd himſelf.

And now having gain'd what he meant by Revelation, and immediate Revelation, I will ſhew you that he attributes it not only to his own worthineſs, but to the Quakers in general. *They are* (ſays he, in his *Great Myſtery*, p. 242.) *in the ſame Power, Underſtanding, Knowledge, and immediate Revelation from Heaven that the Apoſtles were in.*

Are not ye (ſays he to the Profeſſors, p. 241.) *in the preſumption, and uſurp'd authority to preach, or to teach, that have not the immediate Revelation, as the Apoſtles had?* P. 213. *Thou canſt not know the Scriptures, but by the ſame degree of the Spirit the Prophets and Apoſtles had.*

They (the Quakers) p. 97. *witneſs immediate Revelation; they are come to that the Apoſtles was in; the Spirit of* Chriſt, *the Spirit of God, they witneſs immediate Revelation.* P. 153. *But the reſt of the world have never heard the voice of God, nor the voice of* Chriſt, *and have not the ſame infallible Spirit as the Apoſtles had, and no immediate Revelation nor Inſpiration as they had.* P. 321. *Revelation is now witneſſed in our days, as it was in the Apoſtles; but not amongſt you, who have inwardly ravened from the Spirit of God, which have apoſtatized from the Apoſtles—And ſo you be in the diabolical deviliſh, that expects not that now, which was in the days of the Apoſtles.* * *If ever you own the Prophets,* Chriſt, *and the Apoſtles, you will own our Writings, which are given out by the ſame Spirit and Power.*

You may as well condemn the Scriptures to the fire, as our queries. Our giving forth Papers, and printed Books, it is from the immediate eternal Spirit of God.

You are now anſwered from the mouth of the Lord.

Of their ſtyling their own Writings, *The Word of the Lord*, and denying it to the holy Scriptures, you will ſee farther Sect. 7. *Concerning the authority of the holy Scriptures.*

SECT. VI.

Concerning the Quakers Infallibility.

THIS Section may ſeem needleſs, as being included in the former: For who pretend to an equality with God, to the ſame immediate Revelation which *Chriſt*, the Prophets, and Apoſtles had, muſt needs be infallible. But I conceive it will be worth the Reader's while to ſee how they branch it, and deſcend to particular marks and inſtances of their Infallibility: This Section therefore is like opening the Juggler's box; and you may expect to ſee rarities.

1. This their Infallibility was palm'd upon them by the Church of *Rome*; of which they were ſo greedy, that they ſwallow'd it down by wholeſale, and wou'd have none of thoſe cautions, with which the Church of *Rome* uſed to

* G. F.'s Anſwer to the *Weſtmorland* Petition, p. 30. Truth's Defence G. F. *and* R. H. p. 2, 89, 204.

defend themſelves; or elſe forgot them in their haſte, and in their honey-moon, when they were new-fangled. Thus, while the Church of *Rome* plac'd their Infallibility only in their Church, or at moſt in the Pope alone, as the head of it; the Quakers ſet up for it, *all, and every one of them.* There was an Infallibility for you! The Church of *Rome* had cunning hiding places; and if you attack'd the Infallibility of their Church, they would not tell you what they meant by their Church, nor where to find their Infallibility. Some would make you believe that it was in the Pope, as head of the Church, and only ſucceſſor of *Peter*, to whom the promiſes, *Super hanc Petram*, and *Tu es Petrus*, were made. But then ſome diſtinguiſh'd, and ſaid, not in the Pope alone, nor always, but only when he was in *Cathedra*; and ſome ſaid that was with his *Conclave*; others ſaid no, but only with a General Council. Again ſome plac'd the Infallibility in the Council above the Pope; others in the Pope above the Council; others in neither of them aſunder, but only in both together. And laſtly, ſome will have it none of all theſe ways, but ſay it is only to be look'd for in the diffuſive Body of the Church. And then as to the Infallibility itſelf, ſome tell us it relates to Manners as well as Faith, and to Practice as well as Theory: Others will by no means admit of that; but confine it wholly to matters of Faith: And then it will be a long diſpute what ſhall be adjudg'd a matter of Faith, and what not, but only as relating to Faith.

Theſe are long and intricate mazes; and it requires no little skill to be able to follow them through all theſe various ſubterfuges.

But the ſimplicity of our Quakers has depriv'd them of every one of theſe helps: For as they place Infallibility in every ſingle Quaker; ſo they confine it not to matters of Faith, but extend it to all perſons and things; to know all Mens hearts, and all things in the world, by their inward Light, without being told by any.

I am ſure, by this time, the Reader is impatient to come to the proof, to ſee if it be poſſible for Men to be poſſeſs'd with ſuch an incredible degree of Enthuſiaſm: And I am willing to begin, that I may no longer lie under the ſuſpicion of impoſing unjuſtly, or, at leaſt, of aggravating any thing againſt them.

2. *George Fox* in his *Great Myſtery*, p. 33. anſwering this objection, which he there repeats thus: *They ſay that is another error of the Quakers, that ſay, He who is not infallible in his Judgment, when he gives counſel and advice, is no Miniſter of* Chriſt. And this *Fox* does not deny, but juſtifies it in theſe words: *Now he that is not infallible in his counſel, and judgment, and advice, is not he in error? And are they Miniſters of* Chriſt *that are fallible?* And again he ſays, p. 89. that *they can diſcern who are Saints, who are Devils, and who Apoſtates, without ſpeaking ever a word.* Ibid. p. 5. *That they have the Word of God,* Chriſt *which is eternal and infallible, in their heart, to judge perſons and things.*

Thou (ſays he to his opponent, p. 96.) *not being infallible, thou art not in the Spirit, and ſo art not a Miniſter, and art not able to judge of Powers that is not infallible, nor Magiſtrates, nor Kingdoms, nor Churches.*

Now which of the Quakers is it who have this Spirit to judge thus infallibly of Perſons and Things, of Powers, Magiſtrates, Kingdoms, and Churches? And to diſcern Mens hearts, who are Saints, and who Apoſtates, and that without being told by any, as *G. F.* expreſſes it, *without ſpeaking ever a word?*

This

This is told us in p. 7. of *Edward Burroughs*'s *Epiſtle to the Reader* of *G. F.*'s *Gr. Myſtery*, (which is alſo printed before *Edw. Burroughs*'s Works) where he ſays this infallible Spirit was given, *To us* (ſays he) *every one of us in particular—And this Light gave us to diſcern between Truth and Error, between every falſe and right way, and it perfectly diſcover'd to us the true ſtate of all things.*

And p. 862. of his Works, he ſays, that *every true member of the true Church —hath Certainty and Infallibility of Judgment and diſcerning who are out of the Truth, and in the way of Error, and are Hereticks.* And p. 861. that *none can judge of Hereſy but thoſe who are infallible in their judgments*, who have *infallible knowledge and diſcerning, and Infallibility of judgment.* This is oft repeated in that page, which concludes with damning all our Laws both in Church and State, that dare cenſure any Hereſy; and the Law-makers too, becauſe (forſooth) none of them pretend to be infallible. Theſe are his words; *So both the Law-makers, and the Judges of the Law, muſt be infallible in knowledge and judgment, in this caſe of Hereſy; otherwiſe the Law made for that purpoſe, and the judgment given by that Law, are both falſe and unjuſt, and not according to God and his Truth, but are to be juſtly judged and condemned of the Lord God in his day and ſeaſon.* This not only diſſolves our Laws, and damns the Law-makers, but neceſſarily infers the Quakers opinion of their own Infallibility, who ſo frequently do judge others of Hereſy.

As this ſame *Burroughs*, p. 191. of his Works, was told by his Infallibility, that *to ſay the ſprinkling* (as the Quakers diſdainfully call the Baptiſm) *of Infants with water is Baptiſm into the Faith of* Chriſt, *and that a Steeple-houſe is the Church, and that ſinging* David's *experiences in rhime and metre, is ſinging to the praiſe of God*; that *theſe are damnable Hereſies, even to the denying the Lord that bought them:* Otherwiſe the Quakers ſtand condemned by their own ſentence, that *the judgment given by their Spirit*, and they themſelves who give it forth, *are both falſe and unjuſt, and not according to God and his Truth, but are to be juſtly judged and condemned of the Lord God, in his day and ſeaſon.*

But they will riſque all this, rather than part with their pretences to Infallibility, even to know the thoughts of others, (which is God's peculiar Attribute) and the inward ſtate of their Souls with God.

" Thou ſay'ſt (ſays *Fox* to his opponent, *Gr. Myſt.* p. 107.) that the " holieſt Man is not able to give an infallible character of another Man: " Haſt thou not in this diſcover'd thy ſelf to be no Miniſter of *Chriſt*, or " of the Spirit, who cannot give an infallible character of another Man? " How canſt thou miniſter to his condition? How canſt thou ſee where he " is? How canſt thou ſee them that be turned from the darkneſs, and that " be in the darkneſs, and diſtinguiſh the one from the other, and an holy " Man from an unholy Man, that canſt not give an infallible character of " any Man's ſtate?

And p. 94. " Have ye given your ſelves a name of the Church of *Chriſt*, " and is there not a Spirit of diſcerning among you? Have ye not mani- " feſted here that ye are harlotted from the Church of *Chriſt* the Apoſtles " were of? And how can ye miniſter or teach People, if ye do not diſ- " cern their ſtates, how they ſtand before God? How can you commend " your ſelves to every Man's Conſcience in God's ſight? How can ye pre- " ſent the Souls of Men to God, and ſee not their ſtates how they are in " his ſight? How came ye to have fellowſhip in the Spirit? How can " you, or any, miniſter to the ſtate and condition that People be in, and " ſee where they are, and doth not ſee how they ſtand in God's ſight?

Here

Here the Quakers have excluded all from the Church of *Chriſt*, from having any fellowſhip in the Spirit, who have not this infallible Spirit of diſcerning every Man's heart.

And it is evident (as I will ſhew preſently) that they did not diſcern *George Keith*, *Francis Bugg*, and many others, whom for many years they own'd as true Quakers, and ſome of them as Miniſters among them, and boaſted a long time in their Gifts, and thought them to be principal Pillars among them, whom now they vilify as wicked Apoſtates: And therefore, by their own argument, all the Quakers are harlotted from the Church of *Chriſt*, and have no fellowſhip in the Spirit, becauſe none of them had this Spirit of diſcerning.

P. 105. *G. Fox* condemns all Proteſtant Churches, as well as the Church of *Rome*, for want of this infallible Spirit, which the Quakers aſcribe only to themſelves. Theſe are his words:

We, ſays he (the Pope) *and you the Proteſtants*, (whom he calls Profeſſors) *are apoſtatized from the infallible Spirit that the Apoſtles was in, in which we are come—For who witneſs theſe conditions that they were in that gave forth the Scriptures, they witneſs Infallibility, an infallible Spirit, which is now poſſeſſed and witneſſed among thoſe called Quakers, Glory to the Higheſt for ever.*

3. This is dreadfully aſtoniſhing! But I was much more ſurpriz'd to find the otherwiſe ingenious *William Penn* laugh at his adverſary for not being infallible.

There was an anonymous Book wrote againſt the Quakers, call'd, *Controverſy Ended*; to this Mr. *Penn* reply'd in a Sheet of large Paper in Print, which he entituled, *A Winding-Sheet for Controverſy ended*, which bears date the 16th of the 12th Month, 1672. In the firſt page he catches up the Author (whom he calls *Henry Hedworth)* for ſaying that he had been miſtaken in the good opinion he had before of Mr. *Penn*'s Judgment and Conſcience: *How can he chuſe* (ſays Mr. *Penn) who denies Infallibility? But if miſtaken before, why not in the Quakers now? And ſo* ad infinitum, *being ſo fallible.* And p. 3. Sect. 2. he vindicates what *George Fox* had aſſerted of the Quakers Infallibility; for, having repeated theſe words of *G. Fox*'s, (which were put as an objection againſt him) *How can ye be Miniſters of the Spirit, and not be infallible? And how can they but delude the People, who are not infallible?* He makes this reply, *I anſwer*, (ſays he) G. F.*'s words ſtand immoveable for ever:* And he gives this ſtrange reaſon to ſupport himſelf and *G. F. For*, ſays he, *he that is a Miniſter of the Spirit, is infallibly ſo, and in that Miniſtry is infallible; otherwiſe the Spirit's Miniſtry is fallible.* Which is ſuch a Conſequence as this, that if any Man, who is lighted by the Sun, ſtumble, or miſs his way, the fault is in the Sun, which ſhew'd him a falſe Light. What elſe can be the meaning of that ſaying, that if a Miniſter be not infallible, then the Miniſtry of the Spirit is fallible? To make God himſelf fallible, rather than we ſhould not be infallible!

But he comes quite off of this again in the next Page and Section. *And this*, ſays he, *roundly checks his (Henry Hedworth* his opponent) *ſaying*, that "*I beſtow'd* 32 *Pages to prove* George Fox*'s Spirit to be infallible*," *for that belongs ſimply to God alone; and then thoſe that are led by it, which was my queſtion, and in which ſenſe he is, and all ſuch Perſons are infallible, as he himſelf confeſſeth*, p. 27. *And if he fool'd himſelf by any other belief of us before, let him look to that.*

Here *Henry Hedworth* is made infallible too! Whom, in this ſame *Winding-Sheet*, he calls *a very Night-bird*, and *Vagrant burſten'd with folly and revenge, a buſy body, cavilling, conceited, proud, wrathful, equivocating, ſlandering,*

ſlanaering, cowardly Man, &c. All which Epithets, and all the reſt which the Quakers ſo liberally beſtow upon their Adverſaries, may, by this rule, belong to *George Fox*, or any other infallible Quaker.

Nay, the Devil himſelf is infallible at this rate, for he has his Knowledge as well as Being from God. Knowledge is Light. And if that Knowledge which comes from God be infallible, then while the Devil follows that Light or Knowledge, he muſt be infallible. And if this be all the Infallibility which the Quakers aſcribe to themſelves, it diſtinguiſhes them not from wicked Men or Devils.

But ſure *George Fox* meant ſomething more by it, when by it he diſtinguiſh'd the Quakers from all other ſorts of Men, and aſcrib'd to them an infallible diſcerning Spirit, to know the hearts of Men without ſpeaking ever a word.

Of which I wiſh Mr. *Penn* would afford us, I will not ſay an infallible, but an intelligible Comment; for I proteſt I ſay not this out of any obſtinacy or perverſe temper, but to be able to apprehend, if poſſible, what theſe Men would be at: For they turn and wind this Infallibility of theirs at ſuch a rate, that no Man can (I am ſure I cannot) know what they mean by it. Sometimes it makes them as infallible as the Apoſtles, nay, as *Chriſt* himſelf: But at other times, when they are preſs'd, they bring down this Infallibility to mean nothing in the world that does diſtinguiſh them from other Men; tho' it was upon the pretence of this that they did ſeparate themſelves from the Church and from all other Men: For they ſaid that they ought not to be ſubject to, nor had need to be guided by any Church who had an infallible guide within their own breaſts; that is, each particular perſon for himſelf, as before is told.

But this pretence is now exploded by the ſeparate Quakers, and explain'd at ſome turns by the others, as above by Mr. *Penn*, to mean juſt nothing; that is nothing which differences them from other Men, or any thing new, or other than what all Mankind have ever acknowledg'd; to wit, That every Man's Reaſon, Knowledge, Conſcience, Light within, or by whatever other Name or Names you may expreſs it, was given him by God; and ſo is an Inſpiration or Breathing of his into our Soul. But this will no more prove it to be infallible, or ſufficient of itſelf to bring us to Heaven, than it will follow that Man cannot die, becauſe God breathes into him the Breath of Life; or that he is omnipotent, becauſe his Strength comes from God. Omniſcience and Infallibility is as much God's Attribute as Omnipotence: And the Strength which God has given to our Bodies is as ſufficient to climb up to the Skies, as the Wiſdom or Light which he has given to our Souls was ſufficient of itſelf to have found out the Redemption of loſt Man, by the Incarnation, and Satisfaction of *Chriſt* to God's Juſtice for our ſins; or if found out, to have paid that price, and to have accompliſh'd that whole wonderful Oeconomy of our Salvation by our own abilities: So very inſufficient is the Light within us, even tho' follow'd to the utmoſt by its own ſtrength, to carry us to Heaven. And therefore the Quakers preaching up the ſufficiency of the Light within, (as all of them but the Separatiſts do) is not only highly derogatory to the Satisfaction paid by *Chriſt* for our ſins; but it is blaſphemous, in aſcribing to our ſelves a power ſufficient to work out our own Salvation; whereas no Wiſdom leſs than infinite, could have found out the means, nor Power leſs than infinite, could have effected our Salvation.

And tho' we are commanded, *Phil.* ii. 12. *to work out our own Salvation*, that is, to perform the conditions which are requir'd on our part; that does not make the Light within the efficient cauſe of our Salvation, or give it any title to Infallibility, more than *v.* 13. of the 4th Chap. in the ſame

Epiſtle, can entitle us to Omnipotence, becauſe St. *Paul* ſays there, *I can do all things.*

4. But if any could pretend to infallibility from the countenance of ſome Texts in Scripture, they will be found to have the beſt Title to whom the Quakers would moſt unwillingly grant it. For it is written, *Prov.* xvi. 10. *A divine ſentence is in the lips of the King, and his mouth tranſgreſſeth not in judgment.* If either Pope or Quaker could ſhew ſuch a Text for either of their infallibilities, we ſhould never have done with them.

I fanſy I hear *George Whitehead* anſwering of this Text thus: That Kings lips and their mouths were only made infallible by this; but that they might tranſgreſs in their hearts, and with their hands, and make ſigns with head, eyes, or feet, for unrighteous Judgments, or ſubſcribe, tho not dictate, wicked Decrees.

If he thinks that this is making too bold with him, I learn'd it from himſelf in his Sheet call'd, *A Charitable Eſſay*, printed in anſwer to *Fr. Bugg's New Rome Unmask'd:* There, p. 6. he anſwers the before-mentioned quotations out of *G. Fox*, that they (the Quakers) could diſcern who were Saints, and who Apoſtates, without ſpeaking ever a word; and he puts it off ingeniouſly thus, That they could diſcern it by their lofty Looks, wanton and ſcornful Eyes, envious and fallen Countenances: And ſo, without ſpeaking ever a word. What! Do you think that the Quakers Infallibility is limited to ſpeaking only? They can make an infallible judgment of Men's hearts, and tell who are Saints and who are Devils by very Winks and Glances! But if envious and fallen Countenances be ſuch ſure marks of Devils, I would adviſe ſome Friends to go to the Dancing-School, and learn a more gentile and graceful Mien: For it would be a ſad thing to be made a Devil of for ſcrouling down ones Head, or their Hat hanging over their Eyes.

Therefore *George*, hold up thy Face and look like a Man: Come, be brisk, and tell me, by *Yea* and by *Nay*, is not this very hard fiſhing for Infallibility? Thou and thy Godfather *Fox* can know a Saint from a Devil without ſpeaking, but not without a little mincing and prinking; if thee but once ſee him peep or trip it through the Floor a turn or two, thou couldſt ſpy the Cloven-foot preſently.

Alas! poor *George!* Is the infallible Quaker dwindled down to a mere Gipſy, or paltry Fortune-teller, to nothing but a skill in Phyſiognomy!

Ah! *George!* What a bleſſed Spirit wouldſt thee have thought Satan, if thee hadſt ſeen him when he was transform'd into an Angel of Light!

Thou haſt ſeen him, *George*, ſo transform'd, and haſt ſo miſtaken him.

But ſmaller Jugglers than he can eaſily deceive theſe infallible Phyſiognomiſts.

5. In the very dawning of the Quaker-Light, when their Infallibility was ſpick and ſpan new, before thoſe miſerable Flaws which have been ſince diſcover'd in it, in the year 1655. the very year after Quakeriſm came firſt to *London*, there happen'd a notorious Detection of *George Whitehead*'s Infallibility by Signs and Faces, as well as of *George Fox*'s without ſpeaking ever a word.

For ſo it fell out that a precious Brother, one *Chriſtopher Atkinſon*, who wrote, *The Sword of the Lord drawn*, &c. (a terrible Book!) to cut down Kingdoms and Churches and Nations before the Quakers: It was he, who by his powerful preaching converted *John Gilpin* (hereafter mentioned) to be a Quaker, whom the Devil poſſeſſed as ſoon as he had done, (which you will ſee preſently from his own account of it.) This *Chriſtopher Atkinſon* was a Quaker of great Renown in thoſe their early days, an Apoſtle, Preacher, and Writer for their Cauſe, and mightily confirmed their Churches: Yet

ſo

ſo it fell out (becauſe the Devil would have it) that he, even this ſame bright Lamp, being in Priſon in *Norwich* for the new Faith in the infallible Light, prov'd carnally fallible in Darkneſs with a dear Siſter, the Maid of *Thomas Symons*, who was likewiſe one of the infallible.

Now theſe put ſo good a face upon the matter, that neither by their lofty Looks, wanton and ſcornful Eyes, envious and fallen Countenances, were they diſcover'd.

Nay, tho' there was ſome ſuſpicion of it, and, as *R. Hubberthorne* tells ſome other infallible Friends, *J. N. F. H.* and *E. B.* in his Letter from *Wramplingham*, dated the 9th day of the 5th month, 1655. *While* (as *Hubberthorne* ſaith) *in the wiſdom of God we were ſearching it out, and in his will, waiting for his counſel*,—Yet all this notwithſtanding, and that in his ſaid Letter, he deſires that *George Fox* may be acquainted with it, and names *George Whitehead* too by Name (whoſe Letter to the aforeſaid *J. N. F. H.* and *E. B.* dated the 9th of the 5th Month, is added to the aboveſaid Letter of *Hubberthorne*'s, in the Copy which I have ſeen) I ſay, notwithſtanding of all this, neither *George Fox*, *George Whitehead*, nor any other of the infallible Gang, could find it out, till *Chriſtopher Atkinſon*, pricked, as he ſaid, with the ſtings of his own conſcience, did freely, and of his own accord, confeſs it, and ſign'd a paper of condemnation of himſelf for this wicked Fact, dated in *Norwich* Goal the 3d day of the 5th month, 1655. and gave it as an act of Penance, and of the ſincerity of his Repentance to three Friends, *John Stubbs*, *William Cotton*, and *Thomas Symons*.

But theſe not regarding the ſacredneſs of the ſeal of Confeſſion, or being not acquainted with it; and fearing that this would be known, and ſo reflect upon the inerrable Society, and preferring their own Honour to the Honour of God, and the reſtoring of a laps'd Brother, did reſolve to reveal his Confeſſion, and then renounce him; which they did (and pretended that it was by the ſpecial direction of God) by ſending his paper of confeſſion to the Magiſtrates (tho' they thought them to be the children and rulers of Darkneſs) which was under-written in theſe words.

The above-written being declar'd to me, I am moved of the Lord to make it known to you that are the rulers of this City, that the Truth of God may be cleared, and he to bear his own Iniquity who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me,

Tho. Symons.

But now, how do you think they contriv'd to ſalve their Infallibility that they could not find out this of *Chriſtopher Atkinſon*, till he told it himſelf?

Why, moſt cleverly! As we have it in another Letter of the above *R. Hubberthorne* to *E. B. F. H. Ger. Roberts*, and the reſt, from *Giſſing*, the 5th day of the 5th month, 1655. wherein he aſcribes this Confeſſion of *C. A.*'s to a miraculous force upon him from God, and againſt his own Will: And therefore we are left to ſuppoſe (if we pleaſe) that it was obtain'd by their Prayers. His words are theſe; *When it was intended by them* (Chriſtopher Atkinſon *and the* Maid) *to have been hid, they were forced from the witneſs of God in them to declare it, and own their Condemnation.*

And here was a greater miracle than if they had found it out of themſelves, if they could prevail with God to force the very guilty Parties to confeſs it againſt their Wills.

And

And therefore no thanks to them—And therefore theſe Quaker-Confeſſors were not bound to conceal the Confeſſion which *C. A.* made to them in priſon, nor ſeek to reſtore him, but rather to drive him farther into deſpair, by quite throwing him off, and diſowning him.

There was much more tender regard ſhewed to ſome young Women, who had given a Confeſſion in writing to *John Bolton* of their frailty in the Fleſh, as is told in *The Spirit of the Hat*, printed 1673. p. 43. but it was huſh'd up, becauſe (as the Quaker Author declares) *it touched many eminent ones in the Miniſtry, who from day to day reſorted unto them, and giving them theſe Appellations*; Innocent Laſſes, and Daughters of *Sion*.

Inſtances can likewiſe be given of ſome of their She-Preachers (whom they call Travelling-Friends) that went abroad to propagate the Faith, and to ſettle the Churches, who got ſomething in their journey which made them propagate and travail, even according to the Letter.

It is not good manners to name names upon ſuch an occaſion: Yet, if the Friends will plead Ignorance, ſomething may be done for their ſatisfaction. But let the ſhame lie at their own door. It is but ask and have.

6. But we may make a little more bold with the Men's Infallibility: And I will not go to mean ones. The great *James Naylor* was brought upon his knees before their Church, where *George Fox* preſided, to acknowledge his Failings. And I ſaw, in *George Fox*'s own hand, this Sentence againſt *James Naylor*, viz. *Friends ſhall not be judged for judging of him.* J. N. This was preſerved by one preſent (among many others) when he wrote it. This *James Naylor* ſuffer'd himſelf to be *Hoſanna'd* into *Briſtol* as *Chriſt* was into *Jeruſalem*. And I will ſhew you preſently *G. Fox*'s aſcribing not only the names and titles of *Chriſt*, but his power and virtue to himſelf and others, even of their Preachers, invoking and worſhipping of him as God, in the ſtyle and attributes of God.

Theſe are much more dreadful Failings than thoſe (before ſpoke of) of the Fleſh, than of *Hallelujah Fiſher* of *W. W.* (the Saints know whom I mean) and ſeveral others whom I could name. And I had not mention'd one ſingle perſon, if it had not been againſt pretenders to Infallibility; which Plea leads us naturally and neceſſarily into this ſort of redargution, as giving a Man a fall is the ſhorteſt and plaineſt conviction that he is not Almighty. And I am very ſure, that all the knowing among the Quakers will believe that it was merely the neceſſity of the Argument which forc'd me to expoſe the failings of any; for that, if it had proceeded from any inveteracy or malice, Catalogues might have been produc'd, inſtead of ſingle Inſtances here ſet down, and thoſe at great diſtance.

But I hope what has been ſaid will be ſufficient (and then it has reach'd my purpoſe) to cure Men of this moſt miſtaken pretence to Infallibility, grounded upon the Infallibility of the Spirit of God; as if nothing could proceed from Infallibility but what was infallible; or from Omnipotence, but what was it ſelf omnipotent.

But tho' God omnipotent and infallible did create all things that are, yet there is weakneſs, error, and ſin in the World.

Of all which there is not any inſtance ſo great, as of thoſe who deny this, who are not ſenſible of their own weakneſs and fallibility, but pretend to perfection, and that even infallible.

7. But let ſuch conſider, that it is a juſt judgment from God to give up thoſe to follow their own imaginations, who, of their own heads, durſt preſume to leave thoſe Guides (the Biſhops of the Church) under whoſe Government God has plac'd them, and to rend the Body of *Chriſt* by a cauſeleſs and deſperate Schiſm.

So that even their error may, in this ſenſe, come from God, that is, as a judgment upon them.

And for this cauſe (ſays St. *Paul*, 2 *Theſſ.* ii. 11.) *God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye. And if the Prophet be deceived* (Ezekiel xiv. 9.) *I the Lord have deceived that Prophet.* And it was the Lord who put a lying Spirit into the mouths of *Ahab*'s Prophets, 1 *Kings* xxii. 23. Now whether it be ſuch a Spirit or not, which is in the mouths of the Quaker Prophets, we have a plain rule whereby to know, *Deut.* xviii. 21, 22. *The Prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak—even that Prophet ſhall die. And if thou ſay in thy heart, how ſhall we know the word which the Lord hath not ſpoken? When a Prophet ſpeaketh in the Name of the Lord, if the thing follow not, nor come to paſs; that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly; thou ſhalt not be afraid of him.*

Here is a plain Touchſtone which cannot be miſtaken. And the caſe of the Quakers is ſo hard, that if we can prove but one falſe Prophet among them, the Infallibility of all and every one of them muſt be a deceit; becauſe (as above quoted out of *Ed. Burroughs)* the Infallibility is aſſerted to belong to every one of them in particular.

8. And the ſhewing their Fallibility upon this topick of Prophecy will be a ſtronger conviction than any other of their perſonal Failings; becauſe a Prophet pretends to ſpeak from the mouth of the Lord: And if ſuch pretence be falſe, it renders him not only fallible in the higheſt ſenſe, but a Blaſphemer, and one whom God hath forſaken much more than thoſe who fail in the common infirmities of Mankind. I ſhall have occaſion in the following diſcourſe to make frequent mention of the Quaker Prophecies: But here, in this place, let me give two or three inſtances, to ſhew their falſe and wicked pretence to Infallibility. And I will not travel far for an example: But I will be as merciful in expoſing them as I can.

(1.) Therefore, without telling names, the Friends do know that there is a Quaker Glover in *Cheapſide*, *London*, who had his Till robb'd; and that a Quaker Prophet came to him, and told him he was ſent from God to reveal to him, in the name of the Lord, that his Maid-ſervant (who was likewiſe a Quaker) was the perſon who had robb'd him. The Maid, being thus charged, ſtood reſolutely in aſſerting of her Innocency. But the Prophet endeavour'd to bear her down by his Prophetick Authority; and bid her not deny it, for ſhe was ſeen to do it. *Who ſaw me?* ſaid the Maid. The Prophet reply'd (with a monſtrous aſſurance!) *The Lord ſaw thee.* This prevail'd ſo far with the Glover, that he had his Maid before a Magiſtrate, who was perſuaded, the more to terrify her, to ſend her to *Newgate*, where ſhe was threaten'd with the Irons, or put in them: But nothing could extort any Confeſſion from her; and having no evidence againſt her, at length ſhe was diſmiſs'd from the Priſon; but her Maſter (the Glover) believing the Prophet, turn'd her out of doors.

Had that poor Maid been either threatned or flatter'd into any Confeſſion, here had been a Prophet as great as *Elijah!* But however, the Prophet ſtuck to his point, and thoſe who were ſo inclin'd believ'd him rather than the Maid.

But (alas!) this ſtory did not end here: For the Devil ow'd ſome body a ſhame. And theſe Quaker Prophets reſolv'd to try their hands round, ſince they had begun, and ſee if they could terrify ſome or other to confeſs to their Infallibility; and then all the Nation ſhould have been deafened with their miraculous Gifts.

In order to this, ſoon after the Glover had turn'd off his Maid, as above-ſaid, there came to him, in the power and ſpirit of the Lord, as he blaſphemouſly pretended, one *John*—another Quaker Prophet, and told him, that as God ſent Prophets to the Children of *Iſrael*, ſo had he even now Prophets among his People; that he was a Prophet ſent to him from the Lord, and did pronounce to him in the Name of the Lord God, that his Apprentice, then preſent, was the perſon who had robbed him. The young Man, the Apprentice, tho' a Quaker, knew his own Innocence, and therefore did boldly, before his Maſter, confront this Prophet; and that with ſo much aſſurance and ſuch circumſtances as overcame the Prophet's Confidence, who thereupon own'd to his Maſter and to him, that he was miſtaken in the Perſon, for it was not the Apprentice who had robb'd the Till. The Glover then ask'd the Prophet if he had ſpoke of this to any. The Prophet ſaid, Yea, to one *Robert* a Friend, and a Shoe-maker in *Martins*, near *Alderſgate*. Then ſaid the Glover, thou canſt do no leſs than to clear my Apprentice to him, which he promis'd to do: And away went the Apprentice with him to ſee his reputation vindicated. When they came there, and the Quaker Shoe-maker had gone with them into a room, the Prophet being loath to fall to his work, ſat ſilent, humming and groaning, as if moved by the Spirit, till the Apprentice, having waited very long, minded him of the end of their coming there, and related to the Shoe-maker how the Prophet had confeſs'd himſelf miſtaken in charging the Robbery upon him, and had come there on purpoſe to own ſo much before him (the Shoe-maker) becauſe he had aſpers'd him to the Shoe-maker; and therefore deſired the Prophet to proceed, and perform his Promiſe. But the Prophet having bethought himſelf, gave no anſwer, but continued in his humming poſture. The Shoe-maker ſeeing the diſtreſs of the Prophet, interpos'd very ſeaſonably, and ſaid to the impatient Apprentice, *Perhaps he deſireth ſome longer time to conſider of it.* And turning to the humming Prophet, ſaid, *Doſt thou not*, John? *Yea*, cry'd the Prophet haſtily, finding himſelf reliev'd. And the Apprentice was forced to return to his Maſter without the ſatisfaction which was promiſed. But, on the contrary, *John* the Prophet, upon ſecond thoughts, found it beſt to ſtick to his Infallibility, and therefore return'd to the Glover, and repeated his charge in the Name of the Lord againſt the Apprentice: But after this the Robber was taken robbing a Till at another Shop; and among other of his Robberies, confeſs'd that he had robbed the Till of this Glover. Then was this Prophet again confounded: And nothing left to the Friends to ſalve up the deceit of this Prophet, otherwiſe than by concealing it. But they ſee it is not conceal'd, nor a great many more inſtances, which, if they will join iſſue upon that point ſhall be produc'd.

(2.) But the next I ſhall offer now is more conſiderable than that of the Glover's Prophets; it is of a much greater Prophet and Preacher of theirs called *Solomon Eccles*: And the proof is not hearſay, but under his own hand, in a Letter of his, which he did not ſend but carry, and deliver to a Fellow Quaker of his, one *John Story*, who was one of the oppoſers of the Women's Preachings, and the juriſdictions of the Women's Meetings, ſet up by *G. Fox* as an Ordinance of *Jeſus Chriſt*. This Letter bears date the firſt day of the firſt month 1677, and is printed by *Thomas Criſp* (another Quaker Oppoſer of this Prelacy of Women in their Church) in his *Babels Builders*, &c. the firſt Part; reprinted at *London* 1682. Where he likewiſe tells us, that for the greater Solemnity *Solomon Eccles* carry'd with him two eminent Friends, and eſpouſers of *G. Fox* and his Party, to be preſent at his delivery of his own Letter to this backſliding *John Story*; in which Letter, being uſher'd with ſo great ceremony, after very ſharp reprehenſions

henſions to the ſaid *John*, for oppoſing himſelf to their great Apoſtle G. *Fox*, he denounces thus; *This is the word of the Lord, that this Year* (ſays he) *ſhalt thou* (John Story) *die, becauſe thou haſt taught Rebellion againſt the living God.*

One then preſent asked the Prophet what ſort of death he meant, whether a natural or a ſpiritual death? To which *Solomon* anſwered, that *John Story* had been ſpiritually dead long before, (for they had excommunicated him, with others who oppoſed the Women's Meetings) and that he meant it of a natural death. This I have from one then preſent in the Room; and I inſert it, becauſe ſome of the Quakers have ſtarted this diſtinction, to ſolve the failing of *Sol. Eccles*'s Prophecy, as if he had not meant it of *John Story*'s natural death.

Note that *John Story* was at that time ſo very ſick and weak, that his death was expected every day; and he himſelf then told *Sol. Eccles*, that he had had ſo bad a Night, that he did not expect to have ſeen that Morning's light.

And to Men poſſeſs'd with ſuch Enthuſiaſm as the Quakers are, and languiſhing under the extremity of ſickneſs, ſuch a Cordial as this, adminiſter'd with ſuch circumſtances of Terror, might have wrought the effect it foretold, which, in all probability, was *Solomon*'s deſign; and if he had not liv'd to ſee himſelf prov'd to be a falſe Prophet, he might have been hang'd for a real Murtherer.

But this *John Story* liv'd about four Years after this, to the eternal Confuſion of the Quaker pretence to Infallibility.

(3.) The third inſtance I give is a Prophecy of *William Penn*'s, againſt one *Thomas Hicks*, a Baptiſt Preacher, againſt whom he wrote a Book, which he entituled, *Reaſon againſt Railing:* There p. 180. he denounces in theſe words againſt *Hicks*; *So ſure as the Lord liveth—And I teſtify to thee from the Lord's living Spirit, if thou deſiſt not, and come not to deep Repentance, the Lord will make thee an Example of his Fury, and thy Head ſhall not go down to the Grave in Peace.* Now *Thomas Hicks* did go down to the Grave in Peace, and no viſible Example of God's Fury was ſhewn upon him.

But *Thomas Ellwood*, in his *Anſwer to* George Keith's *Narrative of the Proceedings at* Turners-Hall, 11 June, 1696. p. 218. endeavours to ſolve this, in theſe words, *That he* (Thomas Hicks) *deſiſted, is certain; and that he did not come to Repentance, I ſuppoſe* George Keith *will not adventure to ſay.* But it is certain that *Thomas Hicks* did not deſiſt writing againſt the Quakers after this Prophecy of *William Penn*'s; for he printed an Anſwer to this ſame Book of Mr. *Penn*'s in the Year 1674. entituled, *The Quakers Appeal anſwered*; and therein he takes notice of this very Prophecy of *W. Penn*'s againſt him, and expoſes it; and he never ſhew'd any Repentance for the oppoſition which he had given to the Quakers, which, had it lain upon his Conſcience, we cannot ſuppoſe but he would have done eſpecially at his death; to which time he remained an oppoſer of the Quakers and their doctrine; yet notwithſtanding no part of *W. Penn*'s Prophecy fell upon him. But perhaps Mr. *Penn* did not mean an outward Grave, or a natural Death, and ſo he may come off as well as *Solomon Eccles*, in the caſe of *John Story* before-mentioned.

(4.) I will cloſe theſe inſtances, at the preſent, of the proof of the Quakers Infallibility from their Prophecies, with that remarkable one of the great *Edward Burroughs* in the time of the late Uſurpation under *Oliver*, concerning the downfal of *Rome*, which he ſaid was then to be; and upon that account admoniſhed the then Uſurpers, and that, *in the name of the Lord*, to carry their Arms into all the Popiſh Countries, and to ſet up their Standard

at

at the Gates of *Rome*, as you will find p. 540. of his Works; for *The time is come* (ſays he) *their Church cannot ſtand long: And as ſure as the Lord lives, ſo ſhall it come to paſs*, p. 535, 536, 537.

There were many other Prophecies which they gave forth, with the ſame blaſphemous aſſurance, againſt the King and his loyal Subjects, in favour of the Uſurpers of thoſe days; which, as they were wicked to the higheſt degree, and treaſonable, ſo were they as falſe, and prov'd ſo by the event. But I ſhall have occaſion to ſpeak of theſe more fully when I come to treat of the Quakers Loyalty; and therefore I will, for the preſent, leave this head, as ſufficiently proved by thoſe inſtances I have already given, that the falſe Prophets of the Quakers are totally inconſiſtent with that Infallibility which they pretend to.

But that is not all. If loſing their plea to Infallibility were all, they would ſtill ſtand upon the common level with other Men: But now it is made apparent, that that Spirit which poſſeſſes them is the very Spirit of Lies, which is the Spirit of the Devil, and conſequently that their Light within is Darkneſs, and then, as our Saviour ſaid, *How great is that Darkneſs!*

9. O! therefore let thoſe Chriſtians beware, who are led away with pretences to the Spirit in any Men, not only againſt, but beſide that which is written.

Who break the Unity of the Church, (which *Chriſt* calls the tearing of his own Body to pieces) and forſake the Communion of their lawful Biſhops (whom *Chriſt* has left as his own immediate Repreſentatives and Vicegerents, and as the Principles of Unity in their reſpective Churches) upon pretences of extraordinary Inſpirations in thoſe Teachers whom they have heaped to themſelves; for extraordinary Inſpirations are not to be credited, unleſs vouch'd by Miracles, which God always ſent to atteſt his extraordinary Commiſſions: And if they are pretended to come from him, and are not, then it is a demonſtration that they come from the Devil.

And let us take this one Mark more to judge when ſuch Inſpirations are from God, or from the Devil.

Thoſe from the Devil generally tend to Schiſm and Rebellion; as in that of *Jeroboam* and the ten Tribes, who broke off from the Prieſthood of *Aaron*, as well as from the Houſe of *David*, and ſet up oppoſite Altars to that of *Jeruſalem*.

But, on the other hand, tho' God ſent many Prophets to reprove the Kings and the Prieſts; yet they neither rebell'd againſt the Kings, nor ſet up oppoſite Altars againſt thoſe of thoſe wicked Prieſts: But as they paid all dutiful Obedience to their perſecuting Kings, and ſuffer'd Martyrdom under them without Reſiſtance; ſo did they always keep in the Communion of thoſe ſame Prieſts, whom they had provok'd and reprov'd, and paid all due obedience to their ſacred Authority, and never would countenance any ſeparate Communion ſet up in oppoſition to their Communion, at the ſame time that they were denouncing the judgments of God againſt them for their manifold iniquities and prevarications.

And when our Saviour himſelf came into the World, he did not ſeparate from the publick Worſhip and Communion of the *Jewiſh* Church; but in the ſame Chapter (*Matt.* xxiii.) where he inveighs moſt ſeverely againſt their Wickedneſs, he guards their Authority as ſacred and inviolable; and, to ſhew that the receiving of Chriſtianity itſelf was no exemption from paying all obedience to them, he commands his own Diſciples, as well as the Multitude, to pay them all manner of obedience.

Then

Then ſpake Jeſus *to the Multitude, and to his Diſciples, ſaying, The* Scribes *and* Phariſees *ſit in* Moſes's *Seat; all therefore whatſoever they bid you obſerve, that obſerve and do.*

And the Apoſtles, after our Saviour, frequented the *Jewiſh* Temple, *Luke* xxiv. 53. and obſerved their Hours of publick Worſhip, *Acts* iii. 1. acknowledged the Authority of their High-Prieſt, and ſubmitted themſelves to him, as to one inveſted with God's Commiſſion, as to God's High-Prieſt, even when he was judging them unjuſtly, and commanding them to be ſmitten, *contrary to the Law*, Acts xxiii. 3, 4, 5.

And they frequented the *Jewiſh* Temple, and Liturgy, tho' they had ſeparate Meetings for the breaking of Bread, and other Inſtitutions of the Chriſtian Religion, which they could not have in the *Jewiſh* Communion; from which they did not abſtain while it laſted in the World, that is, till the deſtruction of *Jeruſalem* by the *Romans*.

By all which Examples we are inſtructed how ſtrongly we are to adhere to the publick Communion of the Church, and to ſuſpect all pretended inſpirations which would draw us away from it.

But the Quaker notion of the Light within, and their pretence to Infallibility, as conſequential to it, does totally root up and deſtroy all Church-government and order: For if the Light within be God, it muſt be ſelf-ſufficient, and not need the rules or directions of any other: And who can dictate to Infallibility, or pretend to limit it? Upon this ground the Quakers broke off from the Church, and refuſed to be under the government of any outward Authority, but reſolv'd themſelves each into his own Breaſt, to the Light there within, and to ſeek no farther. And thus they ſtood ſeveral Years in the infancy of their ſtate, till they began to grow numerous and rich; and then they found the ſame neceſſity upon themſelves, which they had declaim'd againſt in others, to ſet up Church-authority above the Light within particular Perſons, elſe all had gone into confuſion; tho' this laid them under all the objections they had made againſt the Church, and effectually overthrows their pretence to Infallibility, or the ſufficiency of their Light within. Therefore I have made their Church-authority another topick whereby to diſprove, by their own practice and arguments, their pretended Infallibility; and I would have made a diſtinct Section of this head of Church-government, but that the application of it being to this point of Infallibility, I have choſen rather to give it in the laſt number of this Section.

10. Concerning that Church-government which is among the Quakers.

The Quakers pretence to Infallibility has been diſprov'd, *Firſt*, in particular inſtances of ſeveral of their Prophets, as before is told: And the ſame can be done, *Secondly*, in whole Floods and Parties; for *Francis Bugg*, and many others have come openly off from their Communion, after having liv'd many Years with them, and as zealous Quakers as the beſt; but now detect their groſs Errors publickly, and in print. But,

Thirdly, Thoſe among them who continue ſtill Quakers, have notwithſtanding join'd in diſproving their pretences to Infallibility, and diſcovering many other damnable Hereſies and doctrines of Devils among them, *denying the Lord who bought them*, &c.

From which diabolical Errors *George Keith* being converted, he has endeavour'd to ſtrengthen his Brethren, and has gain'd many, and has ſeparated them in a diſtinct Communion from the other Quakers, who call theſe Separatiſts *Apoſtates*, and *falſe Brethren*, that have *erred from the Faith*; and the Separatiſts ſay the ſame of them.

Now, if their above-told pretences to Infallibility do hold, then it will follow that theſe their former opinions, which the Separatiſts now con-

demn, were true then, and falſe now; nay, that they are both true and falſe even now; becauſe ſome Quakers do now hold them to be true, and others contend as zealouſly that they are falſe; then the ſeparate Quakers and the others do not differ, tho' they damn one another; nor are they ſeparate, tho' they be ſeparate. All theſe contradictions muſt be reconcil'd, or elſe it muſt be granted that *G. Fox* and others have groſſly erred, who aſſerted, that *they* (the Quakers) *and every one of them in particular*, were infallible, as above is quoted.

And that they could diſcern who were true Quakers, and who were only falſe and pretended ones, *without ſpeaking ever a word:* For either *Francis Bugg* (who liv'd twenty five years in their Communion, their Secretary, and a principal Man among them) *G. Keith* (who, as *Sam. Jennings* tells us in the *State of the Caſe*, p. 2. hereafter mention'd, was twenty eight years of their Communion; *yea* (ſays he) *moſt of that time a Preacher amongſt us, a Vindicator of us)* and others, were true Quakers or not. If not, why were they own'd as ſuch all that time? Then neither *G. Fox*, nor any of them, had an infallible diſcerning Spirit, to which they have falſly pretended.

But if *Keith*, *Bugg*, &c. were true Quakers, then true Quakers are not infallible; and then *G. Fox*, &c. (who ſaid they were infallible) were led by the Spirit of Deluſion, and not by the Spirit of Truth.

But that nothing may be wanting to the full conviction of this,

Fourthly, The Infallibility of the private Spirit, or of each particular Quaker, is now damn'd by their Church, and their Infallibility is now reduc'd by them (as in the Church of *Rome*, whence their firſt Inſpiration came, as told before, and wherein it naturally ends) to that of their Church.

For proof of this,

Fifthly, Their Meetings or Churches in *Penſylvania*, &c, in *America*, have cenſured *G. Keith*, and other Separatiſts there, for not ſubmitting to their Judgment, which theſe Churches have given forth againſt them.

This appears in the Account of the Proceedings there againſt the ſaid *G. Keith*, &c. in the year 1692. which was publiſhed by *G. Keith*, or ſome of his Party, and printed in the year 1693. under this Title, New-England's *Spirit of Perſecution tranſmitted to* Penſylvania, *and the pretended Quaker found perſecuting the true Chriſtian Quaker, in the Tryal of* Peter Boſs, George Keith, *&c.*

In anſwer to this was publiſhed a Vindication of the Proceedings againſt *G. Keith*, &c. call'd, *The State of the Caſe betwixt the People called Quakers in* Penſylvania, &c. *in* America, *and* George Keith, *with thoſe ſeduc'd by him into a Separation from them.*

This was wrote by *Samuel Jennings*, a Quaker Juſtice of Peace in *Penſylvania*, and one of the Proſecutors of *G. Keith* and the Separatiſts, and printed at *London* in the year 1694. To which *G. Keith* hath printed a Replication, entituled, *A farther diſcovery of the Spirit of Falſhood and Perſecution*, &c.

I will not trouble my ſelf nor the Reader to ſay any thing either for or againſt the manner of theſe Proceedings of the old Quakers againſt their modern Separatiſts; let them implead one another as to that: All I am at preſent concern'd for, is, that their Churches have cenſur'd theſe Separatiſts, and conſequently given Judgment againſt the Light within particular Perſons, which was the original pretence, and only infallible guide of the firſt Quakers; and, upon this ground, they exclaim'd againſt any Church aſſuming Authority over any Man's private Spirit, or his Light within, as anti-chriſtian and diabolical; and gave this as the reaſon of their Separation from

from the Church of *England*; and yet now condemn the pretence of the Light within others who ſeparate from them.

Nay more, they fly to the *Brachium Seculare*, when it is on their ſide; for *G. Keith*, and other of their Separatiſts were try'd before *Samuel Jennings* and other Quaker Juſtices of the Peace, at their Seſſions in *Philadelphia*, &c. and ſome of them were impriſon'd for printing and publiſhing Defences for themſelves without licence (tho' it be their daily practice in *London*, moſt, if not all of their Books here being printed without licence;) they iſſu'd Warrants (one is inſerted in the above-nam'd Narrative, New-England's *Spirit of Perſecution*, &c. p. 4. againſt the Printers and Publiſhers of a Vindication of *George Keith* and his Separatiſts, entituled, *An Appeal from the twenty eight Judges to the Spirit of Truth*, &c.

The twenty eight Judges were twenty eight of their Miniſters, who had paſs'd ſentence againſt *G. Keith* at *Philadelphia* the 20th of the 4th Month 1692. *as a perſon without the fear of God before his Eyes*, &c. and they publiſhed a Paper of this Judgment againſt him. In anſwer to which came out the above-ſaid Appeal, for which the Printer *(William Bradford)* was apprehended and put in Priſon, and his Letter ſeiz'd, (whereby he was diſabled to ſupport his Family, and at laſt forced to quit that Country, and fled to *New-York)* and one *John Macomb* (a Taylor) was proſecuted for diſperſing one of them; his name is inſerted in the above-ſaid Warrant; and *Sam. Jennings* was one of the five Juſtices who ſign'd the Warrant.

For the pretence in the ſaid Warrant was for reflecting upon their Majeſties Juſtices of the Peace in the ſaid Appeal; for ſome of theſe twenty eight Miniſters who judg'd *George Keith* were likewiſe Juſtices of the Peace, as the aboveſaid *Samuel Jennings*, &c. yet how ſeverely do they inveigh againſt Miniſters in our Church being Juſtices of Peace, or ſecular Magiſtrates!

But this double capacity of Juſtices and Miniſters ſerves them in ſtead, in other matters, as in the caſe of the Sloop hereafter mention'd. But I muſt not omit to acquaint the Reader that the ground of this Proſecution againſt *G. Keith* was his preaching *Chriſt without*, or a perſonal *Chriſt* in Heaven, beſides *the Light within*, which, he ſaid, was only the *ſpiritual preſence of* Chriſt, *by his Light and Life in all his Children.*

Upon this *G. Keith* was accus'd for preaching two *Chriſts*, i. e. a *Chriſt* without, beſides the *Chriſt* within; and ſo, *denying the ſufficiency of the Light within*, which Light, the other Quakers ſay, *is ſufficient, without the Man* Chriſt Jeſus.

This *Sam. Jennings* (after the manner of mumbling Thiſtles) will not confeſs, but dare not deny.

If they took no offence at preaching a *Chriſt* without, and thought this not derogatory to the ſufficiency of their Light within, why was *G. Keith* accus'd for this, and nothing elſe? What need was there for the Miniſters of the Quakers (as *Thomas Fitzwater* and *Will. Stockdale)* to appear as witneſſes againſt *G. Keith* for preaching that doctrine, and no other, even as his adverſary *Sam. Jennings* himſelf gives the account? Why was this the buſineſs of ſo many Meetings, and of ſo great ſtir among them, and at laſt of an open Separation, if the Quakers do in good earneſt believe in a *Chriſt* without them, or in a perſonal *Chriſt* who ſuffer'd and dy'd for us, and now reigns in Heaven in the ſame Body? For *G. Keith* is not ſo much as accus'd for preaching any thing elſe but this. And I think this as good as a demonſtration, that (however they endeavour to mince the matter) they do not really believe in any other Saviour than their own Light within, which they call *Chriſt*, and ſo endeavour to amuſe us.

But,

But, Reader, take notice, that (as it is told in *G. Keith*'s Apology abovesaid, call'd, New-England's *Spirit of Perſecution*, &c. p. 2. and own'd likewiſe by *Sam. Jennings*) a Meeting conſiſting of at leaſt ſixty monthly-meeting Members gave Judgment in vindication of *G. Keith* againſt his accuſers, *T. Fitzwater* and *W. Stockdale*; the ſubſtance of which was, *that they ſhould forbear preaching and praying in Meetings till they had condemned their ignorance and unbelief*, &c. But at the next quarterly Meeting a Party withſtood the ſaid Judgment, and ſaid, *that the perſons being Miniſters, none but them of the Miniſtry were fit to judge*; which many (ſays the Account) thought reliſh'd too much of Popery. But, as above told, after this an Aſſembly of twenty eight of their Miniſters met together at *Philadelphia*, and publiſh'd a Paper of Judgment againſt *G. Keith* the 20th of the 4th month 1692. in anſwer to which, he publiſhed *An Appeal from theſe twenty eight Judges to the Spirit of Truth*, &c. In reply to which, theſe Miniſters, being likewiſe Juſtices of the Peace, iſſu'd their Warrants againſt the Printers, Publiſhers, *&c.* as above is told.

Here is a many-forked and involved Infallibility, one Meeting juſtifying, another condemning *G. Keith*, and all for the very ſame Doctrine. There were in *America* ſixteen Meetings againſt *G. Keith*, and as many for him.

This will not only overthrow the Infallibility in each particular perſon among them, but even of their Churches or Meetings.

However their Churches or Meetings aſſuming an authority over the Light within particular Perſons, totally deſtroys their original pretence to Infallibility in particular Perſons.

Sixthly, And beſides this firſt proof in *Penſylvania*, there it another yet more expreſs and poſitive, call'd, *The* Barbadoes *Judgment*. The diſpute was this very point, whether they were to adhere to the Spirit or Light in each particular Perſon, or to the Judgment of their Church or Meetings; and it was reſolv'd as follows.

At a quarterly Meeting at Ralph Fretwell's *Houſe in* Barbadoes, *the* 23d *day of the* 10th *Month* 1680.

I deſire to give up my whole concern, if requir'd, both ſpiritual and temporal, unto the Judgment of the Spirit of God in the Men and Women's Meetings; as believing it to be more according to the univerſal Wiſdom of God, than any particular meaſure in my ſelf, or any particulars with which the Men and Women's Meetings have not Unity.

This Judgment was ſubſcribed by thirty nine Men, and forty three Women; in all eighty two.

And the party that ſent the aboveſaid Judgment writes thus; *This Paper hath been promoted in ſundry Meetings ſince, and ſubſcribed; but ſome few have refuſed; in abhorrence whereof, other perſuaſions have poſted it.*

This you have in *Babel*'s *Builders*, p. 4.

Seventhly, There are farther Teſtimonies to this in *Some of the Quakers Principles*, &c. p. 14, 15. where the words of ſome of them are ſet down as followeth.

" 'Tis true, Friends in the beginning were turned to the Light in their " own Conſciences, as their proper Guide; but when it pleaſed the Lord " to gather ſo great a number into the knowledge and belief of the Truth, " as were in few years gathered, then the heavenly motion came upon " *George Fox* as the Lord's Anointed, as being the great Apoſtle of *Jeſus* " *Chriſt*, and as one whom the Lord had ordained to be in the place a- " mongſt the Children of Light, in this our day, as *Moſes* was amongſt " the Children of *Iſrael* in his day, to ſet forth the methods and forms of " Church-government, and to eſtabliſh monthly and quarterly Meetings of

" Men,

" Men, and of Women diſtinct from Men; and theſe Meetings are ſince " called the Church; whoſe Counſel, Advice, and Judgment (as occaſion " ſhall offer) is to be ſubmitted unto by every one who profeſſeth himſelf " a Member of the Church: And, ſaith *George Whitehead*, we are to be- " lieve as the true Church believes, *&c. Chriſtian Quaker*, Part I. p. 9. *Anno* 1680.

Eighthly, I was told by one preſent at the Quaker-Meeting at *Radcliff* on Sunday the 17th of *February* 169⅘. that Mr. *Penn* having preached, and after *George Keith* riſing up, and expounding ſome Scripture in another manner than Mr. *Penn* had done, Mr. *Penn* ſtopp'd him, and ſolemnly denounc'd theſe words againſt him, *In the name of the Lord, I pronounce him an Apoſtate over the head of him.*

Upon which occaſion, I have theſe few queſtions to ask?

Whether this was a Sentence from Mr. *Penn* himſelf, or from their Church? If the latter, it comes in the Claſs juſt before mention'd, of their Church-Authority over the Light within particular perſons.

But if the former, then here is private Light againſt private Light; and Mr. *Penn* will pleaſe to tell us by what Authority he pronounc'd this Sentence againſt *G. Keith*, *in the name of the Lord*; if by an ordinary Commiſſion of ſucceſſion to *Chriſt* and the Apoſtles by regular Ordination, that I ſhould be glad to hear: But if by an extraordinary Commiſſion, ſuch as the Prophets and Apoſtles had, we would deſire ſuch Credentials as they had, that is, Miracles; otherwiſe, any reaſon why this is not rank Enthuſiaſm, and liable to the ſentence of thoſe who ſpoke *in the name of the Lord*, when he had not ſent them.

Mr. *Penn* owns the Enthuſiaſm, but does not ſhew the Miracles; for he ſaid publickly in their yearly Meeting in *May* 1695. in excuſe or juſtification of his aboveſaid Sentence of Apoſtaſy againſt *G. Keith*, that he was then ſo tranſported with the extraordinary Power of God upon him, that he knew not whether he was ſitting, ſtanding, or kneeling, when he ſpoke the words.

But whether this Enthuſiaſm proceeded from divine, or what other inſpiration, will be beſt known from the doctrine it ſupported, and which was the ground of the Conteſt; and it was thus told to me by one who was preſent, *viz.*

That Mr. *Penn*, at a former Meeting, had explain'd this Scripture, 1 *John* i. 7. *The Blood of* Jeſus Chriſt *cleanſeth us from all ſin*, in this manner, *That the Blood was the Life, and the Life was the Light within.*

This reſolves all into the Light within, which (as will be farther ſhewn) they make to be the Archi-type and Subſtance of what *Chriſt*'s outward Body, Blood, and all that he did, or ſuffer'd in it, were but the Types and Shadow, and ſo of much leſs value and conſequence to our Salvation. But, to go on with our preſent matter of fact:

At the foremention'd Meeting the 17th of *February* 169⅘. *G. Keith*, taking occaſion to diſcourſe upon the aboveſaid Text, 1 *John* i. 7. did expound it in a quite different manner from what Mr. *Penn* had done, but (without naming of Mr. *Penn*) ſaid, that it ought to be taken literally; that it was the outward ſhedding of *Chriſt*'s Blood which *cleanſeth from Sin*; and that this was not to be reſolv'd into the Light within, nor to be ſpiritualiz'd away from the Letter; for that this was overthrowing of the Faith. Upon which Mr. *Penn* roſe up, and interrupted him in the middle of his diſcourſe, (which, I am told, is contrary to the method and freedom of their Meetings, and Church-diſcipline) and taking it to himſelf, and his former expoſition of that Text, which is told above, he inveigh'd, not without great paſſion (which

he miſtook for inſpiration) againſt *G. Keith*, concluded with the ſentence of Excommunication above told, and ſtopping *G. Keith* from any reply, immediately diſſolv'd the Aſſembly.

I will not here enlarge upon the the ſubject matter of this diſpute betwixt them, becauſe it will be fully diſcuſs'd in the following Sections.

But for the preſent, I only apply it to the point of their Church-Authority over the Light within particular perſons, which was their original and great pretence.

Ninthly, There was another remarkable inſtance of the oppoſite Infallibility of their Churches in the Conteſt (among other things) about the Juriſdiction of the Women's Meetings, of which *George Fox* was the founder and ſupporter. On the other ſide *John Story* (before-mention'd, againſt whom *Sol. Eccles* propheſy'd) and *John Wilkinſon*, were the chief Leaders, and many in the *Weſt-Country* follow'd them; but the *London* Quakers adher'd generally to *G. Fox* and the Women's Prerogatives; theſe were the Court-Party; and theſe pronounc'd and printed a formal Sentence of Excommunication ſubſcrib'd by ſixty ſix of them, bearing date the 12th day of the 4th month, 1677. againſt *Story*, *Wilkinſon*, and the reſt of the Country-Party; who (not being us'd to give ground to the Court) return'd their Complement in as formal an Excommunication of theſe their City-Judges; and, that they might not be behind them, their Sentence was ſubſcrib'd by ſixty ſeven of the Country-Party: Concerning which I ſhall have farther occaſion to ſpeak hereafter, but mention it in this place as a proof of their Infallibility; for all who are in Infallibility, muſt be in Unity: Whence it is a Principle of the Quakers, that they are all of one Mind and Soul; and in this they pretend to diſtinguiſh themſelves from all other Societies of Men whatſoever, and give this of their Unity as a mark of their being the true Church. Thus *Edward Burroughs* ſays, p. 462. of his Works, that *they* (the Quakers) *are of one Mind and one Soul:* And yet the aboveſaid Counter-Excommunications ſtand both unrepeal'd againſt one another to this day; and the very ſame diviſion is ſtill kept up in the oppoſite Quaker Churches of *Harp-lane* and *Gracechurch-ſtreet*, who differ upon the old matter which divided *Story*, *Wilkinſon*, &c. and no other. Thus, as in *America* there were ſixteen of the Quaker-Meetings for *G. Keith*, and ſixteen againſt him and his Doctrine, which before is told; ſo now here in *England* there is Church oppoſite to Church, and Excommunication againſt Excommunication; yet both infallible, both in the Unity; and *all*, notwithſtanding, *are of one Mind and one Soul.*

Tenthly, There is a third Faction and Church now ſet up amongſt them, and oppoſite to both *Harp-lane* and *Gracechurch ſtreet*, condemning both the other, and condemn'd by both the other; that is, the Society of *Turners-Hall*, where *G. Keith* and his Party have ſet up, ſince the Excommunication of *G. Keith* by the yearly Meeting in *Gracechurch ſtreet* in *Whitſun-week*, 1695.

Of which he has given us a full account in print, entituled, *The pretended yearly Meeting of the Quakers, their nameleſs Bull of Excommunication given forth againſt* G. Keith, *&c.* And in another Treatiſe, which bears this Title, *The true Copy of a Paper given in to the yearly Meeting of the People call'd Quakers, the* 15th *day of the* 3d *month*, 1695. *with a brief Narrative of the moſt material Paſſages of Diſcourſe betwixt* George Whitehead, Charles Marſhal, *and* George Keith *the ſaid day*, &c. *Together with a ſhort Liſt of ſome of the vile and groſs Errors of* George Whitehead, John Whitehead, William Penn, *&c.* Both theſe are printed for *R. Levis* 1695. and the Bull of Excommunication is inſerted *verbatim*, in the firſt of theſe Accounts.

As

As to the Juſtice or Injuſtice of the ſaid Bull, I refer the Reader to theſe two ſhort Treatiſes above-mentioned.

But the uſe I have to make of it, is, to ſhew the Authority which their Church or Meetings do aſſume over the Infallibility of the Light within particular Perſons, which was the great pretence upon which the Quakers firſt ſet up, and decry'd all Church-authority as carnal and anti-chriſtian; that is, (as they have done the power of the Sword, which will be hereafter ſhewn) till it come into their own Hands.

For you muſt know, that when a Quaker ſets up the Infallibility of the Light within, he means only within himſelf, not within you, or any other; for that may be a falſe Light and deceive you; but in *Me* (ſays the Quaker) it is infallible, and I am ſure it cannot lead me wrong: And ſo it is when one Quaker's Light does croſs another's, (for croſs they do) then each damns the other's Infallibility, and ſays, that he is ravened from the true Light, and is not a true Quaker. Thus the ſixty ſeven *Weſt-Country* Quakers, who excommunicated the ſixty ſix *London* Quakers for firſt excommunicating of them, would not allow them the name of Quakers, (as you will ſee hereafter;) and the *Foxonian* Quakers ſay, that the others are not the Quakers, but themſelves only. Each Party calls the others Impoſtors, Deceivers, Apoſtates, Devil-driven, *&c.* and, being Men of Honour, we are bound to believe both to be in the right, ſince both pretend equally to Infallibility.

Eleventhly, There is yet a fourth Church of the Quakers, which is worthy to be mentioned, theſe are call'd, *The New Quakers*, and reſide moſtly in *Long Iſland* and *Eaſt Jerſey* in *America*. It is true, they are diſown'd by all the reſt; but as much diſowning them. They are *Cameronian* Quakers, and follow the Principles of Quakeriſm up to the height, which neither *Fox*, nor any of his followers have done, and therefore are accus'd by them as prevaricators from their own Principles. For example; the receiv'd notion which the Quakers have of the Reſurrection, (which I will ſhew in its place) is not that of the Body, but an inward riſing up, or Reſurrection of the Light within in the Heart; and therefore they ſay that they have attain'd the Reſurrection already. Purſuant to this principle, the new Quakers have turn'd off their Wives, becauſe *the Children of the Reſurrection neither marry, nor are given in marriage*; and they condemn Marriage as of the Devil, becauſe *the Children of this World marry:* Yet they hate not the Women, only would not be ty'd to them; which made one of them *(James Seaton)* having parted with his Wife, fall in league with *Mary Roſs*, who, becauſe, as *G. Fox* ſays, they were come to the ſtate of the firſt *Adam* in his innocency, ſtripp'd her ſelf ſtark naked, and ſo appeared; ſaying, that it was a ſign of guilt to be aſham'd of one part of one's body more than of another. But his Wife meeting with her, beat her ſo well, that tho' ſhe car'd not for Clothes as a covering, yet ſhe thought them convenient as armour; which that Spark, more bold than wiſe, wanted; who, adventuring too near this naked virtue, receiv'd ſuch a token of her love as ſtuck to him, and gave him occaſion at once to bemoan and revenge himſelf in this Diſtitch upon his *Adamical* Miſtreſs:

In Mariam Roſam.

Per Mariam *juro, doleo quam vulnere duro:*
Deſere famoſam ſpinigeramque Roſam.

Theſe new Quakers not only ſing, but dance in their publick Meetings, and ſome bring Fiddles for that purpoſe; and thoſe who have ſeen them, told

told me, that even the old Women do frisk and vault with ſuch vigour, that they muſt have ſome other help beſides their own; for they dance as well as pray by the Spirit: And they can defend themſelves as well by *David*'s dancing before the Ark, as the other Quakers by their preter-natural quaking and ſhaking from *Habakkuk*'s Lips quivering, *&c.*

The Ring-leader of theſe new Quakers was one *Thomas Caſe*, whence the old Quakers call them (in ſcorn) *Caſe*'s Crew. This *Caſe* preached in a Surplice upon the Bridge at *New York*, and aſſerted that he was come to perfection, and could ſin no more than *Chriſt*, becauſe that whatever he ſaid or did was by the ſame Spirit which *Chriſt* had; which is a natural conſequence of the Quakers notion of perfection, before ſpoke of, of their being equal with God, of the ſame Subſtance, Soul, and Eſſence with him. And becauſe the Quakers do not own any perſonal *Chriſt*, or Man *Jeſus*, now in being, except what is within themſelves, (as will be ſhewn) and becauſe, if ſo, then the preaching of an outward *Chriſt*, now in Heaven, and to return in an outward bodily appearance to judge the World, muſt be a doctrine not only falſe, but of a moſt pernicious conſequence to make Men truſt to, and expect ſuch an outward coming of *Chriſt*, and draw them from the inward, which is the only coming, if this be true; therefore theſe new and moſt genuine Quakers think it not enough to deny ſuch an outward *Chriſt*, as the others do, but that they are obliged to vilify him, and treat him with the utmoſt contempt: And I can name one, who reaſoning with one of theſe concerning the outward *Chriſt*, (O horror to repeat it!) he bid that *Chriſt* kiſs his——. I would not have let the Light ſee ſuch outragious Blaſphemy, but that the World ſhould know that prodigious length to which this Quaker Spirit has tranſported ſome of them: And it was not behind this, which a Quaker Preacher now in *London* ſaid to one I can produce, who was endeavouring to perſuade him that *Chriſt* was now a Man; the Preacher reply'd, *The Man* Chriſt, *a F——rt.*

Theſe new Quakers have ſo much indignation againſt the old ones, for not coming up to their own Principles in all things, that they uſed, when they met them, to throw duſt in their Eyes and Mouths, telling them that duſt was Serpent's meat, and they gave them that to feed upon. This came home upon them for calling the holy Scriptures Death, and Duſt, and Serpent's meat, as you will ſee in the next Section; to which I now haſten, having given this ſhort Account of theſe new Quakers, becauſe they are not ſo generally known here in *England*; and they have the ſame, and as good a plea to the Light within, and to Infallibility, as the other Quakers have. But if any one of the four Quaker Churches above-mentioned be in the right, all the reſt are in the wrong; and if all be right, all are wrong, for they all condemn one another, and call one another by the moſt malicious names they can invent, *Apoſtates*, *Judas*'s, *Devils incarnate*, &c. for they know one another beſt.

Twelfthly, Thus do they make their Light within to be God and *Chriſt* and infallible, and therefore that it ſhould not be reſtrained, but that they ought to have liberty of Conſcience; yet do they, of all People, allow leaſt liberty of Conſcience to thoſe under their power, and are moſt out of patience at thoſe who plead their own Light within, againſt any the moſt trifling order or cuſtom of their Church: See a Book of Mr. *Penn*'s, wrote againſt ſome of the ſeparate Quakers, entituled, *A brief Examination and State of Liberty ſpiritual*, printed 1681. There, p. 11. he tells thoſe Quakers who ſtuck to their own Light within, rather than the orders of *G. Fox* and his Church. " And this I affirm (ſays he) from the underſtanding that " I have received of God, that the Enemy is at work to ſcatter the minds " of Friends by that looſe plea, *What haſt thou to do with me? Leave*

" *me*

" *me to my freedom, and to the Grace of God in my ſelf*, and the like:
" For this is the plain conſequence of this plea, if any one (eſpecially if
" they are but lately convinced) ſhall ſay, I ſee no evil in paying Tithes
" to hireling Prieſts, in that they are not claim'd by divine Right, but by
" the civil Laws of the Land: I ſee no evil in marrying by the Prieſt, for
" he is but a Witneſs: Furthermore, I ſee no evil in declining a publick
" Teſtimony in ſuffering times, or hiding in times of perſecution, for I have
" *Chriſt*'s and *Paul*'s examples: I ſee no evil in worſhipping and reſpect-
" ing the perſons of Men; for whatever others do, I intend a ſincere no-
" tice that I take of thoſe I know, and have a good eſteem for: Laſtly, I
" ſee no evil in keeping my Shop ſhut on the World's Holy-days, and
" Maſs-days, (as they call them,) tho' they are rather lewdly and ſuperſti-
" tiouſly than religiouſly kept; for I would not willingly give any offence
" to my Neighbour. And ſince your Teſtimony is againſt impoſition, and
" for leaving every one to the meaſure of the Grace which God hath gi-
" ven him, not only no Man hath power to reprove or judge me, but I
" may be as good a Friend as any of you, according to my meaſure. And
" now here is meaſure ſet up againſt meaſure, which is confuſion itſelf—
" *Babel* indeed: This is that very Rock both Profeſſors and Prophane would
" long ſince have run us upon, namely, that a way is hereby open'd to
" all the World's Libertines, to plead their Light within for their exceſſes."
Thus Mr. *Penn:* And again, p. 13. " Nor is this the leaſt evil this Spirit
" of ſtrife is guilty of, even at this day, that it uſeth the words *Liberty*
" *of Conſcience* and *Impoſition againſt the Brethren*, in the ſame manner
" as our ſuffering Friends have been always accuſtomed to intend them a-
" gainſt the perſecuting Prieſts and power of the earth."

This looks very like playing of booty. For it effectually overthrows that looſe plea (as Mr. *Penn* calls it) of the Light within, to which he allows no ſort of liberty, no, not in the ſmalleſt Punctilio's practis'd in their Church; ſuch as taking off your Hat, or bowing, which they call worſhipping of Men, tho' you mean no more by it than a *ſincere notice of thoſe you know, and have a good eſteem for*; or ſhutting your Shop upon a Holy-day, only not to give offence to your Neighbours: Or if your Light within ſee no evil in paying of Tithes, marrying by a Prieſt, only as a Witneſs, or *hiding in times of Perſecution*, having *Chriſt*'s and *Paul*'s example for it; yet that will not excuſe you, tho' you had both their examples and precepts for it, and tho' your Light within be never ſo much convinced of it, if it thwart the diſcipline or cuſtoms of the Quakers. But what if theſe Quakers, whoſe Light within ſhould allow them to take off their Hats, or bow, *&c.* appear'd by all other circumſtances to be good, honeſt, and conſcientious Men? That would not do; for Mr. *Penn*, in his *Addreſs to Proteſtants*, p. 245. ſays, *Holy living is become no Teſt among us, unleſs againſt the Liver. The Tree was once known by its fruit, 'tis not ſo now; the better Liver, the more dangerous, if not a Conformiſt.* Thus he.

Well; but tho' they allow liberty of Conſcience as little as other Men, yet Mr. *Penn* makes a difference 'twixt them and others, in his *State of Liberty Spiritual*; *ut ſupra*, p. 14. that they do not, as others, *compel Conformity by worldly violence upon the Perſons and Eſtates of conſcientious Diſſenters.* God be thanked they have not, or ever had the power to do it here: So they may boaſt of their lenity and good nature what they pleaſe. But they have ſhew'd it where they had the power, as in the proſecution of *G. Keith*, and others in *Penſylvania*, (before-mentioned) where they both ſeiz'd Goods and impriſon'd; and proſecuted *G. Keith* for what, by their Law, was Death; and were going on with their proceſs

againſt him, when the Government was taken out of their hands, and Colonel *Fletcher* (a Church of *England* Man) made Governor there inſtead of Mr. *Penn*, who put a ſtop to the proſecution of theſe conſcientious Diſſenters, elſe *G. Keith* might not now have been alive to have given them any farther oppoſition.

But have they no worldly coercion here? Yes, beyond what the Church of *England*, or any other Church have in their power. For they being moſtly a trading People, and chiefly among themſelves, whoever is diſown'd (ſo they call Excommunication) by their Church, does *ipſo facto* loſe his Trade among them, and there is not one of an hundred of them but muſt be hereby broke and undone. And this diſcipline they obſerve ſo ſtrictly, as to keep their Subjects more in awe, than all the *Excommunicato Capiendo*'s, and other objected ſeverity in our Church.

As, on the other hand, the ſureſt method with them for a young Man to ſtep into an abounding Trade, and a rich Wife, (of which there are many among ſo wealthy a People) is to ſet up firſt for a Preacher; and if he happen to pleaſe, his Fortune is made: Of which many examples daily occur, far beyond the much envied allowance given to the hirelings, as they call our Prieſts, which is hardly ſufficient to afford Bread to moſt of them. And *G. F.* had more Money at his diſpoſal, than any Biſhop in *England*, he having the command of the Quaker-Treaſury.

But as to the Subject of Church-government and Liberty of Conſcience, which we are now upon, you will ſee more of it when we come to diſcourſe of Tithes: But the uſe for which they are brought into this Section, is to ſhew, that, as they are practis'd by the Quakers, they totally overthrow, and are altogether inconſiſtent, as with their original pretence of the ſufficiency and independency of the Light within; ſo with all their plea to Infallibility, upon account of the Infallibility of that Light.

11. There is a Topick behind, which, if the former convince them not, may at leaſt ſhame them out of their vain pretence to Infallibility; and that is, the pitiful and childiſh blunders which are daily ſeen among them, ſome of which are mention'd in *Satan Diſrob'd*, as *Will. Penn*'s printing in his *Chriſtian Quaker*, p. 104. that *Chriſt* was born at *Nazareth*, which *Thom. Ellwood* repeats in his *Truth Defended*, p. 167. *Will. Walker*'s miſtaking *John* xiv. 2. *In my Father's Houſe are many Manſions*, for, *In my Father's Houſe are many* Manchets; and thence improving what fine Bread, even pretty little Manchets were in God's Houſe. Another preaching upon *Paul*'s being bred at the Feet of *Gamaliel*, and being ask'd, by one in the Meeting, what that *Gamaliel* was, anſwered, *a Town in* Judæa.

The great *Fox*, in his *Great Myſtery*, p. 29. (for want of his Spectacles) miſtaking the *eternal Light* (of which Mr. *Baxter* wrote) for *external*, and ſo quoting Mr. *Baxter*'s words, and naming the Page, where the word is *eternal* plainly printed, he goes on like a Hero, and hews down Mr. *Baxter* for his *external Light*, that is, *temporal*, (ſays *Fox*) and ſo proves that the Light of God was not a temporal Light. And *thou that ſaith ſo art in the deluſion*, ſaith he to *Baxter*, who ſaid no ſuch thing, but the direct contrary. And who is in the deluſion now! Yet *Fox* is infallible enough for all this! That wonderful Book of his affords a great many ſuch jeſts as theſe, to demonſtrate their infallible either Ignorance or Knavery. But above all his *Battle-door*, a large Book in Folio, in defence of the phraſe *Thee* and *Thou*, out of ſeveral Languages, *Greek*, *Hebrew*, &c. of which *G. Fox* underſtood not one Letter, yet ſubſcribes *G. Fox* not only to the Book, but to the ſeveral pages of this *Polyglot*. But ſome Friends do know the *Jew* who had threeſcore Pounds in new Crowns (as himſelf told it) out of the Quaker-Treaſury for helping *G. Fox*'s Infallibility as to the *Hebrew*,

and

and by the like means they procur'd the reſt; and all not two pence to their purpoſe, only to boaſt their gift of Tongues! and to afford *G. F.* to ſay, as he does in his Introduction to this *Battle-door*, magnificently thus; *All Languages are to me no more than Duſt, who was before Languages were.*

Many more the like inſtances of their Infallibility might be produc'd, if the Reader were diſpos'd to be merry: But I ſpare the Friends, and proceed.

SECT. VII.

Concerning the Authority of the Holy Scriptures.

THE Quakers notion of the Light within (as before explain'd) muſt neceſſarily cut off our dependence upon the holy Scriptures as a rule either of Faith or Manners: For if that be God himſelf, and makes us equal to God; or, in the Quakers loweſt ſenſe, as infallible as the Prophets and Apoſtles in their penning the Scriptures, then have we as ſure a rule as the Scriptures, and which muſt not yield to the Scriptures.

But becauſe the Scriptures are often brought in contradiction to the Quaker-light, therefore they have made it their buſineſs to depreciate and undervalue them, nay, ſometimes to run them down as hurtful and pernicious, leading Men to the outward, from attending only to their own Light within.

Nay, to make them falſe in many things, that we may believe them, or truſt to them in nothing; to make their Authority doubtful, by diſputing their Pen-men, and raiſing all the evil ſuggeſtions that can be againſt them.

The Quaker's Refuge, printed *Anno* 1673. p. 17. ſtates this, as truly own'd by the Quakers, in theſe words.

Whether the firſt Pen-man of the Scriptures was Moſes *or* Hermes, *or whether both theſe are not one; or whether there are not many words contained in the Scriptures, which were not ſpoken by the inſpiration of the Holy Spirit; whether ſome words were not ſpoken by the grand Impoſtor, ſome by wicked Men, ſome by wiſe Men ill apply'd, ſome by good Men ill expreſs'd, ſome by falſe Prophets and yet true, ſome by true Prophets and yet falſe*——

And from theſe ſuppoſitions he goes on, and concludes that ſome part of the Scriptures concerning the Redemption and Salvation of Mankind were true; and p. 18. *that the Scriptures, as above diſtinguiſhed, are a true Record*, &c.

Inſtead of anſwering theſe diabolical ſuggeſtions againſt the ſacred Authority of the holy Scriptures of God, and which evidently overthrow the certainty of the whole; *G. Whitehead* in his *Innocency Triumphant*, printed 1693. in anſwer to *F. Bugg*'s *New Rome arraign'd*, p. 28. does own the whole, by way of an excuſe for it, and ſays, *That this queſtion'd but of ſome words in Scripture, not all.* But the holy Scriptures confirming the whole of themſelves, one part quoting another, if the whole be not therefore true, the whole muſt be falſe.

And we muſt take this to be the opinion of the new Quakers, as well as the old, becauſe now aſſerted.

G. Whitehead endeavours to ſolve this, *ibid.* p. 21. in anſwer to the quotations which *F. Bugg* had brought out of their Authors, which call'd the

the holy Scriptures by the wicked and contemptible names of *Duſt*, *Death*, *Serpent's meat*, &c. *Whitehead* ſays that was only in oppoſition to thoſe who would have the very Paper and Ink and Characters to be the Word of God and the Goſpel; wherein *they were oppos'd*, (ſays he) Chriſt *being the Word*, *and the Goſpel the Power of God which endures for ever*, *which the Books and Letters or Characters cannot*.

Here *Whitehead* ſays that there were *ſome Prieſts in the North*, *and before the year* 1653. *when thoſe Books* (which *Bugg* quoted) *were printed*, *who were thus ignorant*; *and that this was the reaſon for thoſe expreſſions in theſe Quaker Books*.

Firſt, This had been no reaſon for theſe barbarous expreſſions, if it had been ſo.

But, *Secondly*, I will join iſſue with *George Whitehead* upon it, that there never were ſuch Prieſts either in the *North*, or any where elſe, that were ſo ignorant.

No, *George!* this is an arrant Lye, without all doubt: Did any Man ever think or ſay that the very material Paper and Ink and Letters would *endure for ever?*

Where is now thy Infallibility? Where thy common Honeſty or Morality, thus groſſly to belye theſe Prieſts, as thou calleſt them? But they thank thee that it was ſo groſſly; for it is ſo very ridiculous, that it is in no Man's power to believe thee, or that thou canſt have the leaſt pretence to Infallibility, or even that thy word ſhould be truſted in any thing that thou averreſt, when thou dareſt print ſo notorious and impoſſible an untruth. Like *G. Fox*'s ſenſeleſs Reply to *Richard Baxter*, &c. * *Writing* (ſays he) *Paper and Ink is not infallible*, *nor the Scriptures is not the ground of Faith—Your rule*, *Paper and Ink*, *that will come to Duſt*.

Here I would fain ask them a queſtion; How it comes, that ſince they are ſuch bitter Enemies to the Letter, they yet make a conſcience of ſaying *Thee* and *Thou* inſtead of *You* in the ſingular, becauſe theſe were old *Engliſh* words in the firſt Tranſlations? Is there any immorality or iniquity in theſe Letters Y, o, u, more than in T, h, o, u? And is not every Nation Maſter of its own Language?

Beſides, theſe were not the words of the Languages in which the Scriptures were wrote. It is likely that *G. Fox*, and the reſt, in the year 1650. thought they were, and, lighting upon ſome old *Engliſh* Bible, took it for the original: For if ſtreſs muſt be laid upon the Letter, it muſt be ſurely upon the original Letter in which the Scriptures were wrote; and the Quakers may as well lay ſtreſs upon the *Latin* or *French* or *Dutch* Tranſlation, as upon the *Engliſh*, in this caſe. How do they in other Languages make the diſtinction betwixt *Thou* and *You*, when *You* is us'd in the ſingular Number?

Behold here, theſe Men whoſe chief Principle it is to decry and damn the Letter, do ſet up, at the ſame time, the moſt ſuperſtitious and ridiculous ſticking to the Letter that ever was heard of ſince *Adam*; ſo very extravagant, that, if it had not been, no Man could have believ'd that it could have been! or that any Men could have made a caſe of Conſcience of ſuch a ſenſeleſs and inſignificant Criticiſm! But as the Scorpion is ſaid to carry Oil which cures its own venom, ſo the wiſe Providence of God has diſpos'd of moſt Errors, that they carry contradictions to themſelves in their own Bowels.

* Great Myſt. *p.* 302.

But,

But, if the holy Scriptures of God muſt not be call'd the *Word of God*, becauſe they are wrote in Letters, why muſt the Quakers moſt blaſphemous and prophane ſcribbles be ſtyl'd *the Word of the Lord?* Even *Solomon Eccles*'s *Lying Prophecy* before told, in his Letter to *John Story? To you all, this is the Word of the Lord*, ſays *George Fox* of his own Writings, *Gr. Myſt.* p. 225. *I charge you* (ſays he *) *in the preſence of the Lord God, to ſend this amongſt all Friends and Brethren, every where to be read in all Meetings. To you all, this is the Word of God*, [*G. Fox's Letter to all Friends*, printed 1671, with ſeveral Papers, &c. p. 60, 62.] *the Scriptures are not the Word of God.* [*G. F.* &c. *Firebrand*, &c. p. 159. ſecond Part *An.* 1678.] A printed Letter of *G. Fox*'s, which is now lying before me, dated at *Dalſton* the 13th of the 10th month, 1683. bears this Title, *All Friends every where, this is the Word of the Lord unto you all:* And there is a Poſtſcript in theſe words, *This you may read amongſt the Children of the Light, and of the Day:* And p. 4. of the Letter, he ſays, *I remember, before we were call'd Quakers, as I was ſitting in an Houſe in* Nottinghamſhire, *(about the year* 1648.) *the Word of the Lord came to me, and ſaid*, &c. And yet in his *Gr. Myſt.* p. 246, 247. he calls it Blaſphemy to ſay that the Scriptures are the Word of God. His words are theſe, *They* (the Scriptures) *are not the Word of God, which thou* (Chriſtopher Wade) *haſt blaſphemouſly affirmed*; *but* (ſays he Jeſuitically, to amuſe the Reader) Chriſt *is the Word of God.* As if *Chriſtopher Wade*, or any Chriſtian had ever affirmed that the Book of Scriptures was the Word of God in the ſame ſenſe as *Chriſt*, or any otherwiſe than as the Records of thoſe Revelations which God, by his Holy Spirit, did dictate to the inſpir'd Pen-men; but not a living Perſon partaking of the Subſtance of the Father, like the Word eternally begotten! Could this *George*, either of theſe *Georges*, *Fox* or *Whitehead*, produce any one Man, even in *Bedlam*, who ever aſſerted this of the Ink or Paper of the holy Scriptures?

Why then do they uſe this diſtinction? Againſt whom do they uſe it? Againſt no body; it was only to ſhuffle and cut, to cover and excuſe their contempt of the holy Scriptures, and, in their place, deifying of their own Spirit, and their own Scriptures.

They knew that the holy Scriptures could not be diſcarded openly and above-board, nor all at once; that the World has been long in poſſeſſion of them, and of a juſt veneration of them; and therefore would not ſo eaſily part with them, nor accept of any *Foxes* inſpirations inſtead of them: Therefore they ſet up a power, like that of the Church of *Rome*, of infallible interpretation of Scripture; and improv'd it, as above is told, into immediate Revelation, equal to that of the Prophets and Apoſtles. And, purſuant to this plenitude of power, they have taken upon them not only to abrogate the moſt expreſs ordinances of the Goſpel, and pronounce them expir'd at their pleaſure, as Baptiſm and the Lord's Supper; but to ſet up and inſtitute new ones; as the Womens preachings (directly contrary to 1 *Cor.* xiv. 35. which ſuffers not Women to ſpeak in the Church) and the Prelacy of the Womens Meetings, an invention never heard of in the World till *G. Fox* cobbled it out. And they enjoin not theſe only as Eccleſiaſtical Injunctions of their Church, but (upon their pretence, before told, to the ſame immediate Revelation which was given to the Apoſtles) as the inſtitutions of *Chriſt*. *Solomon Eccles*, in his Letter already mention'd to *John Story*, calls theſe, the Womens Preachings and the Womens Meetings, *the great and good Ordinance which* Chriſt Jeſus *hath ſet up in his Church.*

* Some of the Quakers Principles, *&c.* p. 4.

This is directly giving us new Scriptures, and a new Goſpel; for which they will find their reward, *Gal.* i. 8, 9. *Rev.* xxii. 18, 19.

And they having (as they pretend) the ſame Spirit which gave forth the Scriptures, they cannot be bound by the Scriptures, or any command in them, unleſs their Spirit does anew require the ſame thing which the Scripture commands.

So that the Scripture remains of no Authority with them; becauſe, if what the Scripture commands be anew required by their Spirit, they are bound to obey it, becauſe required by their Spirit: But if the Scripture command the thing, they are (by their Principles) not bound to obey it, unleſs it be requir'd by their Spirit anew: Which is moſt effectually overthrowing the Scriptures, and reſolving all into their private Spirit or Light within. This will yet farther appear in the Sections which follow; but let me firſt give an Authority for the laſt thing that I have ſaid, and it is ſuch a one as does aſtoniſh me; becauſe, firſt, it is from the ingenious Mr. *Penn*; ſecondly, it is where he accuſes others of miſrepreſenting the Quakers Principles *, and reſcuing them from ſuch miſrepreſentations, he ſets them down in their moſt moderate, and, he ſays, true ſenſe: And he avers, *That what was a Commandment to any Servants of God in old time*, (that is, in the Scriptures)—*that ſuch are not Commandments to us unleſs required by the ſame Spirit anew.*

And he inſtances in *thoſe elementary Types, Shadows, and Figures appointed* (as he ſays) *for a ſeaſon, and to paſs off.* Theſe are the Sacraments of Baptiſm and the Lord's Supper, which he calls elementary Types and Figures; but that they were appointed only *for a ſeaſon, and to paſs off*, that is not to be prov'd from Scripture, which enjoins them *till Chriſt's coming again*, 1 Cor. xi. 16. *always, even unto the end of the World*, Matt. xxviii. 19, 20. But all this ſignifies nothing: Theſe Commandments *are not required by the Quaker Spirit anew*; and ſo they *paſs off.*

This we are ſure is not aggravated upon them.

Indeed Mr. *Penn* does in the ſame place find fault with thoſe who would improve this Principle of theirs, to juſtify Immoraliſts, and things inconſiſtent with Government; *As if* (ſays he) *that eternal, holy, omnipreſent Light, with which we are enlightned, did not continually declare and require juſt and righteous things at our Hands.*

This, with ſubmiſſion, inſtead of an excuſe, is a full confeſſion of the whole Charge, unleſs Mr. *Penn* can make it appear, that the Quakers, and every one of them in particular, have this Light more than other Men; or if they have it, that they muſt neceſſarily be guided by it: Becauſe otherwiſe they may commit Theft, Sacrilege, and all Immoralities under this umbrage; and no command of Scripture can reſtrain or convince them, by this latitude granted here; becauſe if they ſhould enthuſiaſtically believe, or hypocritically pretend that ſuch command of Scripture was not required by their Spirit anew, it is *ipſo facto* ſuperſeded by this Principle.

Thus it being objected to *G. Fox* †, that one of his Quakers had pretended an immediate call from Heaven to commit Theft, or Robbery, and Sacrilege, in taking out of the Church an Hour-glaſs; *G. Fox* does vindicate it in theſe words; *And as for any being moved of the Lord to take away your Glaſs from you, by the eternal Power it is owned.* And if another ſhould pretend an immediate Call to take away the Communion-Plate—for that too is put to ſuperſtitious uſes ‡—where is the end of

---

* Reaſon againſt Railing, 1673. *p.* 150. *Art.* 21. † Great Myſt. *p.* 77.
‡ Some of the Quaker Principles, *p.* 8.

theſe

theſe looſe Principles? Mr. *Pennyman* can tell whether he did not ſolicite *G. W.* to return a Letrer which another Quaker had ſtollen, and given to him, and whether *G. W.* did not make this anſwer, *That unleſs the Lord required him, he would not return it again.* See more of this in *Tyranny and Hypocr.* &c. p. 37.

But as for things inconſiſtent with Government, which Mr. *Penn* ſuppoſes their Light can never dictate, I refer him to what follows of the Quakers Loyalty.

Theſe concern the Government of the State: But as for Church-Government, (which is much more ſacred) I think Mr. *Penn* will not ſay but that their Principles are wholly inconſiſtent. Have they not broke off from the Church Government eſtabliſhed in *England*, and in all the Chriſtian World? And do they not pretend that their Light guides them in it? Have they not by the ſame Light rebell'd from Epiſcopacy, which they cannot deny was in the times of the Apoſtles, and through all Ages of Chriſtianity to this day? If they think this a light Sin, let them read the 16th of *Numbers*, and ſee if the Sin of *Korah* was ſmall? Or if it was for any thing elſe but Church-government? And St. *Jude* tells us, ℣. 11. of thoſe under the Goſpel who *periſh'd in the gainſaying of* Korah.

But if diſobedience to Church-government be no ſuch great matter, why do the Quaker Church treat their Separatiſts with ſuch violent Fury, and ſtrain their invention to find names bad enough for them, *Devil driven*, *Dungy-gods*, &c. as if already ſmoaking in Hell? Why do they charge them ſo deſperately with the heinouſneſs of Schiſm?

It is true indeed, that the Church cannot ſubſiſt, more than any other Society, without Government: but it is as true, that the Quaker pretence to the private Light in particular Perſons, as a principle over-ruling Scripture, and all outward ordinances, is inconſiſtent to the Government either in Church or State, or any ſecurity from all the diſmal and enthuſiaſtical Murthers, Rapines, and Outrage of the zealots among the *Jews*, who went upon the ſame Principle, yet ſhew'd no evil ſigns of it; nor, I do charitably believe, had, at firſt, any evil deſigns, nor knew, more than *Hazael*, 2 *Kings* viii. 13. whither theſe Principles would at laſt hurry them.

But if hard words are a natural prelage, and ſhew an inward diſpoſition to come to blows, no People have expreſs'd more virulence in the Firſt, nor do I believe that they are infallibly ſecur'd from the Latter: But no tempting occaſion has of late offer'd itſelf to them. For it is a very convenient Principle to be protected by other Mens Swords. without running any of the hazard our ſelves; to enjoy the Benefits of Peace equally with others, and to be freed, if not from the Charge, at leaſt from the Slavery and Dangers of War. *It is good to ſleep in a whole Skin:* But yet if they had a Government of their own, they would not part, no not with a Sloop.

And they have ſhewn that no ſort of People would leſs encourage, under their own Government, their old pretended Principle of Enthuſiaſm, or the private Spirit: We ſee how violently they now oppoſe it in their Separatiſts. They call any oppoſition to the Orders of their Church, no leſs than Rebellion, and that againſt God himſelf. Thus *Solomon Eccles* told *John Story*, in his Letter above quoted, that his oppoſing the divine Right of the Womens Preachings and Womens Meetings, ſet up by *G. Fox*, was Rebellion againſt the living God. (More inſtances of this, ſee in *Some of the Quakers Principles*, Sect. 13.) And they make Orders in direct oppoſition to the Laws, and make it Rebellion againſt God to obey the Laws, as in the caſe of Tithes: They declare all, as well payers as receivers of Tithes, to be *Anti-chriſts*, and to have deny'd *Chriſt's coming in the Fleſh.* And it is at their diſcretion to declare any other Injunction of the Law

Law of the Land to be againſt their Light; and then it is Rebellion againſt God any longer to obey the Law, in ſuch a caſe. So that all our Laws ſtand but at their pleaſure: And if they ſhould declare againſt all Laws and Kings together, there is nothing excepted from the plenary Power of their inward Light.

Do not think theſe ſo extravagant ſuppoſitions: They have done as much as all I have ſaid. Their Principle is ſpiritualizing; and as they have ſpiritualiz'd away all the Letter of the Scripture, the Sacraments, and *Chriſt*'s Humanity; ſo have they reduc'd Government alſo, from the outward Adminiſtration, at leaſt, of Kings, when the time was that they durſt ſpeak plain: As in *Edw. Burroughs*'s † *Standard*, &c. in the year 1658. p. 9. *The Lord is riſen* (ſays he) *to overturn, overturn Kings and Princes, Governments and Laws; and he will change Times, and Laws, and Governments: There ſhall be no King ruling but* Jeſus, *nor no Government of force, but the Government of the Lamb.* And *George Fox* ſays, *There is that nature that would have an earthly King to reign, in which nature lodgeth the murtherer.* A Word from the Lord, *p.* 15. *Anno* 1654. *The Lord will cleanſe the Land of you,* (Rulers, Prieſts, *&c.*) *and not any that rejects* Chriſt *ſhall rule in* England. Diſcovery of the Enmity, *p.* 59. *Anno* 1659.

Now whether or no the Quakers do reckon us of the Church of *England* to be among thoſe who reject *Chriſt*, I refer to what follows.

And then, whether they think by this Rule that any ſuch ought to rule in *England*, I leave to the Reader.

And then, whether their ſubmiſſion to ſuch Government can proceed from Principle, or Neceſſity.

In ſhort, Enthuſiaſts have no Principles; they have no rule but their own Fancy, (which is ſtrongeſt in Madmen) and this they miſtake for Inſpiration; and then their madneſs is at the height: And it is inconſtant as the Wind; they know not their own minds, nor can promiſe for themſelves an hour together. They are as dangerous in any Government as Elephants in an Army, who, if they turn their heads, fall foul upon their Leaders. No Libertines have done greater miſchief than the Enthuſiaſts: The Atheiſts and Profligate purſue not their Wickedneſs with half their zeal and fury. If the debauch'd ſtick at nothing unlawful, the zealot thinks every thing he does to be lawful.

And it cannot be deny'd, no Quaker can deny, but that the principle of the Quakers is all Enthuſiaſm; there never was any Enthuſiaſm in the World that exceeded it: None that ever call'd themſelves Chriſtians have advanc'd themſelves ſo high, to have the ſame infallible Spirit, and immediate Revelation, as the Prophets and Apoſtles, or as *Chriſt* himſelf; to be equal even to God, to be one Perſon, Subſtance, Soul with God. And I do not think that any human Government can be ſecure of Men, in whoſe power it is to ſcrew themſelves up to ſuch blaſphemous heights of Enthuſiaſm; and who, while they make themſelves Gods, think their Governors to be Serpents, Reprobates, and Devils, Raveners from *Chriſt*, and his utter Enemies.

I here repeat the caution, which I ſet down at the beginning of this Diſcourſe; that I do not include all the Quakers in this; but thoſe only who, having ſeen theſe Blaſphemies and Deluſions of *G. Fox* and other their old primitive Quakers, will not renounce them, but ſeek to cover and excuſe them, and pretend ſtill to the ſame Spirit that they had.

---

* T. C.'s Animadverſions upon upon G. *W.*'s Innocency Triumphant, *p.* 16. *and* 30.
† Some of the Quakers Principles, *Sect.* 10.

And

And what that was, we ſhall ſee yet farther in the next Section.

The uſe I have to make of this, is not to upbraid or expoſe, but to beſeech Mr. *Penn*, and all the ſober-minded among the Quakers, now at laſt to conſider whither their ſtrange pretences to Infallibility has led them; even from the only infallible Oracles now in the World, the holy Scriptures, by ſetting their Light within above the Scriptures; which they do in refuſing to let their Light within be judg'd by the Scriptures: But, on the contrary, allowing no obligation which the holy Scriptures have upon them in any thing which is not likewiſe dictated to them by their Light within; but thinking the dictates of their Light within to be obligatory and infallible, in things wherein the Scriptures are ſilent: Alas! if that were all! even in things where the Scriptures are repugnant, and command quite otherwiſe. But, in the authority which they have taken over the Letter of the Scriptures, they can over-rule every command in Scripture, tho' in terms never ſo poſitive; as in the caſe of Baptiſm and the Lord's Supper, and many other inſtances; chiefly in that upon which I have ſo much inſiſted, becauſe it is the principal, their ſpiriting away the Letter of the promiſed Seed, the humanity of *Chriſt*, and the ſatisfaction thereby made for our Sins; and his interceſſion and mediation therein, now at the right hand of the Father, to which we daily owe the gifts and graces of his bleſſed Spirit.

And the adverſary could never have gain'd this point upon them, (which is the Heart of Chriſtianity) if he had not firſt diſarm'd them of the aſſiſtance of the holy Scriptures, (wherein this is ſo mainly and frequently inſiſted upon) by perſuading them to take their own Light within for the infallible Rule, inſtead of the other.

And the Devil cannot keep his hold much longer than we ſhall return to the Scriptures, and ſubmit to them as our Rule; which we may perceive by this, that no other Sect amongſt us, has run into this exceſs of throwing off the humanity of *Chriſt*, but the Quakers; becauſe no other has undervalued the Scriptures ſo much as they. What other ſort of Men that call themſelves Chriſtians, have abuſed the Scriptures by the contemptible names of *Beaſtly Ware*, *Duſt*, *Death*, *Serpent's Meat*, &c. but the Quakers? If they ſay, that this was only meant of the Letter, that is ſufficiently anſwered before. But I have now to ask them, whether the Letter of their Writings be not as *beaſtly Ware*, &c. as the Letter of the Scripture? And then, why they do not give the ſame Epithets to their Writings? No, no, let them not diſſemble the matter; they know very well that the giving of vile and contemptible names to any Writing, can be for no other end, but to render the Contents of ſuch Writing, not the Letter, Ink, or the Paper, vile and contemptible. And this is the reaſon that they have taken ſuch care to ſecure the Honour of their own Writings, not only from ſuch vile names as they beſtow upon the holy Scriptures, but even from ſuch names as are honourable and of the higheſt eſtimation among human Writings; ſuch as Canons for the Laws of the Church, and Edicts for the Laws of Emperors and temporal Government: But theſe the Quakers think too mean and contemptible names for their Writings; they will have them nothing leſs than the immediate commands of God himſelf: And, as to themſelves, they ſcorn the Titles of Elders, Popes, and Biſhops, or that that their Meetings ſhould be call'd by ſuch contemptible Names as Courts, Seſſions, or Synods. Hear the order of their yearly Meeting at *London* for the Year 1675. in the following words. "It is our ſenſe, advice, admonition, and judgment, in the fear of God, and the authority of his "Power and Spirit, to Friends and Brethren in their ſeveral Meetings, that "no ſuch ſlight and contemptible names and expreſſions, as calling Mens

" and Womens Meetings, Courts, Seſſions, or Synods,——That faithful " Friends Papers, which we teſtify have been given forth by the Spirit and " Power of God, are Men's Edicts, or Canons,——Elders in the Service " of the Church, Popes, and Biſhops, with ſuch ſcornful ſayings, be per- " mitted among them; but let God's Power be ſet upon the top of that " unſavory Spirit that uſes them, *&c.*

Here you ſee that the World has no Language or Titles good enough for the Quakers, nor for their Writings; Edicts or Canons are too ſlight and contemptible! Popes and Biſhops are ſcornful ſayings to them! But while they thus vindicate their own Honour, and the no leſs than divine Authority of their Writings, at this ſublime rate, they take upon them to vilify the holy Scriptures of God in the moſt opprobrious and diſgraceful terms. You muſt not call their Writings by ſuch ſlight and contemptible names as Canons or Edicts of Men; but you may call the holy Scriptures by the not only much more contemptible names of *Duſt* and *Beaſtly Ware*, but the curſed Appellations of *Carnal*, *Death*, and *the Meat of the Serpent*, that is, the Devil.

Now, which of theſe ſeveral treatments do teſtify the greateſt Reſpect, and whether their veneration does hereby appear more to the holy Scriptures, or to their own Writings, I leave it, without more argument, to the Reader, maugre their thin and hypocritical diſtinction of the Letter.

It is plain they never gave the Scriptures a good word, but merely for popularity, when forc'd to it, to avoid the odium of the World; and therefore ſince the year 1660. when the Reſtoration of the Church and her Liturgy brought the holy Scriptures again into requeſt, the Quakers have been more Phariſaically civil towards them, and, upon ſome turns, will beſtow upon them the Epithet of *Holy*, becauſe it is ſo common in the mouths of other Men.

But in all their Preachings and Writings before 1660. wherever they had occaſion to name the holy Scriptures, they ſeldom or never gave them that Epithet of *Holy* or *Sacred*, but plain *Scriptures* at beſt; tho' moſt commonly they did not let them paſs without ſome of their ſweet Appellations, before told of, *Beaſtly Ware*, *Serpents Meat*, *Death*, and *Carnal*, to beget the greater Reverence for them in the People.

And it is deſir'd, to confute this obſervation, that they would give us what citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the Scriptures with the appellation of *Holy* or *Sacred*, or indeed with any ſort of reſpect; eſpecially let them quote *Fox*, *Burroughs*, *Howgil*, or ſome of their principal Pillars.

But indeed none ever have ſo contemn'd and vilify'd the holy Scriptures as they have done.

One of their mighty Prophets (before and hereafter mention'd) *Solomon Eccles*, came into the Church of *Aldermanbury* in *London*, in the time of Divine Service, all naked, beſmear'd up to the Elbows with Excrements; and other Quakers did juſtify this Beaſt, and ſaid, that he might as well come into the Church with that filth in his hands, as the Miniſter with a Bible: And he was, after this, very dear to *G. Fox*, and the Companion of his Travels.

Upon the 10th of *Auguſt*, 1681. at the Quaker-Meeting-Houſe in *Grace-church-ſtreet*, one, who had a greater Reverence for the holy Scriptures than the reſt, brought a Bible with him; and before the Meeting was gathered, or their Preachers come, (ſo that it was no diſturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of St. *Luke*, ſo nothing particular to the Quakers, that they could take

take notice of: But it was the Bible! and that was a ſight not us'd to be ſeen there, much leſs to hear it read; which ſo mov'd their indignation, that one of the chief of them ſnatch'd the Bible out of his Hand, and (notwithſtanding all their Meekneſs) thruſt him (an ancient and grave Man) all along the Gallery, down ſeveral ſteps. *Richard Smith* was preſent, and did atteſt it.

But that this may not ſeem ſtrange to the Reader, he muſt know that there never was, from their firſt appearing in the World, one Chapter of the holy Scriptures read in any of their Meetings; tho' many of their own Epiſtles have been frequently, and enjoin'd there to be read: But they lead them from the Scriptures, as from a dead Letter, which is hurtful and pernicious, and that they ſhould mind only their own Light within, that is, to follow their own imaginations.

But would not that argument of minding only their own Light within conclude as much againſt reading the Letter of the Quaker-Writings?

O, no, that was far from their meaning; for, having thus taken the People off from reading or minding the holy Scriptures, the fetch which the Devil had in this, was to ſubſtitute the rankeſt Poiſon in lieu of that heavenly Manna, the Scriptures of God: And therefore this grand Deceiver poſſeſs'd the Quakers with that nonſenſe as well as blaſphemy, that when, upon pretence of the Light within, he had drawn them away from reading the Scriptures, yet, upon the ſame argument, he made them zealous for the reading and ſtudying of their own Writings; as if the pretended ſufficiency of their Light within were not as much overthrown by the one as by the other. But this plainly diſcovers their preference of their own Writings to the holy Scriptures; that, while they rejected the Scriptures as not neceſſary to the guidance or direction of their Light within, they at the ſame time enjoin'd, under the ſevereſt penalties, even of rejecting the authority of God himſelf, not only the private ſtudying, but the publick reading of their own Writings in their Meetings. Thus their great *Fox* commands; *This is the word of the Lord* (ſays he) *I charge you, in the preſence of the Lord God, to ſend this* (Epiſtle) *amongſt all Friends and Brethren every where, to be read in all Meetings. To them all this is the word of God*, &c. Yet he calls it Blaſphemy to ſay the holy Scriptures are the Word of God, as before ſhewn. And *George Whitehead*, in what he calls *An Epiſtle for the remnant of Friends*, concludes thus, *Let this* (Epiſtle) *be read diſtinctly in the Life and Authority of God, from whence it came, amongſt Friends, in and about* London, *and elſewhere*, &c.

Now I do deſire *G. Whitehead* to produce out of any of his, or all of their Writings, ſuch an advice or encouragment as this for reading the holy Scriptures; or to tell us whether they ever yet endur'd ſo much as one Chapter of them to be read, upon any occaſion whatſoever, in any of their Meetings: And then, whether it be not a plain conſequence, that they do prefer their own Writings (which they ſo ſtrictly enjoin to be read) to the holy Scriptures, which they not only not enjoin or command, but never ſo much as adviſe or recommend to be read; but, on the contrary, they give all the threatning diſcouragements that can be to deter any from reading of them, calling them *Carnal* and *Death*, as before is told.

But to come to farther evidence, and give you even a judicial determination of the Quakers aſſembled in their publick Meeting, when they durſt ſpeak out againſt the Scriptures, about the year 1658. this cauſe was brought before them, and ſolemn judgment given: For then it was that *Thomas Padle* accus'd *John Chandler* (both of *Southwark*, Quakers) at a Meeting of the Quakers at the *Bull and Mouth*, up one pair of Stairs. I give it thus particularly, that the Friends may not pretend ignorance, and be-

cauſe

cauſe I have Eye and Ear-witneſs to produce, if it be in the leaſt diſputed, that then and there the ſaid *John Chandler* was accus'd by the ſaid *Thomas Padle*, for ſaying, *That he preferr'd the Scriptures before the Friends Books*; which accuſation *John Chandler* did not deny, (he was ſomething of a Scholar, beyond the common Quaker level) but being reprov'd for it by the Meeting, he ſaid in excuſe, that it was in diſpute with ſome oppoſers, and that *the People urg'd him to it.* And ſome of thoſe who were preſent at that Meeting do very well remember that one principal reaſon they gave for the preference of their own Books to the Scriptures, was, *that tho' the People had had the Scriptures many Years, yet they had not converted ſo many to the Truth as their Books had done.*

Edward Burroughs, p. 47. of his Works, determines clearly, that the Scriptures are not now of any authority at all to us at this day. Why? Becauſe they were commands given to others, and not to us. For example, that the Epiſtles to the *Corinthians* bound no other Church; that to the *Galatians* had reſpect only to thoſe of *Galatia*, and ſo of all the reſt; and that the old Prophets were only to be hearkened to at that time, by thoſe particular People or Nations, to whom they then directed their Prophecies. For it being objected, that the Quakers held this pernicious Principle, *that the Saints were not to do duties by or from a command without, but from a command within*; *and that the word* command *in Scripture was not a command to them, till they had the word within them*; *Burroughs* owns and juſtifies it. *I anſwer* (ſays he) *that is no command from God to me which he commands to another*; *neither did any of the Saints which we read of in Scripture act by the command which was to another, not having the command to themſelves*; *I challenge an example of it*; *they obey'd every one their own command*; *and thou or any other who goes to duty, as you call it, by imitation from the Letter without, which was commands to others—your Sacrifice is not accepted, but is abomination to the Lord*, &c.

Here it is made *abomination to the Lord* to obey the command of Scripture, or to live by *imitation* (as he calls it) *from the Letter*; that is, not to follow our own imaginations without the controul of Scripture, or any other Law.

This is the ſame Principle which is before related from Mr. *Penn*, and almoſt in the ſame words, that *what was a command of God in old time*, (that is, in the Scriptures) *is not ſo to us, unleſs requir'd by the ſame Spirit anew.* Here the whole authority of Scripture is, at one blow, cut down: For no command in Scripture is by this rule obligatory, unleſs it be commanded anew by the Quaker Light within, (that is, by every Man's roving imagination) and if it be commanded by their Light within, then they think that it is dictated by the ſame Spirit which gave forth the Scriptures of old, and upon that account only that it is obligatory; but not becauſe it is contain'd in Scripture, which was only a command to thoſe in former ages, but not to us who have another rule given unto us anew, that is, our own Light within. So that the Scriptures are by this as much outdated as an old Almanack; and we muſt no longer ſearch the Scriptures, we muſt not live ſo much as by imitation of what we find there: *Burroughs* ſays, it is *abomination to the Lord.*

And therefore it was no ſtrange thing to hear *George Whitehead* in his *Serious Apology*, p. 49. prefer not only their Writings, but their *extempore* Preachments, and even all whatſoever they ſpeak, upon any account, to the holy Scriptures themſelves.

The queſtion demanded was this, *Do you eſteem your Speakings to be of as great authority as any Chapter in the Bible?* And his anſwer is in theſe words, *That which is ſpoken by the Spirit of Truth in any, is of as great authority as the Scriptures and Chapters are, and greater.* And

And therefore, tho' they have let no ſuppos'd contempt of their own Books go unrebuked, (as in the inſtance before of *Chandler)* yet we never heard of any cenſure they have paſs'd upon thoſe many much groſſer contempts of Scripture, which daily are found among them; particularly (that we may always name ſome inſtance) of *Mary Tucker*, a Quaker-Servant to *William Reyman*, a Barber, now living in *Queen-ſtreet*, *Cheapſide*, but formerly in *Bread-ſtreet*, where this *Mary*, then his Servant, took the Bible, and, in the open day, publickly burnt it againſt the Church in *Bread-ſtreet*, to ſhew her zeal.

Purſuant to this their Principle, in their diſputes among themſelves, they appeal to their own Writings, inſtead of the holy Scriptures. Thus when in their publick Meeting at *Philadelphia* upon *Sunday Decemb.* 11. 1692. *G. Keith* was accus'd of Hereſy, in ſaying, * *That the Light within was not ſufficient to Salvation, without ſomething elſe*, i. e. Chriſt Jeſus, *as without us*; and that *G. Keith* deſired to have that pretended Hereſy proved againſt him by Scripture; it was reply'd by *Sam. Jennings* as the Mouth of the Meeting, *We are not to prove it from Scripture, but from Friends Books*; *for the queſtion betwixt us and* George Keith *is not, who is the beſt Chriſtian, but who is the beſt Quaker:* And, according to their rule, they produc'd, inſtead of Scripture, a citation out of Mr. *Penn*'s part of the *Chriſtian Quaker* againſt *G. Keith* to prove him an Heretick; Mr. *Penn*'s words were theſe, *The Talent is in its ſelf ſufficient.* And ſo *G. Keith* was damned as an Heretick for ſaying, *That the Light within was not ſufficient, without ſomething elſe*; ut ſupra.

It was two Years before this, when *Thomas Fitzwater*, (before-mentioned) another Quaker Preacher at *Philadelphia*, being ask'd how he lik'd *G. Keith*'s doctrine? ſaid, *Not at all*; *for that he was building up what they* (the Quakers) *had been throwing down theſe forty Years, to bring People back to the Scriptures, and the Profeſſors of* Chriſt.

This is the true and genuine ſtate of the Controverſy betwixt *G. Keith* and the other Quakers, and betwixt the Quakers and other Chriſtians; and I here will end this tedious Section.

SECT. VIII.

Of the Quakers Idolatry.

AS their notion of their Light within has led them from God and *Chriſt*, and their holy Scriptures into a *Chriſt* and infallible rule within themſelves; ſo have they, as a conſequence of this madneſs, committed the wildeſt Idolatry to one another, putting themſelves in the place of God.

They think it not honour enough to ſtand before the Throne of God, but *G. Fox* places them *upon the Throne*, p. 31. *The Quakers* (ſays he) *are in the power of God, and in the authority of the Lamb, above all Houſes, and——are upon the Throne.*

And according to this high dignity in which they place themſelves, they give to themſelves and to one another the moſt peculiar Titles of *Chriſt*, as that of the *Branch*, and the *Star*, and the *Son of God*, which are attributed to *G. F.* and which he takes to himſelf †. I ſaw the copy of a Letter of

---

* *See* Hereſy and Hatred, *before quoted*, p. 1. † New *Rome* arraigned, p. 33, 34.

his to *Oliver Cromwell*, tranſcrib'd by a Quaker, and preſerv'd as a precious Piece: He there calls himſelf the *Son of God*, and ſays of himſelf, *My Kingdom is not of this World.* But becauſe ſome would turn it off, and pretend that he ſpoke theſe words of *Chriſt* and not of himſelf, I will ſet down *verbatim* that part of the Letter, and leave the Reader to judge. Theſe then are his words; *I who am of the World call'd* George Fox *do deny the carrying or drawing of any carnal Sword againſt any, or againſt thee* Oliver Cromwell, *or any Man. In the preſence of the Lord God I declare, as God is my witneſs, by whom I am moved to give this forth from him, whom the World calls* George Fox, *who is the Son of God, who is ſent to ſtand a witneſs againſt all violence——my weapons are not carnal, but ſpiritual, and my Kingdom is not of this World; therefore with the carnal weapon I do not fight.*

Theſe are his words; and tho' given forth (as he pretended, and the Quakers own) as from the *Mouth of the Lord*, yet the editors of his *Journal* ſince his death have made bold, (as in many other inſtances hereafter mentioned) to alter his words, to leave out and put in, as they ſee cauſe, to blind the Eyes of the World, and obviate the objections againſt their horrid Blaſphemies, *&c.* Therefore in his *Journal*, printed 1694. p. 137. theſe words of *Fox*'s Letter [*My Kingdom is not of this World*] are left out, as likewiſe theſe [*Who is the Son of God,*] inſtead of which is added [*I ſet my name to it.*] But to go on:

In a Book call'd, *News coming out of the North*, p. 15. *G. Fox* ſays, *I am the Door that ever was, the ſame* Chriſt *yeſterday, to day, and for ever:* And in the Introduction to his *Battle-door for Teachers and Profeſſors*, he ſays, *All Languages are to me no more than Duſt, who was before Languages were:* And in the Title-page of *News coming out of the North*, he ſays, *Written from the Mouth of the Lord, from one who is naked, and ſtands naked before the Lord, cloathed with Righteouſneſs, whoſe name is not known in the World, riſen up out of the North, which was propheſied of, but now is fulfilled.* And in *Several Petitions anſwered*, &c. p. 60. *My name is covered from the World, and the World knows not me, nor my name*, G. F.

This *Fox* came out of the North of *England*, and thus they break forth in his praiſe, * *O thou North of* England, *who art counted as deſolate and barren, and reckon'd the leaſt of the Nations, yet out of thee did the Branch ſpring, and the Star ariſe, which gives Light to all the Regions round about: In thee the Star of Righteouſneſs appear'd*, &c.

Joſ. Coal, in his Letter to *G. Fox*, thus adores him, *ibid* p. 33 †. *Dear* George Fox, *who art the Father of many Nations, whoſe Life hath reached through us thy Children——whoſe habitation is in the power of the Higheſt, in which thou ruleſt and governs in Righteouſneſs, and thy Kingdom is eſtabliſhed in Peace, and the increaſe thereof is without end.* And all this *W. Penn* does juſtify and excuſe, in his Judas *and the* Jews, *&c.* p. 44.

John Audland, another Quaker Preacher, offers his Sacrifice and Worſhip in the following words of his Letter to *G. Fox* from the Weſt of *England*. "Dear and precious one, in whom my Life is bound up, and my "Strength in thee ſtands; by thy breathings I am nouriſhed, by thee is "my Strength renewed; bleſſed art thou for evermore, and bleſſed are all "that enjoy thee; Life and Strength comes from thee, holy one——"Daily do I find thy preſence with me, which doth exceedingly preſerve

* *See* New *Rome* arraigned, *p.* 34.

† *See* New *Rome* unmaſk'd, *p.* 43, 44. *from whence to p.* 50. *you will find many more of the like idolatrous Letters and Blaſphemies.*

"me;

" me; for I cannot reign but in thy Preſence and Power. Pray for me, " that I may ſtand in thy Dread for evermore——I am thine, begotten and " nouriſhed by thee, and in thy Power am I preſerved. Glory unto thee, " holy one, for ever.

I mention this * Letter more particularly, becauſe I have ſeen the Original in *John Audland*'s own hand, and compar'd it with other of his Letters; and as well by the character, as by ſome unuſual ſpelling of ſome words, it is as demonſtrable to be *John Audland*'s own hand-writing as can be given, except ſeeing of him write it. But becauſe ſome of the modern Quakers would fain deny it, tho' they cannot, this Letter was ſent by ſome Quakers to *Chippenham* in *Wiltſhire*, where *John Audland* us'd to preach; and there were many who were well acquainted with his hand, and it was return'd from thence with the Atteſtation of many Quakers, that it was certainly his own hand-writing. And for farther confirmation, it was ſent likewiſe to *Kendal* in *Weſtmorland*, where *John Audland* was born and dy'd; and it was certify'd from thence likewiſe by the Quakers who knew him, that it was unqueſtionably *John Audland*'s own hand writing.

Solomon Eccles, in a Sheet he printed the 17th of the ninth month, 1668. called, *The Quakers Challenge*, p. 6. ſays theſe words of *George Fox: It was ſaid of* Chriſt, *that he was in the world, and the world was made by him, and the world knew him not: So it may be ſaid of this true Prophet* (George Fox) *whom* John *ſaid he was not*. This being objected by one *Jeremy Ives*, in his *Queſtions to the Quakers*, *George Whitehead* makes this excuſe for it in his *Serious Search*, printed 1674. p. 58. he ſays that theſe words, *The world was made by him*, muſt not be apply'd to *G. Fox*; but only theſe words, *The world knew him not:* Tho' they are both in the ſame Sentence, and no reaſon nor rule of ſpeaking in the world can apply the one without the other. But even this arbitrary interpretation will not do: For the following words, *whom* John *ſaid he was not*, are, paſt all help of dodging, apply'd to *George Fox*. Read the Sentence; *So it may be ſaid of this true Prophet* (G. Fox) *whom* John *ſaid he was not*. Now, who was it that *John* ſaid he was not? He ſaid, *He was not the* Chriſt. He did not ſay, *He was not* G. Fox. And therefore this cannot be apply'd to *G. Fox* any otherwiſe than by ſuppoſing him to be the *Chriſt:* Which the Quakers (by a monſtrous ſort of Tranſubſtantiation) think themſelves to be.

And purſuant to this blaſphemous Principle, they pay outward adoration to one another. And tho' they will not give their Hat or a Nod to the Men of the World, yet it is their cuſtom to bow to one another: Which ſome of them being tax'd with, as being a giving honour to Man, contrary to their Principle, they anſwer'd, it was not to the Man they bowed, but to the Light within him, which was *Chriſt*. But *G. Fox* had the chief of their Worſhip: I have it from Eye-witneſſes, who have ſeen them fall down to him, and ſaying to him, *Thou art the Son of the ever-living God, the King of* Iſrael; *all Nations ſhall worſhip thee*, &c. And kneeling to his Wife *Margaret*, gave her an *Ora pro nobis* in theſe words, *O thou my heavenly Mother, pray to my heavenly Father for me*. Theſe adorations were common to *George Fox:* And that blaſphemous *Volpone* took it gravely, without any reprehenſion; but, on the contrary, with delectation, ſtroaking his hand over their Faces (as his cuſtom was) who kneel'd or fell proſtrate before him. But becauſe the Friends call always for an inſtance, tho' the caſe be never ſo common, I will, to oblige them, go a great way back,

* *Upon the deſire of ſome, I have at the end of this Book put the whole Letter of* Audland's; *from the Original, ſpelt and pointed juſt as it is there.*

and

and name *Anne Gargill*, who, when *G. Fox* came firſt to *London*, threw her ſelf upon her Knees betwixt his Feet, and cry'd out to him, *Thou art the Son of the living God! S. B.* another Quaker, now alive, was preſent, and confeſſes ſhe was ſtruck with that blaſphemous Expreſſion.

At another time a She-Preacher aroſe in a publick Meeting, and with a trembling voice, and ſinging tone, thus accoſted *G. Fox*, then preſent, *Thou art the King of Saints!* Whereat another Quaker Woman being offended, did expoſtulate with her after the Meeting: And her excuſe was, that it was not to *G. Fox* ſhe ſpoke thoſe words, but to *Chriſt* who was within him.

Firſt, And this was the very ground and foundation of all Idolatry, *viz.* the ſuppos'd preſence or inhabitation of the Divinity in their Images, or in the Sun, and other Creatures, whom they worſhipped upon that only pretence, and as transferring the honour to God reſiding in them, or repreſented by them.

And this very excuſe do the Quakers give here *, *G. Whitehead* thus anſwering the charge of Idolatry in their Adorations before-mentioned, paid to *G. Fox: And as to his* (Fran. Bugg's) *Charge of Idolatries, if not blaſphemous Names and Titles, given* George Fox, *how proves he they gave and intended thoſe Names and Titles to the perſon of* George Fox, *and not to the Life of* Chriſt *in him, whereof he was a partaker?* Innocency againſt Envy, *p.* 18. This, as I ſaid before, is the ſame excuſe that the *Romans* gave for their Idolatries.

Secondly, By this rule every Quaker may be ador'd with divine Honour, and all the Attributes of God given to him, becauſe of his Light within, or the Life of *Chriſt* in him.

Thirdly, I will ſhew hereafter, that they allow of divine Honour to that Man *Chriſt Jeſus*, upon no other account than as *George Whitehead* allows it to *George Fox*, that is, becauſe of the reſiding of the divine Word in him. And they diſtinguiſh it from his Perſon, as *here* from *George Fox*'s; for, as they expreſs it, *They can never call the bodily Garment* Chriſt: And they do own that the name *Chriſt* does belong to every Quaker as well as to *Jeſus*; that is, to both, only upon the account of the Light within, which they call the *Divine Word*, or *Chriſt*. All which ſhall be prov'd in its place.

Let me here only obſerve what an uncouth and prepoſterous piece of Humility it is to deny the title or civility of Maſter, or of their Hat, while, at the ſame time, they worſhip one another with divine Honour, and beſtow upon themſelves Titles far above what any Angels, ſince *Lucifer*, durſt pretend to, to be even equal with God, of the ſame Subſtance, and the ſame Soul with him; and grudge not to apply all the Attributes of God to the Light within them, and to themſelves for its ſake: Thus transferring the honour of God unto themſelves.

In a Book of theirs, call'd, *The Guilty Clergyman Unvailed.* By *T. S.* printed 1657. they make the Quakers Blood to be the Blood of *Chriſt*, by which we are ſaved; for they tell their Perſecutors (as they call'd them) and who they ſay were guilty of their Blood, *p.* 17. *That you will by no means be thence cleanſed, but by the ſame Blood which you ſo cruelly ſhed.* Yet notwithſtanding of this high value they put upon themſelves, arrogating not only the names and attributes, but the worſhip and adoration of God to belong to them; ſee how jealous they are of the leaſt common reſpect that dare be paid to other Men. In the ſame Book, *p.* 22. they thus fall upon their opponents, for giving *William Thomas*, a Miniſter, the Style

† Some of the Quakers Principles, *Sect.* 32.

of

of *That Reverend Man.* Say they, *How comes* W. T. *to be a reverend Man? Are you not aſhamed to court one another with falſe and flattering Titles*——*Did* Paul *or* Peter *ever mention each other by the name of Reverend Brother? Ye ſhameleſs and preſumptuous ones, who durſt aſſume that title to your ſelves which the Spirit of Truth in the holy Scriptures appropriateth to the Lord alone, ſaying by the mouth of* David, *Holy and Reverend is his Name,* Pſal. CXI. 9. See what tender Conſciences are here! who, at the ſame time, wipe their mouths, and excuſe all the bloody Blaſphemies before-mention'd, and their own deteſtable Idolatry, in aſſuming divine Honour and Worſhip to themſelves, and paying it to one another.

SECT. IX.

The Quakers Belief as to the Doctrine of the Holy Trinity.

HAving ſhewn the dreadful errors of the Quakers before ſpoke to, all proceeding from the monſtrous notion of their Light within; it cannot ſeem ſtrange if we find them altogether heterodox in the fundamental Principles of the Chriſtian Religion, which I come next to conſider. And firſt, as to the doctrine of the Holy Trinity.

The Quakers and *Socinians* acknowledge a Three, but deny a Trinity; which is to confeſs the ſame thing in *Engliſh*, and to deny it in *Latin:* For *Trinitas* is only *Latin* for the Three. But the meaning is, they would not have the Three in Heaven to be three Perſons: Tho' they cannot make ſenſe of what Three they are, if they be not three Perſons.

And the Quakers, who own the Divinity of *Chriſt*, are under greater difficulties than the *Socinians*, who deny the Divinity of *Chriſt*. For if *Chriſt* be God, and that there is but one Perſon in the Godhead, it muſt neceſſarily follow that God the Father was incarnate, and dy'd; and that *Chriſt* was his own Father, to whom he pray'd upon the Croſs; and many the like abſurdities: Which are avoided by thoſe *Socinians*, who do not acknowledge *Chriſt* to be God: Tho' others of them do own the Divinity of *Chriſt*, but with ſuch diſtinctions and ſalvo's as I am afraid are at the bottom of the Quaker pretences.

G. Fox oppoſes *Chriſtopher Wade*, for ſaying * that the Holy Ghoſt was a Perſon, and that there was a Trinity of three Perſons before *Chriſt* was born. It ſeems by this they do not acknowledge that there were three in Heaven before *Chriſt* was born. And if ſo, then the Quaker Three in Heaven muſt be Creatures. *The Scriptures* (ſays *George Fox*, ibid. to *Chr. Wade*) *do not tell the People of a Trinity nor three Perſons; but the Common-Prayer-Maſs-Book ſpeaks of three Perſons, brought in by the Father, the Pope; and the Father, Son, and Holy Spirit, was always one:* He means one Perſon, as *Muggleton* does, who ſays, that the Godhead was incarnate, and that there was no God while *Chriſt* was upon the Earth; but that *Elijah* was deputed by God upon his diveſting himſelf of his Godhead to govern as God: That *Chriſt* knew no more of himſelf, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was

* Great Myſtery, *p.* 246.

the Father, to whom *Chriſt* pray'd upon the Croſs: That *Elijah* raiſed God from the Dead, carry'd him up to Heaven, reſtored him to his Throne; and then he was God again. All this I have had from *Muggleton*'s own mouth, as well as from his writings.

It terrifies my very Soul while I repeat ſuch dreadful and ſenſeleſs Blaſphemy: And I would not have done it, but to ſhew to what unimaginable exceſſes Enthuſiaſm may drive Men; and that all ſhould beware of that deſperate Shelve, upon which both our Church and State have ſuffer'd miſerable Shipwreck: That we may once again (if it be the Will of God) learn ſome ſobriety of Religion and Modeſty in our own Conceits, to diſtinguiſh Fancy from Revelation, and not to think our ſelves wiſer than all the World beſide.

How far the Quakers differ from *Muggleton* in what is here told, (excepting the Deputyſhip of *Elijah*) will appear by their allowing no diſtinction betwixt the Father and the Son *. *Chriſt is not diſtinct from the Father*, ſays *G. Fox*: *They (the Father, Son, and Holy Ghoſt) are not diſtinct——and you Prieſts are not fit to judge in ſuch things as they are; they are too weighty and too heavy for you.* This was becauſe theſe Prieſts (as he calls them) had ſaid, that the Father, Son, and Holy Ghoſt, were diſtinct; which *Fox* thus violently oppoſes. I hope Mr. *Penn*'s former excuſe will not ſerve here too, that this muſt go off upon the account of *G. Fox*'s ignorance; and that by diſtinct, he did not mean diſtinct, but may be (as an ingenious Stickler may pretend for him) that he thought diſtinct meant ſeparated; (for there is nothing that can be ſaid for which ſomething may not be alledged.) But ſure *G. Fox*, if he were alive, would give little thanks to any who ſhould thus vilify his Underſtanding: For *George* here exalts his own Underſtanding, and reproaches that of the Prieſts, who, he ſays, were not fit to judge of ſuch great and weighty things; and now for any Quaker to ſay that it was *George* himſelf who was not fit, would be a ſevere reproof, and look like betraying of their Cauſe.

But ſecondly, theſe Prieſts of *G. Fox*'s did not hold or alledge any Separation, but only a Diſtinction between the Father, Son, and Holy Ghoſt. And if you will ſuppoſe *G. Fox* ſo incapable, as not to know any difference betwixt theſe two, he was a very ſorrowful beginner of a Religion, and could neither be ſeparated nor diſtinguiſhed from a Tool, that Knaves do work with, call'd a F—l. He licks up or ſtumbles upon old exploded Hereſies, and vents them for immediate Revelations: He falls in here with the *Patripaſſians*, ſo call'd, becauſe they held that it was God the Father who was incarnate and ſuffer'd. Which *G. Fox* aſſerts *(ut ſupra*, p. 246.) where he diſputes againſt *Chr. Wade*, for ſaying, *That God the Father never took upon him human Nature; which* (ſays *George) is contrary to the Scripture:* And ſays, for proof, that *Chriſt* was call'd *The Everlaſting Father:* And, in his uſual Style, accuſes *Chr. Wade* for his ignorance in this Myſtery, which *G. Fox* thought none underſtood but himſelf and Partners: Of which you will ſee yet greater proof in what follows.

* Great Myſtery, *p.* 142, 293.

SECT.

SECT. X.

Concerning the Divinity and Incarnation of Chriſt.

THE Quakers Hereſy in this is taken from the *Socinians:* They ſay *Chriſt took fleſh*, but no otherwiſe, as they explain it, than as Angels aſſumed Bodies; or as he, (*Chriſt* or the Word) did inſpire or dwell in Prophets or holy Men of old, tho' they allow (not always) that *Chriſt* did inſpire the perſon of that Man *Jeſus* in an higher meaſure than other Men.

But they deny any proper Incarnation of *Chriſt*, that is, that he was made Fleſh, or that he and *Jeſus* were one Perſon.

Yet they allow *Jeſus* to be called *Chriſt*, from the dwelling of *Chriſt* in him; but, for the ſame reaſon, they take the name of *Chriſt* themſelves, and ſay, that it belongs to them, as well as to *Jeſus*, from the ſame dwelling of *Chriſt* in them as was in *Jeſus*.

They ſay that *Chriſt* did raiſe up the Body of *Jeſus* from the dead, but they ſay not that *Chriſt* did carry it up with him into Heaven: So that tho' there be a *Chriſt* now in Heaven, that is, as he was before his deſcent upon *Jeſus*, as he is the Word of God; yet they do not confeſs that there is any *Jeſus* now in Heaven, or any where elſe; they know not what is become of him, or what *Chriſt* did with that Body of *Jeſus* after he had rais'd it from the dead. They ſay there is no other *Chriſt* but what is within them; they allow him now no human Body but their own; they call themſelves his Body, that is, the Church. And as they give him no other than a myſtical Body, ſo they ſpiritualize his Life and Death to his ſpiritual living and dying within them; as one of their Preachers pray'd at a ſolemn Meeting; *O God, who was crucify'd, dy'd, and roſe again in us.* And *G. Fox* ſays *, that if there be any other *Chriſt* but he that was crucify'd within, he is the falſe *Chriſt*——this *Chriſt* that was riſen and crucify'd within—— *Devils and Reprobates make a talk of him without.* And he diſputes againſt thoſe who ſay that the Man *Chriſt* that was crucify'd, his Body is now in the preſence of his Father, (*Great Myſtery*, p. 211.) or that *Chriſt* is abſent from them (the Quakers) as touching his Fleſh, (p. 210.) and (p. 254.) they that profeſs a *Chriſt* without them, and another *Chriſt* within them, here is two.

Robert Gordon was the firſt among them that I find who taught the orthodox Faith in this point, of the Divinity of *Jeſus*, and his ſatisfaction to the Juſtice of God for our Sins, by which he purchaſed Redemption for us, through Faith in him, as outwardly ſuffering Death for us upon the Croſs, and now perſonally reigning in Heaven, and not only as a Light within us; tho' he denies not that Light within, but ſtrongly aſſerts the neceſſity of it, as it is an influence ſent from the Spirit of *Chriſt* into our hearts to guide and enlighten us; but not the very *Chriſt* itſelf, and the only *Chriſt* and Saviour, as the Quakers impiouſly do blaſpheme, denying any other at all.

The Book wherein *Rob. Gordon* taught as aboveſaid, he entituled, *A Teſtimony to the true Saviour, or* Jeſus Chriſt *of* Nazareth, *as having already*

* Great Myſtery, *p.* 206.

purchaſed

purchaſed Redemption for us in the Body of his Fleſh, and revealing it within us by his Spirit. It was printed in *London* in the year 1670.

Againſt this wrote *George Whitehead*, with three other Quakers.

And *Robert Gordon* publiſhed an Anſwer to every one of them ſeverally, which was printed 1671. and call'd, *Chriſtianity vindicated.*

And in *R. Gordon*'s Reply you will find the abominable broad blaſphemous Hereſies which theſe Quakers did hold; as p. 20. *That* Chriſt *was never ſeen with any carnal Eye, nor his voice heard with any carnal Ear: Hereby* (ſays *Gordon*) *plainly denying him to be the Son of Man.* And p. 21. *You neither confeſs nor preach him* (Chriſt) *as a Man, but as a Light in that Man* Chriſt, *and as a Light in every Man, as it is in every Man as he comes into the World.* And p. 30. *Behold the Lamb of God that takes away the Sins of the World: A voice not heard among you* (ſays *Gordon*) *of the Man* Jeſus Chriſt, *the Son of the Virgin* Mary, *as now exiſting outwardly, bodily without us, but apply'd by ſome among you to Meekneſs, Humility, and the like within you.* And p. 33. *The Light, the Seed within, is* Chriſt; *then I am he that ſpeaketh, then* Hoſanna: *The Son is equal with the Father, I witneſs the Son in me, ſo I witneſs equality with the Father: The Light in me is* Chriſt, Chriſt *is the Word by which the World was made, then it was ſaid of* Chriſt, *that he was in the World, and the World was made by him, and the World knew him not; ſo it may be ſaid of this Prophet* G. F. as is ſaid by *S. E.* in his Paper entituled, *The Quakers Challenge*, p. 6. Chriſt *is the Way, the Truth, and the Life*; Chriſt *is in me, and muſt not he ſay where he is, I am the Way, the Truth, and the Life? He that hath the ſame Spirit that raiſed up* Jeſus *from the dead is equal with God*; Jeſus Chriſt *the Myſtery paſſed before; the ſame Spirit takes upon it the ſame Seed where it is manifeſted*, as it is mentioned in *G. Fox*'s Book, entituled, Saul's *Errand to* Damaſcus, p. 7, 8.

Here you ſee them making themſelves equal to God, by their having the true *Chriſt* in them: Now ſee them, for the ſame reaſon, preferring themſelves before that Man called *Chriſt*; they make that Man *Chriſt*, and what he ſuffer'd and did, to be a Type and Shadow of what is really perform'd in them by the true *Chriſt*, as you may ſee in *Gordon*'s *Teſtimony to the true Saviour*, above quoted, p. 36, 37. *The ſame things are fulfilled in thee* (ſpeaking to the Quaker) *that was figured in him* (Chriſt.) *But tell us plainly*, (ſays he, p. 37.) *is that one Sacrifice of the crucify'd Body of our Lord, once offered to bear the Sins of many, a pattern and figure of things to be done over again in us, the Blood without typifying Life and Spirit within? Is this Sacrifice ſo weak, ſo empty a thing, that it is a pattern and figure, having nothing in itſelf, but as pointing to another, to wit, this Light, enlightning every Man? How are you beguiled* (does *Gordon* reaſon with them) *to preach up the Light enlightning every Man that comes into the World for the true* Chriſt! *To cry up the Light within! To cry down the Blood without! To preach him as an Example! To caſt out the Atonement! To ſpeak of him as a Figure, pointing at this Light within as the abiding Subſtance*——p. 40. *Denying him to have any real, outward, individual, glorified, bodily exiſtence in his Father's Kingdom.* The preaching of a *Chriſt* without them, they call *old beggarly Stuff*; and thoſe who have formerly preach'd him as without us (tho' Prophets or Apoſtles) to be *low and carnal in their day*, according to their Cant, which he there repeats.

W. Penn will not have the true *Chriſt* to be a Perſon, but only a Principle, ſuch as Juſtice, Meekneſs, Mercy, or any other moral Virtue. *What is* Chriſt (ſays he) *but Meekneſs, Juſtice, Mercy*, &c. *Can we then deny a meek*

a meek Man to be a Chriſtian? And he makes no more requiſite to Chriſtianity, and then allows the Heathens to be Chriſtians; and ſays, that to make any diſtinction betwixt a moral Man and a Chriſtian, *has been a deadly poyſon theſe latter Ages have been infected with.* And he compares this moral Light in the Heart, the Light of Morality, or our Regeneration by it, to the Incarnation of *Chriſt*; and he makes this Regeneration the greater Myſtery of the two. *If the manifeſtation* (ſays he) *of the Son of God in the Fleſh be a Myſtery, how much more is the work of Regeneration a Myſtery, that is wholly inward and ſpiritual in its operation?* See this more at large diſcuſſed, with the Defences which *Thomas Ellwood* has made for both theſe quotations out of Mr. *Penn*'s Books, in *Satan Diſrob'd*, Sect. I. N. x, xi, xii. By this it is plain what they mean by *Chriſt*, not that Man *Jeſus*, but the Light within him, as within themſelves: And therefore the Work of this Light in their Hearts they make a greater Myſtery than the Birth of the outward *Jeſus*, which could not be, if they thought him to be truly and properly the Son of God; and not only in ſuch a large ſenſe as every Man, eſpecially every good Man, may be ſo call'd: Nay Mr. *Penn* owns this in direct terms, p. 146. of his part of a *Serious Apology for the Principles and Practices of the People call'd Quakers*, printed 1671. where he confeſſes that the Body which ſuffer'd at *Jeruſalem* was the Body of *Chriſt*, *i. e.* which *Chriſt* aſſumed not into his Perſon, but as a Cloak, or a Veil, like the Body in which Angels appear for a time, and throw them off again. And *Chriſt* (ſays he) ſuffer'd this Body of his to be crucify'd; *but that the outward Perſon which ſuffer'd was properly the Son of God, we utterly deny:* Theſe are his words. The ſame was ſaid in a Book printed the ſame year 1671. compos'd by a whole *Junto* of the Quakers, entituled, *Some Principles of the elect People of God, in ſcorn called Quakers.* There, p. 126. they ſay that *the Scriptures do expreſſly diſtinguiſh between* Chriſt *and the Garment which he wore—And we* (ſay they) *can never call the bodily Garment* Chriſt. And *Iſaac Pennington* in his *Queſtions to the Profeſſors*, p. 25. denies that it was the *Fleſh and Blood of the Veil—of the outward earthly nature*, (as he calls the Body of *Chriſt*) *by which we are cleanſed*; *for*, ſays he, *can outward Blood cleaſe the Conſcience?* See more of this in the *Gleanings to Satan Diſrob'd.* From this notion which they have of *Chriſt*'s Body, they think that he, now having laid aſide that Garment or Veil, and not carry'd it with him into Heaven, there is conſequently no ſuch perſon as *Chriſt*, God and Man, in Heaven; and condemn us, as worſhipping an imaginary God, for paying adoration to him. *Thus*, ſays *Chriſtopher Atkinſon* (before-mention'd, p. 43.) in his *Sword of the Lord drawn*, p. 5. *your imagined God beyond the Stars, and your carnal* Chriſt, *is utterly deny'd—To ſay this* Chriſt *is God and Man in one Perſon, is a lye.*

The Devil was in thee, (ſays *G. F.* to his Adverſary *Chr. Wade*, in *Gr. Myſt.* p. 250.) *thou ſay'ſt thou art ſaved by* Chriſt *without thee, and ſo haſt recorded thy ſelf to be a reprobate.* And p. 183. *Such as have* Chriſt *in them, they have the Righteouſneſs itſelf, without imputation; the end of imputation, the Righteouſneſs of God itſelf*, Chriſt Jeſus.

And in his Saul's *Errand to* Damaſcus, p. 14. Chriſt (ſays he, that is, the Light within) *is the Subſtance of all Figures, and his Fleſh is a Figure, i. e.* of their Light within, which they make the only *Chriſt* And *Edward Burroughs*, p. 149. of his Works, that *the very* Chriſt *of God is within us.*

And from this account which they give of *Chriſt*, they think that the name, *Chriſt*, does belong to every one of them, not only more than to that Body now, but as well as to it while it was upon the Earth, and

when *Chriſt* did inhabit it; yea, their very words are, *Doth not the name* (Chriſt) *belong to the whole Body, and to every member in the Body, as well as to the head?* A Queſtion to the Profeſſors of Chriſtianity, by *Iſaac Pennington*, printed 1667. p. 27. And *G. Fox* ſays (*Gr. Myſt.* p. 88.) Chriſt *is the Elect.* Thus *Chriſt* is the Elect, and the Elect are *Chriſt!* they make them convertible terms. And p. 207. he diſputes againſt this poſition, *That God hath a* Chriſt *diſtinct from all other things whatſoever*; and ſays, in oppoſition to it, that *God's* Chriſt *is not diſtinct from his Saints.*

I ſhew'd in the laſt Section, that they would not allow God the Father to be diſtinct from the Son; but here is a ſtretch which far outdoes that; to ſhew that there is no ſtop, as in Art, ſo neither in Enthuſiaſm, which indeed is an Art to put upon our ſelves as well as others. They ſay a Man may tell a Lye ſo often, that he may come to believe it himſelf at laſt; and a ſtrong enthuſiaſtick Habit may fix a Man's thought ſo long upon a beloved object, as to dazle his underſtanding, and glare ſo in his Eyes, that, without conſidering, the groſſeſt Abſurdities will go down, and the higheſt Blaſphemies gain a pretence even of Piety and exalted Devotion. This is the *Devil transform'd into an Angel of Light*; this is the moſt fatal and irrecoverable ſtate of a Soul, when we fall in love with our diſeaſe, and, as in a Calenture, miſtake the deepeſt Oceans of preſumptuous Blaſphemy for ſweet and pleaſant Fields of Contemplation, and even of Humility, and thus miſtake Hell itſelf for our Heaven.

Who that had not his head turn'd with ſuch enthuſiaſtical deluſion, could have imagin'd that *G. Fox* could not underſtand the difference or diſtinction betwixt *Chriſt* and himſelf, and that Men of ſenſe ſhould lick up his ſpittle!

And it is but conſequential to this, that the divine Attributes ſhould be given unto *G. Fox* as well as to *Chriſt*; if there be no diſtinction between them, then they are the ſame: And I have ſhewn ſeveral inſtances, *Sect.* 8. where *G. F.* does aſſume the ſtyle and names of *Chriſt* to himſelf, and that others do allow them to him. All which is excus'd by Mr. *Penn* in the eleventh Chapter of the *Invalidity of* John Faldo's *Vindication* in ſuch a wonderful manner, as will leave no Blaſphemy or Idolatry in the World without a very fair pretence.

But I turn from him, out of reſpect to him, and will carry the Reader to others of the Quakers, who are not content to aſſume the name of *Chriſt* to themſelves, and to equal themſelves to him; but even prefer themſelves before him, and put a greater value upon their own ſufferings, than the ſufferings of *Chriſt* or his Apoſtles.

Theſe are the words of a great Apoſtle of the Quakers, *Edward Burroughs*, p. 273. of his Works. *The Sufferings of the People of God* (Quakers) *in this Age, is greater Suffering, and more unjuſt, than in the days of* Chriſt, *or of the Apoſtles——What was done to* Chriſt, *or the Apoſtles, was chiefly done by Law, and in great part by the due execution of a Law.* I will not ſtay to comment upon this blaſphemous expreſſion, to ſay, that the ſufferings and death of *Chriſt* was the *due execution of a Law:* If it was due, then *Chriſt* had his due, and he deſerv'd what he met with. Nor will I, in this place, take time to detect the ſubtile artifice of the Quakers, in magnifying their Sufferings, of which there are very remarkable inſtances to be given; nor to ſhew that their Sufferings were by Law, and, for the moſt part, by the due execution of a Law; I being now chiefly concern'd in their blaſphemous comparing of themſelves with *Chriſt* our Lord, and, as in the preſent inſtance, preferring of themſelves before him; their ſmall Impriſonments or Fines (for none of them ſuffer'd death, the Law does not allow

allow it) for not paying their Tithes; their ſtubbornneſs and open contempt of Magiſtracy and the Laws, for which they would not have eſcap'd ſo eaſily in any other Chriſtian Country; I ſay, my buſineſs at preſent is to ſhew how they compare their ſhort Impriſonments, for the aboveſaid Cauſes, with the Death and Paſſion of *Chriſt* and his Apoſtles, and make theſe their Sufferings not only greater, againſt common ſenſe, (as if Tortures and Death were not greater Sufferings than Fines and Impriſonments) but moſt blaſphemouſly make their Sufferings too to be more unjuſt than thoſe even of *Chriſt* himſelf: As if it were more unjuſt to touch the hair of a Quaker's Head, to fine or impriſon him, tho' tranſgreſſing all the Laws of the Land, than to crucify the Lord of Glory, when they had no legal proof againſt him, nor any Law, either of the *Jews* or *Romans*, by which he ought to die.

Let the Quakers never more pretend to Perſecution, when they can eſcape with ſuch impudent Blaſphemy as this.

This was repeated by another of their Prophets, whom I have often had occaſion to mention, *Solomon Eccles*; who ſaid, *That the Blood of* Chriſt *was no more than the Blood of another Saint.*

I do not mention this as if this contempt of our Lord *Chriſt* were only to be prov'd by theſe two Evidences. No, there are clouds of Witneſſes to be produc'd of the like Blaſphemy in almoſt all their Teachers in their profane Meetings: But more ſparingly, ſince the noiſe that has been made upon this head by *George Keith*, and others of their Separatiſts. They now, to cover themſelves from that horrid odium, (which this muſt juſtly bring upon them from all the Nation, and from all Chriſtians) begin to preach, in their publick Meetings, of a *Chriſt* without, and of his Sufferings at *Jeruſalem*, &c. A Voice, which, ſince their firſt appearing in the World, has hardly ever been heard among them; the chief tendency of their Doctrine being to depretiate, as much as was in their power, the outward Man *Chriſt Jeſus*, and to build all upon the inward *Chriſt*, or Light within. But how ſincerely, and with what reſerves, they now (when forc'd by worldly Politicks) ſpeak of *Chriſt* without, I have choſen this inſtance of *Solomon Eccles* to explain, by ſhewing the ſubtile and true Quaker Anſwer, which he gives to one *Robert Porter*, who objected to him what I have above quoted, and told it to others. *Solomon Eccles* writes to him in theſe words: " *Robert Porter*, take heed of belying the Innocent; for I hear " that thou haſt reported to a Friend of mine, that I ſhould ſay, that the " Blood of *Chriſt* is no more than the Blood of another Man. I never " ſpake it, but do very highly eſteem of the Blood of *Chriſt*, to be more " excellent, and living, and holy, and precious, than is able to be uttered " by the tongues of Men and Angels.

And now, Reader, would not you think that he had fully deny'd the Charge againſt him; and that he did highly eſteem the Blood of *Chriſt?* But behold the Quaker Subtilty! He does not mean one word of this of the Blood of *Chriſt*, which he ſhed upon the Croſs, but of the ſpiritual Blood (whatever he or the Quakers intend by it;) for after the aboveſaid high Witneſs to the exceeding value of *Chriſt*'s Blood, he adds immediately in the very next words, to explain himſelf; *I mean* (ſays he) *the Blood which was offer'd up in the eternal Spirit*, Heb. ix. 14. You may ſay, that this was the outward Blood which *Chriſt* ſhed upon the Croſs. True, it was ſo: For he offer'd his Blood, *through*, or *in* (as the Quaker alters the Text, to make it incline the more to their meaning) *the eternal Spirit*. And if *Solomon Eccles* had ſaid no more, ſo it might have paſs'd. But he goes on, in plain words, to tell us what he would be at, and diſtinguiſhes this from the Blood outwardly ſhed; for having told us what Blood he ſo highly values,

values, as above, he ſubjoins, in the next words, to ſignify what Blood of *Chriſt* it is which he did not value more than the Blood of another Man; and that was the outward Blood which was ſhed upon the Croſs. His words are theſe following: " But the Blood that was forced out of him by the " Soldiers after he was dead, who before that bowed his head to the Fa- " ther, and gave up the Ghoſt; (but thou ſayeſt that was the Blood of the " new Covenant which was ſhed after he was dead, which I deny) yea I " did ſay, that was no more than the Blood of another Saint. Theſe were " my Words.

And he adds a little after, " That the Baptiſts, and Independents, and " Presbyterians, and the Pope, are all of one Ground, and none of you " (ſays he) underſtand the Blood of *Jeſus Chriſt* no more than a Brute " Beaſt: Therefore repent, for God will ſuddenly overthrow your Faith, " and your imputative Righteouſneſs too; for the imputation of *Chriſt*'s " Righteouſneſs, which he did at *Jeruſalem*, and without the Gates, the " Pope, the Epiſcopal, the Presbyterian, Independents, and Baptiſts, ſhall " fare all alike, and ſhall ſit down in ſorrow, ſhort of the eternal Reſt: But " the true imputative Righteouſneſs of *Chriſt* we own, but it is hid from " you all, till the Lord open an Eye within you.

Theſe are the words of his Letter, which I have tranſcribed out of a Book wrote by *Will. Burnet*, entituled, *The capital Principles of the People called Quakers*, printed 1668, p. 41.

And here you may ſee how they conſtrue the imputation of *Chriſt*'s Righteouſneſs to be only within them; and diſown that which the whole Chriſtian World underſtand by it, and their notion of *Chriſt*'s outward Blood ſhed without the Gates of *Jeruſalem*: But they have a notion of inward Blood, inward ſhedding, and inward imputation, which no other Chriſtians know of more than brute Beaſts, ſays *Eccles*. And they expreſſly deny *Chriſt*'s outward Blood to be the Blood of the New Covenant; and make no more of it than of the Blood of any other good Man. See *G. Whitehead*'s impious Defence of this in the *True Copy*, &c. above quoted, p. 24, 25. To which I will only add, as a confirmation of what I before obſerv'd, that the Quakers will ſeem to confeſs any thing, but with ſuch reſerves as ſecure their own meaning, and ſerve to amuſe the inadvertent Readers. Thus in *G. Whitehead*'s Anſwer to this Paſſage of *Solomon Eccles*, in p. 58. of his Book, entituled, *The Light and Life of* Chriſt *within*, printed 1668. Repeating the above-quoted words of *Solomon Eccles*, where he ſpeaks of the Blood of *Chriſt*, *as more excellent, and living, and holy, than is able to be utter'd*, &c. he adds, *which might have ſatisfy'd any ſpiritual or unbiaſs'd mind*. And the Reader might have gone away with this, as a full vindication of *Solomon Eccles*, without taking notice how he had in the ſame place explain'd himſelf, as I have above quoted him, not to mean this of *Chriſt*'s Blood ſhed outwardly upon the Croſs, but only of a notion which the Quakers have of ſpiritual Blood, ſpiritual Shedding, *&c.* which is all perform'd within them. And *G. Whitehead* entitles that very Page of his Book, *The Blood of the new Covenant ſpiritual:* And therein argues thus blaſphemouſly againſt his opponent *(William Burnet.)* Theſe are his words; *But if* W. B. *intends that the Blood outwardly ſhed by wicked hands was the Price and Life of* Chriſt, *as his words import; then it follows, from his own words, that the Life of* Chriſt *is not in being; and this would render him a dead* Chriſt, *&c.* But *G. Whitehead* can ſpeak honourable things of the Blood of *Chriſt* (in his own ſenſe,) and this is enough to ſatisfy any unbiaſs'd mind; tho' they have evaded the moſt expreſs Texts for *Chriſt*'s humanity, even that *Gen.* III. 15. his being *the Seed of the Woman.*

They

They allegorize that too into a ſpiritual ſenſe, quite away from the Letter, and to mean nothing elſe in the world but their Light within: Where they have a ſpiritual Woman, and ſpiritual Seed, as well as ſpiritual Blood. Here how Mr. *Penn* endeavours to prove it in his part of the *Chriſtian Quaker*, p. 97, 98. *The Serpent* (ſays he) *is a Spirit. Now nothing can bruiſe the head of the Serpent, but ſomething that is ſpiritual, as the Serpent is: But if that Body of* Chriſt *were the Seed, then could he not bruiſe the Serpent's head in all, becauſe the Body of* Chriſt *is not ſo much as in any one; and conſequently the Seed of the Promiſe is an holy Principle of Light and Life, that being received into the heart, bruiſeth the Serpent's head: And becauſe the Seed, which cannot be that Body, is* Chriſt, *as teſtify the Scriptures, the Seed is one, and that Seed is* Chriſt, *&c.* Thus Mr. *Penn.* And this is his deduction: That the Seed being *Chriſt*, and he having proved (as he thinks) that the Body of *Chriſt* was not the Seed; his conſequence is, that the promiſed Seed was not any Perſon, but a Principle: And that this Principle is the Light within, and conſequently that the Light within is *Chriſt*; and his Syllogiſm ſtands thus in Mood and Figure: The Seed is *Chriſt*; but the Light within is the Seed: *Ergo*, the Light within is *Chriſt*. But the *Minor* remains yet to be prov'd, that the Light within is the promiſed Seed; which Mr. *Penn* has only ſuppoſed: And that the Seed is not a Perſon, but a Principle. Which is a ſuppoſition of ſo pernicious a nature, that it unchriſtians any one who holds it: For the faith of Chriſtians is built upon that Man *Jeſus Chriſt*, as the Seed promiſed to bruiſe the Serpent's head. And that the bruiſing of it was perform'd by the ſhedding of *Chriſt*'s Blood outwardly upon the Croſs, as a propitiation and ſatisfaction for the ſins of the whole World. Tho' the application of this to our ſouls muſt be inwardly by Faith in our hearts, not only a bare hiſtorical Faith that *Chriſt* did ſo ſuffer, die, roſe again, *&c.* which the Devils do believe, and tremble to ſee their power ſo overcome; but by a lively Faith, and full abſolute dependence and truſt in that Satisfaction made by *Chriſt*'s death for our ſins, as our Surety, who has paid our debt for us, and purchaſed an eternal Inheritance for us upon our performance of the conditions which he has ſet to us: And not only ſo, but as our High-Prieſt, now ſitting in his true human nature (whereby he is our Mediator) and in the ſame Body (tho' glorified and chang'd in qualities, but not in ſubſtance) at the right hand of his Father, to make continual and daily interceſſion for us, and to pour down his Spirit upon us, to give us this ſaving Faith, for it is the gift of God. And this influence and inſpiration of his bleſſed Spirit is the only true ſaving Light within us; but not the Seed and *Chriſt* himſelf (as the Quakers blaſphemouſly dream) only a ray, or communication of his Light and Life to us.

How then can the Quakers have the true Chriſtian Faith; how can they be eſteem'd as any Chriſtians at all, who will not allow *Chriſt* to be the promis'd Seed, or that he was more a Man in the Body of *Jeſus*, than in the Body of any other Man; who make no more reckoning of his Blood than of any other Saint; who do not believe him now to be a Man, and, as ſuch, our Mediator and Interceſſor, at the right hand of his Father? Theſe things I offer to their ſerious conſideration; and I pray God to diſcover to them thoſe depths of *Satan*, and that bond of Iniquity wherein they are captivated.

But I would ask Mr. *Penn* one queſtion, before I go, upon his hypotheſis of the Light within being the promis'd Seed: And that is, ſince the Quakers make this Light within to be in every Man that comes into the World, how was it promiſed, *Gen.* III. 15? Was it not then in the World? And how then were they to look for it as to come?

But Mr. *Penn* has another argument *(ibid.)* to prove that the outward *Chriſt* could not be the promis'd Seed; which he ſays muſt be inward and ſpiritual. Why? Becauſe (ſays he) *One outward thing cannot be the proper figure or repreſentation of another; nor is it the way of Scripture ſo to teach us, the outward Lamb ſhews forth the inward Lamb*, &c. I am ſorry Mr. *Penn* ſhould tell us that this is not the way of Scripture, becauſe it is the common high-way of the Scriptures: For all the outward Sacrifices under the Law were Types or Figures of the Sacrifice of *Chriſt*, the outward *Chriſt* upon the Croſs: Of whom St. *Paul* ſaid (1 *Cor.* v. 7.) *Chriſt our Paſſover is ſacrificed for us:* So that the outward Paſchal Lamb in *Egypt*, and the ſtriking of its Blood upon the Side-poſts of their Houſes *(Exod.* XII. 7, 13.) that the deſtroyer might not come in, was a certain Type of the outward Blood of *Chriſt*, which keeps off God's wrath from us, and not of any fanſy'd inward Lamb ſlain in our hearts, *&c.* as the craft and malice of the Devil has ſuggeſted, to deface and wear out of our minds the Faith in *Chriſt*'s outward Blood, by which only there is Salvation.

And by the help of this diſtinction, of an outward and inward *Chriſt*, outward and inward Blood, *&c.* the Quakers do keep themſelves out of ſight of all Men not throughly acquainted with their deceits. They can, upon a pinch, ſubſcribe the whole Creed, and yet not mean one word of it, of God or *Chriſt* at all; that is, of any God or *Chriſt* without Men, or what all the world believe by God or *Chriſt*, as exiſting without us, tho' by their bleſſed influence operating within us.

But their groſs ignorance could not at firſt diſtinguiſh betwixt God and his Influence; and thoſe of them who know better now, think themſelves obliged to juſtify, at leaſt to palliate and excuſe, the failings of their Leaders, becauſe they once own'd them to be infallible.

By this means all the Nonſenſe and Blaſphemy of *G. Fox* lies upon Mr. *Penn*'s Shoulders. If he will maintain him, right or wrong, then muſt Mr. *Penn* anſwer for *G. Fox*'s calling himſelf equal with God: And his ſenſeleſs argument to prove it, in his *Saul*'s *Errand*, before-quoted, p. 8. becauſe (forſooth) he had the Spirit of God (as he pretended) whence he argues in theſe words, *He that hath the ſame Spirit that raiſed up* Jeſus Chriſt *is equal with God.*

Mr. *Penn* muſt likewiſe account for what is before quoted out of *The Sword of the Lord drawn*, &c. p. 5. " Your imagined God beyond the " Stars, and your carnal *Chriſt* is utterly deny'd — to ſay this *Chriſt* is God " and Man in one Perſon, is a Lye.

I will here add to this, how careful they are to inſtil into their Children, according to their capacities, theſe Principles of their moſt Anti-chriſtian Religion, and exceeding the Blaſphemy of all that we ever yet heard among the moſt barbarous of the Heathen Nations. There is a Primmer put out for the Quaker-Children by *W. Smith.* There p. 8. you have this queſtion asked, *How may I know when* Chriſt *is truly preached?* And the anſwer is, *They that are falſe* (Miniſters) *preach* Chriſt *without, and bid People believe in him, as he is in Heaven above; but they that are* Chriſt's *Miniſters, preach* Chriſt *within.* Here was an admirable Cue given to young Children, to prevent their ever receiving the leaſt tincture of Chriſtianity; that if they ſhould at any time hear of a *Chriſt* in Heaven, or of any *Chriſt* out of themſelves, they might immediately ſtop their Ears, and believe all who ſpoke of it to be falſe Miniſters. Sure *Satan* never advanc'd his Kingdom in any Age ſo high as in theſe miſerable deluded People!

But leſt the Child ſhould think that there might be only difference of Expreſſion betwixt the Quakers, and others who profeſs'd a *Chriſt* perſonally in Heaven, tho' preſent with us, and operating in our Heart by the influence and graces of his Spirit; there is another queſtion, p. 9. *Here then is great difference in their doctrine?* Anſwer, *Yes, and no more fellowſhip than Eaſt with Weſt.* This anſwer is true indeed; for the difference is not only in the expreſſion, but in the doctrine; and there is *no more fellowſhip than Eaſt with Weſt:* As *Edward Burroughs* ſays in his *Epiſtle to the Reader*, before G. *Fox*'s *Great Myſtery*, p. 17. *We differ in Doctrines and Principles, and the one thou muſt juſtify, and the other thou muſt condemn, as being the one clear contrary to the other in our Principles.* But here take notice, that there are no Chriſtians in the World who deny *Chriſt*'s ſpiritual influence and operation in the Hearts of Men, and his Light within them; and therefore this difference of doctrine betwixt the Quakers and us, which, they ſay, is as wide as Eaſt from Weſt, muſt be more than concerning the Light within, as a Ray or Beam ſhining into our Hearts from *Chriſt* the *Sun of Righteouſneſs*; for in this, there are none upon Earth that have any difference with them, and therefore the difference muſt be concerning this Light within, being not a Beam, but the Sun itſelf, the true, real, and only *Chriſt*, the very perſon, and not only the influence of *Chriſt:* So that the true ſtate of the queſtion will be this, Whether this Light within be the principal, or a ſecondary Agent in us? For if it be only a Beam, it is a ſecondary Agent, becauſe it proceeds from the Sun; but if it be the Sun itſelf, then it is principal. Again, if it be the Sun, it is the only Agent, becauſe the Sun receives not his Light from another; but if it be a Beam, it is not the only Agent, becauſe the Sun does enlighten by the Beam. And, in both theſe reſpects, the Quakers do poſitively determine their Light within to be not a ſecondary Agent, or ſent from any other, but that it is its ſelf the only, and the principal: And this is the language which they betimes teach their Children; for in *Smith*'s *Catechiſm*, p. 57. there is this queſtion and anſwer; *And is that which is within you the only Fonndation upon which you ſtand, and the Principle of your Religion?* Anſwer, *That of God within us, is ſo, for we know it is* Chriſt; *and being* Chriſt, *it muſt needs be only and principal; for that which is only, admits not of another; and that which is principal, is greateſt in being: And thus we know* Chriſt *in us to be unto us the only and the principal,* &c.

Here they expreſſly diſown any other *Chriſt* than what is within them. But becauſe all this may be pretended as meant only of *Chriſt*'s Spirit, not of his Body, tho' there can be no room for any ſuch pretence, becauſe all whole *Chriſt* is here ſpoke of; and that it would be as great Blaſphemy to ſay that *Chriſt* had no other Spirit than what was within us, as to ſay that he had no other Body but what was within us: Yet, to make it exceeding plain that the Quakers do not believe that *Chriſt* has any other Body, or other Humanity, than that ſpiritual, or allegorical Body, or whatever they mean by it, which they ſay he has within them; in *Edw. Burroughs*'s Works, p. 149. this queſtion is ask'd in theſe plain and peremptory terms, *Is that very Man, with that very Body, within you, yea, or nay?* And the anſwer is as plain, *The very* Chriſt *of God is within us, we dare not deny him.*

But leſt theſe Primmers, ſuch as I have mention'd of *W. Smith*'s, and others of the like nature, to poiſon their Children with their Hereſies, ſhould not enough be taken notice of, they have of late brought *Fox*'s blaſphemous *Journal* into their publick Meeting-place at the *Savoy*, where it is conſtantly kept in a Box made on purpoſe, as their Text, to be recurr'd to upon

upon all occaſions, and for the inſtruction of thoſe who may not have the Book themſelves. This is an Honour they never yet vouchſaf'd to the holy Scriptures, which are not to be ſeen in their Meetings, but are a great offence to them if produc'd by any there, as above is ſhewn: And it was a bold effort in *George Keith* to bring a Bible lately into his Meeting at *Turners Hall*, and reckon'd by his oppoſites as a ſign of his turning back again to the Prieſts way of Worſhip.

In their publick Schools, particularly that great one at *Wanſworth* near *London*, Portions of this *Fox*'s *Journal* are enjoin'd to the Scholars to be read every day; but never a Chapter out of the Bible, that is *beaſtly Ware* with them, *Duſt* and *Death*, and *Serpent's meat!* The Publick ought to take ſome care of this, in pity to their poor Souls. This I caution'd before in *Satan Diſrob'd*, but repeat it here becauſe it is material.

I will end this Section with ſhewing that the Quakers have, in their Blaſphemies againſt the Divinity of *Jeſus*, and Humanity of *Chriſt*, only lick'd up and improv'd the ancient moſt anti-chriſtian Hereſies. Mr. *Penn*'s *Sandy Foundation*, printed 1668. is nothing elſe but the hight of *Socinianiſm*, in the two great Branches of it, denying the Trinity and Satisfaction of *Chriſt:* Theſe are what he calls, *The Sandy Foundation*; and his whole Book is wrote on purpoſe, and expreſſly againſt theſe.

The *Manichees*, *Eutychians*, *Marcionites*, and *Saturninians*, ſaid that *Chriſt* was a Man only in appearance, but had not properly an human Body or Soul: Thus ſay the Quakers, that he dwelt only in the Body of that Man *Jeſus*, as in a Veil or Garment; but took not that Body into his own Perſon, ſo as to become hypoſtatically united to it: And if ſo, he was not truly a Man, but only in appearance. And agreeing to this, the *Cerdonites*, the *Eutychians*, and *Manicheans* ſaid, that the Paſſion of *Chriſt* was not real, but in appearance only, and outward ſhew: And ſuch it was, if, according to the Quaker Doctrine, his Veil only, or Garment was crucify'd.

Others taught (the Family of Love of late) that it was all an Allegory: And thus the Quakers moſt expreſſly, making *Chriſt*'s outward Blood the Type and Figure of inward Blood ſhed ſpiritually in the Hearts; making *Chriſt* without but the Hiſtory, and their Light within the Myſtery or Subſtance, which the *Chriſt* without, as a Hiſtory or Shadow of it, pointed to.

But laſtly, (becauſe I muſt not ſtay here to deduce and compare all their Hereſies) thoſe ancient Hereticks the *Ebionites* and *Nazarenes*, from whom our modern *Socinians*, and from them the Quakers, do derive their Doctrine, did mightily undervalue the holy Scriptures. Some of them pretended to mend the Scriptures *, and did boldly adulterate them, and ſet up other Scriptures againſt thoſe receiv'd by the Church; and this the Quakers have done beyond any that ever went before them.

For they have canonized all, and every of their own Writings, tho' moſt blaſphemous, and expreſſly contradicting one another, as has been ſhewn.

They make themſelves equal to God and *Chriſt*, and arrogate the name of *Chriſt* to themſelves.

And the ſame would excuſe *Simon Magus* for being call'd *The great Power of God* (Acts VIII. 10.)

That was more modeſt than our Magician, who was call'd *The* Chriſt *himſelf*, and not only his Power or Virtue. *Simon* deſir'd only, that the Holy Ghoſt might be given by his Hands (*Acts* VIII. 19.) but *George Ma-*

* Euſeb. Hiſt. l. 5. c. 28. Theod. Hæret. Fab. l. 2. c. 5.

gus

gus own'd no other Holy Ghoſt than what was within himſelf, of which he was the poſſeſſor and owner. Theſe have far outſtrip'd their Maſter. For *Simon Magus* was the Father of the Quakers, *Socinians*, and all the reſt of anti-trinitarian Hereticks: * He firſt blaſphemed againſt the holy Trinity, ſlighted the Scriptures, denying the Law of *Moſes* to be from God, ſet up Magic, Idolatry, and Senſuality; in all of which he was not more follow'd by the *Gnoſticks* than the Quakers, as, I think, I have ſufficiently ſhewn.

SECT. XI.

Concerning the Satisfaction of Chriſt.

HErein the Quakers are direct *Socinians*; for they poſitively deny the Satisfaction: And this is no leſs a diſtinguiſhing Doctrine of the *Socinians*, than their denying the Trinity, and the Divinity of *Jeſus*.

Mr. *Penn* blaſphemes it as both irreligious and irrational. † His arguments are the old *Socinian* Job-Trot, tho' I believe he knew it not, only good Wits jump'd: For in his *Invalidity of* John Faldo's *Vindication*, &c. printed the ſame year 1673. p. 413. he vindicates himſelf from an imputation he ſays had been caſt upon him for being a *Socinian*, upon occaſion of his Book call'd, *The Sandy Foundation ſhaken*, and ſays, *that he had not at that time ever read any one* Socinian *Book in all his life, if ſo much as look'd into one.* And if he had known this to have been *Socinianiſm*, he would not in his *Winding-ſheet*, printed 1672. have upbraided *T. F.* and *H. H.* ſo often with the reproach of being *Socinians*, Sect. 1. "Their beloved *Socinianiſm*, *Socinian* Agency, the Spirit of *Socinianiſm* try'd, according to that diſcovery it has made of itſelf, in their lamentable yet conceited Agent *Hen. Hedworth*——his grim *Socinian* cavils burſten'd with folly and revenge. 2.—This anti-ſcriptural *Socinian*. 7.—The Scriptures *Socinianiz'd*. 8.—This giddy-headed *Socinian*, &c.

And yet Mr. *Penn* does (it ſeems without knowing it, tho' infallible) perfectly copy after theſe *Socinians* in his arguments againſt the Satisfaction of *Chriſt*; as that there was no need of any ſatisfaction to God's Juſtice for our Sins; that it is not call'd unjuſt to forgive a debt without any ſatisfaction; thus confounding the notions of Juſtice and Mercy, for all forgiveneſs proceeds from Mercy: But Juſtice cannot remit the leaſt Farthing, elſe it were not Juſtice; and what is inconſiſtent with the nature of Juſtice, is inconſiſtent with God; for God is not only juſt, but he is Juſtice itſelf; Juſtice in the abſtract, the higheſt and moſt adequate notion of Juſtice.

What room then is there for God's Mercy? If he be all Juſtice, where is his Mercy?

Anſw. God's Attributes do not fight, or contradict one another; they magnify and exalt one another. Thus God's Juſtice is magnified, in that it exacts full and adequate Satisfaction; his Wiſdom is magnified, in finding out ſuch means as to do it; and his Goodneſs or Mercy is equally magnified, in affording thoſe Means: And all theſe are fulfill'd to the utmoſt, that is, infinitely, in the wonderful Oeconomy of our Salvation by the Sa-

* Epiphan. Hær. 21. Iren. Adverſ. Hær. l. 1. c. 20.
† Reaſon againſt Railing, 1673. p. 90, 91, 92, 93.

tisfaction paid to God's Juſtice for our Sins, in the Sacrifice and Death of *Chriſt*, which, becauſe of his divine Nature, was full and adequate Satisfaction, and, by his human Nature, the Satisfaction was paid by the ſame Nature which offended.

But, upon the *Socinian* and Quaker Scheme, one of God's Attributes muſt fight with and conquer the other; one muſt ſubdue and bear down the other; and his Juſtice muſt quit the Field to his Mercy. This is great Nonſenſe as well as Blaſphemy, and utterly inconſiſtent with the firſt notions of a God.

And, upon this Scheme, no tolerable account can be given for the death of *Chriſt:* For whether as an Example, or an Interceſſor, or a Teacher, (which are all the notions wherein the *Socinians* and Quakers do receive him) in none of theſe is there any neceſſity, or rational account to be given for his Death.

This is the Mill-ſtone of *Socinianiſm*, which will ſink it into the Sea. Theſe Men pretend to the higheſt Reaſon, and reject the moſt expreſs Revelations of the Holy Trinity of God and the Divinity of *Chriſt*, merely upon the account that their Reaſon cannot comprehend theſe profound Myſteries. Theſe Men reject the Doctrine of the Satisfaction upon the like pretence of Reaſon, and advance in its place the moſt arbitrary and unaccountable ſuppoſed Covenant betwixt God and *Chriſt* to remit the Sins of the Penitent, for the altogether needleſs and barbarous Murther of the moſt innocent Perſon in the World.

But having wrote at large upon this Subject, I will not here repeat it; my buſineſs at the preſent being not to enter into the large Field of the *Socinian* Controverſy, but to ſhew the much miſled generality of the Quakers, how ignorantly and blind-fold their pretended Infallibility is led into the moſt groſs and vile Hereſy, that ever the Enemy ſow'd in the Chriſtian Church, which is that of the *Socinians*, and which, in name, the Quakers do ſo much abhor.

And they exceed the Impudence of the very *Socinians*, in their bold Effrontery and loud Blaſphemies againſt this moſt fundamental Doctrine of the Chriſtian Religion; the Satisfaction made to the Juſtice of God for our Sins by the Blood of *Chriſt* outwardly ſhed, and our Juſtification thereby in the ſight of God. Mr. *Penn* ſays, *That, if it is our duty to forgive without a ſatisfaction received, and that God is to forgive us as we forgive others, then is a ſatisfaction totally excluded.* The poorneſs of this argument is expos'd in *Satan Diſrob'd*, Sect. 2. to which (for ſaving repetition) I refer the Reader. But here obſerve how poſitively and boldly he denies the Doctrine of Satisfaction; he will not leave one ſcrip or footſtep of it behind; it is not only excluded by him, but totally excluded! yet will he deny himſelf to be a *Socinian!*

And, ſpeaking of our *Juſtification, by the Righteouſneſs which* Chriſt *hath fulfilled in his own Perſon for us*, he ſays, in his *Serious Apology*, p. 148. *And indeed this we deny, and boldly affirm it, in the name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World.* See this farther enlarg'd upon in *Satan Diſrob'd*, Sect. 2. with other proofs to the ſame purpoſe in that Section, where their Defences for themſelves are likewiſe conſider'd. See likewiſe Mr. *Criſp's Juſt and lawful Tryal of the* Foxonian *Quakers*, &c. p. 69. to 76.

SECT.

SECT. XII.

Of the Reſurrection of the Body.

THIS the Quakers do poſitively deny; Mr. *Penn* makes Nonſenſe of it, and worſe: He compares it to Tranſubſtantiation, nay, to the *Alcoran*. *In ſhort* (ſays he*) *if the compleat happineſs of the Soul reſts in a re-union to a carnal Body, for ſuch it is ſown, then never cry out upon the* Turks Alcoran; *for ſuch a Heaven, and the joys of it, ſuit admirably well with ſuch a Reſurrection.*

If the Reader thinks (as I did when I firſt read this) that Mr. *Penn* meant this only of ſuch a groſs conceit of the Reſurrection, as if our Bodies ſhould be in the ſame frail condition as now, and addicted to Senſualities; if the Reader thinks thus, as I did, (for what elſe could any one think?) he will be, to his aſtoniſhment, undeceiv'd, as I was, in reading what follows.

No Chriſtian ever held that there was not a great change of the Body, in its qualities, at the Reſurrection: *It is ſown in Weakneſs, in Corruption; it is rais'd in Incorruption, and in Power*, &c. And therefore if Mr. *Penn* meant no more than as above-ſaid, he would diſpute againſt no Chriſtian. But alas! as you will find, they deny any Reſurrection at all of that Body which is ſown; that they leave wholly neglected for ever in its Duſt.

Some of them ſuppoſe a perfectly new Body will be made for the Soul; but others, that the Soul itſelf is the ſpiritual Body, which is mentioned 1 *Cor.* xv. 44. and conſequently, that there is no other Reſurrection than at each particular Perſon's death, when the Soul, which they call the ſpiritual Body, is freed from the natural Body, never more to meet again.

And, in conſequence of this, theſe believe no general Reſurrection, no, nor ſome of them any end of the World, every Man's Reſurrection being, as they ſuppoſe, perfected at his Death, tho' obtain'd, in meaſure, before.

But let us return to Mr. *Penn*. In his Book above quoted in the Margin (*Reaſ. againſt Rail.* p. 134.) he is anſwering this material objection, That if it be a new Body which is made for the Soul, then there is no Reſurrection of the Body; for that does not riſe again, which never lay down.

And when St. *Paul* ſays, 1 *Cor.* xv. 42 (ſpeaking of the Reſurrection of the Body) that *it is ſown in Corruption, and it is rais'd in Incorruption*, &c. this cannot be true, unleſs it be the ſame *it*, that is, the ſame Body, which is ſpoke of in both branches of the compariſon. The objection is in theſe words; *If the* it *in the Text be not the ſame Body, how can it be call'd a Reſurrection; for that ſuppoſeth the ſame?*

I anſwer; (ſays Mr. *Penn*) *If a thing can yet be the ſame, and notwithſtanding changed, for ſhame let us never make ſo much ſtir againſt the Doctrine of Tranſubſtantiation; for the abſurdity of it is rather outdone than equall'd by this carnal Reſurrection.*

Firſt, The Church of *Rome* owes Mr. *Penn* thanks for ſo very kind a repreſentation of Tranſubſtantiation, as to make it ſtand upon a better foot

* Reaſon againſt Railing, 1673. p. 138.

than

than the reſurrection of the Body, which is an Article in our Creed, and receiv'd by the Catholick Church in all Ages.

Secondly, This is anſwering one objection with another.

But *Thirdly*, As to his objection: Cannot he apprehend a thing to be changed in many of its Qualities, and yet remain the ſame in its Subſtance? For that is the preſent Queſtion; quite contrary to that of Tranſubſtantiation, which ſuppoſes a change of the ſubſtance, the qualities or accidents remaining the ſame.

What does he think? Was not *Chriſt*'s Body changed in his Transfiguration upon the Mount? Was it not therefore the ſame Body? Or did *Chriſt* take a new Body? That would have been Death: For after a Soul is hypoſtatically, that is, perſonally united to a Body, their ſeparation is call'd Death. Unleſs he thinks that *Chriſt* took a Body no otherwiſe than as Angels have done, that is, not into any hypoſtatical Union with his Perſon, but only as a Cloak, or Veil, which he might throw off and put on again, without any alteration as to his Perſon. And if ſo, then *Chriſt* did not die upon the Croſs more than upon the Mount; that is, he only put off that bodily Garment; but that was no Death more than an Angel is ſaid to die, when he lays down that Body which he took up only for an occaſion.

But this has been diſcours'd of more fully in the Section concerning the Divinity of *Chriſt*. In the mean time, let me give an eaſy anſwer to the two Verſes in the 15th Chapter of the 1ſt Epiſtle to the *Corinthians*, which the Quakers make uſe of againſt the Reſurrection of the Body. One is ℣. 37. *Thou ſoweſt not that Body which ſhall be.* The other is ℣. 50. *That Fleſh and Blood cannot inherit the Kingdom of God.*

Anſw. Fleſh and Blood, while corruptible, as ours is in this Life, cannot bear the incorruptible ſtate of Heaven: As it is expreſs'd in the ſame ℣. in explanation of the expreſſion; *Fleſh and Blood cannot inherit the Kingdom of God*; *neither doth Corruption inherit Incorruption:* But our corruptible Fleſh will be changed in its Qualities, and put on uncorruptible Qualities; and thus *the Dead ſhall be rais'd incorruptible, and we ſhall be changed*; *for this corruptible muſt put on Incorruption*, &c. ℣. 53, *&c.*

The ſame Anſwer will ſerve ℣. 37. where the Apoſtle does illuſtrate the reſurrection of our Bodies by the reſurrection of Grain that is ſown in the ground. For the body of ſuch Grain is chang'd in its qualities, but not in its ſubſtance. The grain muſt die, or elſe it will not fructify or riſe again. In this Death it loſes ſomething, as the husks; but it retains the ſubſtance, which riſes again much alter'd from what it was ſown; for it riſes in the Blade, then the Stalk, Ears, and then the full Grain in the Ear. But to ſhew that the ſubſtance is not alter'd in all this, we find that every Grain riſes the ſame it was ſown; if you ſow Oats, you expect not a crop of Wheat: And there is full as much reaſon to ſay that God does anew create every year all the Grain that grows in our Fields, without any reſpect to the Grain that was ſown, or any natural production from thence, as that we ſhall receive totally new Bodies without any relation to, or any part of, the Body that was ſown.

And as to Mr. *Penn*'s mighty wonder, how a thing can be chang'd and yet the ſame, which he cannot comprehend, and compares to Tranſubſtantiation, it is ſo far from being any difficulty at all, that it proves the thing that it changed to be the ſame; becauſe otherwiſe it were not changed.

If *George* be chang'd in Quality, in the ſtate of his Health, or Reputation, this is a certain proof that it is the ſame *George* ſtill. But if *William* be chang'd, this is no change in *George*. So that a thing being chang'd proves it to be the ſame: Nor is the greatneſs of the Change any difference

as

as to the ſameneſs of the Perſon chang'd. Death is a great Change; yet if *William* dies, it is *William*, even the ſame *William* that liv'd who dy'd: And as ſure it will be the ſame who ſhall riſe again, tho' undergoing another great Change.

But I am now to tell you a very ſtrange thing, which I would not believe when it was told me, till I ſaw it: And that is, that Mr. *Penn* does underſtand that long and elegant deſcription of the Reſurrection of our Bodies from the 35th ℣. of the 15th Chapter of the 1ſt Epiſtle to the *Corinthians*, *only of the ſpiritual ſtate of the Soul in this Life.* Theſe are his own words, p. 373. of his Book quoted in the Margin*; and repeating ℣. 44. *It is ſown a natural Body, it is rais'd a ſpiritual Body*, &c. he adds, p. 369. *I do utterly deny that this Text is concern'd in the reſurrection of Man's carnal Body at all. I will recite it* (ſays he) *with the five following Verſes*, which he there ſets down; but for brevity I omit them, referring to the Chapter: And having repeated them which ſpeak of the natural and ſpiritual Body, that the *firſt Man is of the Earth earthy*, *the ſecond is the Lord from Heaven*; and that, *as we have born the image of the earthy*, (that is of *Adam* in this corruptible Life) *ſo we ſhall bear the image of the heavenly* (that is, at the Reſurrection, when our vile Bodies ſhall be made like unto *Chriſt*'s glorious Body.) But Mr. *Penn*, p. 370. having repeated theſe Verſes, goes on thus: *I ſay, this doth not concern the reſurrection of carnal Bodies, but the two ſtates of Men under the firſt and ſecond* Adam: *Men are ſown into the world natural, ſo they are the Sons of the firſt* Adam; *but they are raiſed ſpiritually, through him who is the Reſurrection and the Life*; *and ſo they are the Sons of the ſecond* Adam—— *who came to raiſe up the Sons of the firſt* Adam *from their dead to his living, their natural to his ſpiritual Eſtate. But perhaps* (ſays he) *it will be objected that the* 47th ℣. The firſt Man is of the Earth earthy, *and part of* ℣. 49. We ſhall alſo bear the image of the heavenly, *ſeem to imply a bodily Reſurrection: But let the whole Verſe be conſider'd, and we ſhall find no ſuch thing*, &c.

I will not take up the Reader's time to repeat all his arbitrary Interpretations. They are ſuch as will, by the ſame liberty he uſes, take away the literal *Adam*, and literal *Chriſt*, as well as the literal Reſurrection. And I have ſhewn, *Sect.* X. that the Quakers have ſpiritualiz'd away the Body and the Being of *Chriſt* into their Light within. Indeed, if the ſpiritualizing Art be allow'd in this latitude, there can remain no one word of certainty or reality in the whole Bible, or in any other Book or Writing, or in any words that Men can ſpeak.

When I urg'd to a Quaker-Preacher, towards a proof of the reſurrection of Bodies, that Text, *Mat.* XXVII. 52, 53. that *many Bodies of Saints aroſe, and came out of the Graves after* Chriſt's *Reſurrection, and went into the holy City, and appeared unto many:* He made anſwer, that that was not meant of the literal or earthly *Jeruſalem*, that any dead Body aroſe there; but of the ſpiritual *Jeruſalem*, which *John* ſaw coming down from Heaven. And others told me they heard the ſame Expoſition in a Quaker-Sermon at one of their Meetings.

Here we have ſpiritual Graves, ſpiritual dead Bodies, ſpiritual *Jeruſalems*, ſpiritual Reſurrection, and ſpiritual *Chriſt*, whenever any Text pinches them.

Among other names of Reproach which Mr. *Penn* in his *Spirit of* Alexander *the Copperſmith*, (before quoted) p. 4. beſtows upon one of the ſe-

* The Invalidity of *John Faldo*'s Vindication, *&c.* 1673.

parate Quakers, he calls him *Hymenæus* and *Philetus*, I ſuppoſe only through inadvertence, becauſe they were ill Names; not minding how near home this brought the Accuſation: For theſe, in this Article of the Reſurrection, were direct Quakers. Theſe were they, who (as St. *Paul* tells of them, 2 *Tim.* II. 18.) *concerning the truth, have erred; ſaying that the Reſurrection is paſt already.* That is, they ſpiritualiz'd it from the Letter, and meant it only of the ſpiritual riſing up of *Chriſt* in our hearts; which having obtain'd (as their Light within did aſſure them) their Reſurrection they ſuppos'd was paſt already, and they expected no other. But this St. *Paul* calls *overthrowing the Faith.* And I have heard ſeveral Quakers, ſome of their Preachers, ſay, That *they had already obtain'd the Reſurrection, by* Chriſt *having riſen in their hearts; and that they believ'd no other Reſurrection, nor expected any.*

And as they deny any outward Reſurrection, ſo conſequentially they deny any outward Heaven: Which we may ſee by the Books that have been wrote againſt them upon that head, and their Anſwers to them. There was one printed 1656. by ſeveral hands, entituled, *An Antidote againſt the Infection of the Times*; which is divided into ſeveral Conſiderations. The fourth Conſideration, p. 6. is wholly upon this point, proving againſt the Quakers, that there was an outward Heaven, and that *Chriſt* aſcended thither, *viz.* that Heaven which was created before Man was formed out of the Earth. *How ſottiſhly blind then are they* (ſays that Book, *ibid.*) *that ſuppoſe Angels, yea, the very Heaven of Glory, to be ſomething in Man? whereas theſe were created in their glory before Man had a Being.*

To this Book G. *Fox* wrote an Anſwer; which you will find in his *Great Myſtery*, p. 214. where repeating the above-quoted words in his way, that is, never exactly, ſeldom truly, (tho' they complain grievouſly if but a Comma be miſplac'd in quoting any of their words, and then deny them, as ſo ſtated) he does not deny the Charge, but juſtifies it. He puts the objection againſt the Quakers in theſe words, *To ſay Heaven and Glory is in Man, which was before Man was, they are ſottiſh and blind.* And his anſwer is in theſe words: *There's none have a Glory and a Heaven but within them, which was before Man had a Being.*

For farther proofs upon this head, and the Quaker defences and excuſes of their Hereſy herein, I refer to *Satan Diſrob'd*, Sect. 3. where the Quakers laſt ſhift to cover this and other their vile Errors is laid fully open.

SECT. XIII.

Of the Holy Sacraments.

ACcording to the former rate, they anſwer that Text, 1 *Cor.* XI. 26. of *ſhewing forth the Lord's death* (by the celebration of his laſt Supper) *till he come:* That is, ſay they, with *Hymenæus* and *Philetus*, till his coming ſpiritually in our hearts. And they ſuppoſing that he is ſo come, there is an end of the time limited for the celebration of that Ordinance of *Chriſt*.

Tho' they cannot deny but that *Chriſt* was ſo come in the hearts of the holy Apoſtles, and of the pureſt primitive Chriſtians and bleſſed Martyrs, none of whom dream'd of the time being thus expir'd; but did continue, and the Catholick Church, from their days to this, in the religious obſervance

ance of that holy Inſtitution, thinking it obligatory till his coming again, that is, at the literal Reſurrection in the laſt day.

The ſame time that was limitted to the continuance of the other Sacrament of Baptiſm, *Matt.* XXVIII. 20. that is, *always, even unto the end of the world,* as it is there ſaid by *Chriſt* to his Apoſtles and their Succeſſors; *Go ye and teach all Nations, baptizing them —— and lo I am with you* (that is, you and your Succeſſors, in the execution of this Commiſſion of baptizing, *&c.) alway, even unto the end of the world:* For if this be the time, during which *Chriſt* promiſed to aſſiſt his Commiſſion, it muſt doubtleſs infer the like continuance of the things required in the ſaid Commiſſion.

And I would fain know from any Quaker, why Teaching does not ceaſe as well as Baptiſm, ſince both are in the ſame Commiſſion, and the time of continuance ſpoken equally of both; and the neceſſity of Baptiſm greatly inforced in the ſame Commiſſion, *(Mark* XVI. 15, 16.) *Go ye into all the World——He that believeth and is baptized, ſhall be ſaved:* And upon the Quaker pretence to Infallibility, and the unerring guidance of the Light within every particular perſon, why ſhould not all outward Teaching ceaſe as well as Baptiſm; for what need of Teaching to Infallibility? And is not Teaching an outward Ordinance as well as Baptiſm? And to laſt only till we are taught? And does not the Light within teach ſufficiently? The Quakers dare not deny the ſufficiency of the Light within; therefore there is greater need, by their own Principles, for the continuance of Baptiſm, than of Preaching: Becauſe Baptiſm is an initiating Ordinance, and therefore always to be continued while there are any to be initiated or admitted into the Society of the Church; but Teaching does, of its own nature, ceaſe, when Men are ſufficiently taught; therefore to thoſe who hold the ſufficiency of the Light within, outward Preaching muſt be wholly inconſiſtent; yet they keep up Preaching, and aboliſh Baptiſm! All that can be ſaid is, that their Power of Interpretation is a very arbitrary and deſpotick Power; and we muſt ask no reaſons: Inward Baptiſm muſt ſuperſede the outward, but inward Teaching muſt not, even to thoſe whoſe ſole Foundation is the inward Teaching!

Let me here add one obſervation for the ſake of thoſe who pretend that the Baptiſm which is ſpoken of *Matt.* XXVIII. 19. *Go ye and teach all Nations, baptizing them,* &c. was meant only of the ſpiritual Baptiſm, or the Baptiſm with the Holy Ghoſt; let me obſerve to thoſe, that *Chriſt* only is he who could baptize with the Holy Ghoſt; the Holy Ghoſt is his gift only: To ſay that Man could beſtow God, (which the Holy Ghoſt is) is the higheſt Blaſphemy.

Men indeed are made miniſterial Officers, by whoſe hands *Chriſt* does beſtow the Holy Ghoſt in the uſe of thoſe rules and means which he has appointed: And *Simon Magus* himſelf underſtood it no otherwiſe, *Acts* VIII. 18, 19. He deſir'd only to be made ſuch a miniſterial Officer, through whoſe Miniſtry the Holy Ghoſt might be given: And in all the Goſpel there is no ſuch command given to any Apoſtle, as to baptize with the Holy Ghoſt; nor is it ſaid that any of them did baptize with the Holy Ghoſt: That is the Peculiar of *Chriſt* himſelf, and ſpoke characteriſtically of him alone, *John* I. 33. They indeed were impowered, as *John*, to baptize with Water, which being duly adminiſter'd and receiv'd according to *Chriſt*'s inſtitution, he has promis'd the ſpiritual Baptiſm with the Holy Ghoſt to go along with it; but as his gift, not as the gift of his Miniſters, by whoſe hands he pleaſes to convey it. Therefore, if the Quaker interpretation of *Mat.* XXVIII. 19. does hold, it will follow that the Apoſtles and their Succeſſors have power to baptize with the Holy Ghoſt; which is Blaſphemy:

And

And this muſt be the conſequence, if when *Chriſt* gave them his Commiſſion to *baptize all Nations*, the ſpiritual and immediate Baptiſm with the Holy Ghoſt be meant, and not the miniſterial and mediate Baptiſm of Water.

And as this outward Baptiſm with Water was an Ordinance inſtituted as a means of Grace, whereby the inward Baptiſm with the Holy Ghoſt was convey'd, it was therefore the Form appointed of admiſſion into the Society of the Church, and thereby giving a Title to all the Privileges and Promiſes which are annexed to it; and likewiſe it was a publick and avowed owning of our Chriſtianity. Upon all which accounts it was neceſſary, even where the inward Baptiſm with the Holy Ghoſt was already attained; as St. *Peter* ſaid, *Acts* x. 47. *Can any Man forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?*

And St. *Paul*, tho' converted and inſtructed immediately from Heaven, was commanded to be baptized with Water.

And it is very obſervable, that among thoſe things wherein St. *Paul* was inſtructed thus immediately from *Chriſt*, he tells us, 1 *Cor.* xi. 23. that one was the *Inſtitution of the Lord's Supper*; upon which he lays ſo great a ſtreſs, that he charges grievous Diſeaſes ſent among the *Corinthians*, and Death itſelf, *ver.* 30. upon their neglect and abuſe of this holy Myſtery: How then would he have cenſur'd the preaching down this and the other Sacrament of Baptiſm, as carnal and hurtful things! And let me here ſeriouſly mind theſe Quakers, and admoniſh others, how their neglect of the outward Ordinances and Signs has loſt to them the Reality, and the thing ſignified: For it had been impoſſible for any who had been kept in the conſtant uſe and practice of the Sacrament of the Lord's Supper to have forgot *Chriſt*'s outward dying and ſhedding of his Blood, or to have turn'd it, as many of the Quakers have done, into their wild notion of his ſpiritual ſuffering within us, and that the Light within is *Chriſt* himſelf, as before is ſhewn in *Sect.* X.

I ſay, how could any who frequently us'd to *ſhew forth the Lord's death*, by the viſible repreſentation of it in the Sacrament of the holy Communion, by the Bread broken like his Body, and the Wine poured forth as his Blood was upon the Croſs; how could any who had practis'd this, and ſeen perſons daily baptized into *Chriſt*'s Death; how could ſuch a one ever have ſo much as imagined; how could it ever have come into his head to ſpiritualize away the literal Humanity and Sufferings of *Chriſt?* No, it could never have been done. But the Enemy having once deluded Men into a neglect of the outward Signs and Seals, Pledges, and Means of Grace, whereby God guarded and fenced the Soul and ſpiritual part of his Religion, (as a Kernel is by the Shell in which it grows) the Devil having ſtollen from us the Body, or outward part of Religion, the Soul ſoon diſappear'd, and left behind it a noiſome Carcaſs of Religion; for Religion can no more live and be preſerv'd to us here, while we are in the Body, without outward and corporal means, than the Soul can live to us here, while we are upon the Earth, without our Body; and hence the corporal Service, the *preſenting our Bodies as a living Sacrifice*, &c. is call'd our *reaſonable Service*, Rom. xii. 1. And whoever goes about to ſeparate the bodily from the ſpiritual Worſhip, does as much murther Religion, as he that ſhould ſeparate a Man's Soul from his Body.

This is ſo neceſſary and plain a Truth, that thoſe who take upon them to abrogate the outward inſtitutions of *Chriſt*, do, at the ſame time, invent and ſet up others of their own, as has been before obſerv'd of the Quakers inſtitution of Womens Preachings and Womens Meetings, at the ſame time

time that they threw off, as carnal, the Sacraments of *Chriſt*'s inſtitution.

They did it upon this poor pretence; that Baptiſm is *not the putting away the filth of the Fleſh, but the anſwer of a good Conſcience*, &c. 1 Pet. III. 21. which Text they ſo underſtand, as that the outward Baptiſm is thereby diſannulled, becauſe the inward Baptiſm is preferred before it, and not reckon'd perfect without it; that if one make no other account of Baptiſm but the waſhing of the Skin, it is indeed no Baptiſm to him, and he is wholly depriv'd of the ſpiritual effects of it. And ſo it was in the inſtitution of Circumciſion under the Law; the outward Circumciſion of the Fleſh was not the chief thing meant by it, but the inward Circumciſion of the Heart, as the Apoſtle ſpeaks, *Rom.* II. 28, 29. *For he is not a* Jew, *which is one outwardly; neither is that Circumciſion which is outward in the Fleſh; but he is a* Jew *who is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter.* Will it follow hence that there were no outward and literal *Jews?* Or, that there was not an outward and literal Circumciſion under the Law? But tho' the outward Circumciſion was not the Circumciſion, *i. e.* not that alone, unleſs the inward did accompany it; yet the outward Circumciſion was commanded, and that under pain of death. Thus both Baptiſm and the Lord's Supper are as poſitively commanded under the Goſpel, as Circumciſion and the Paſſover were under the Law; and yet neither the Water in Baptiſm, nor the Bread and Wine in the Lord's Supper are the things themſelves, or alone, without what is ſignified by them. But notwithſtanding, they are as indiſpenſable and uſeful to Chriſtians, as the other Inſtitutions were to the *Jews:* And as none but *Chriſt*, who was greater than *Moſes*, could put an end to the Inſtitutions of *Moſes*; ſo can none but *Chriſt*, or ſome greater than he, put an end to his Inſtitutions, or ſay that they are determined.

But having treated particularly of this Subject, ſince the firſt Edition of this Book, I will not enlarge any farther here.

Only let me tell the Quakers, that their objections which are anſwered in that Treatiſe, are moſtly the ſame which the *Socinians* have ſet up againſt theſe two holy Sacraments; that they may ſee out of whoſe Quiver thoſe Arrows came, which they have ſo deſperately ſhot againſt the ſacred Inſtitutions of *Chriſt* our Lord.

And let them and others obſerve this with it, that as far as any have gone from the outward Ordinances of *Chriſt*'s appointment, ſo far have they been carry'd from the true Faith of what was exemplify'd and guarded by ſuch outward Seals and Sacraments of it.

Thus the *Socinians*, having thrown off or ſlighted the Sacraments, have loſt the true Faith in the Divinity of *Jeſus*, and have rejected him from being the *Chriſt*, or Word of God; which, they ſay, only dwelt in him, or inſpired him, but was not perſonally united to him. Thus ſay the Quakers, and to this have they come, by throwing off the Sacraments, and other outward means which *Chriſt* commanded, and to which he has promiſed his Bleſſing, which they juſtly forfeit, who think themſelves wiſer than he, by neglecting or deſpiſing his outward Inſtitutions, as ineffectual to ſecure his Religion.

Since my Diſcourſe of Baptiſm was printed, I ſent a Book to a very learned and judicious Friend of mine, and one particularly ſkill'd in all the Northern Languages; who return'd me ſome Obſervations of his to fortify my firſt Section concerning the true ſignification of the word *Baptize*, and to ſhew that this Northern, as well as the more learned part of the World, have always underſtood it in the ſame ſenſe that I

have given, to mean an outward and literal waſhing, and that even in *Matt.* xxviii. 19. And, to gratify the Reader, I have here inſerted the Letter, which is as follows.

SIR,

" THE verb in the *Saxon* tongue uſed to expreſs *baptizare, to bap-*
" *tize*, is ꝓullıan, or ꝓullıȝean, which literally ſignifies *to waſh,*
" *rinſe*, and *to cleanſe*, and *purify by waſhing and rinſing*. Hence the
" Noun ꝓulleꝛe in *Saxon* ſignifies a *fuller*, Mark ix. 3. ⁊ hiꝛ ꝓeaꝛ puꝛðon
" ȝlıtınıenðe. ꝛꝓa hꝑıte ꝛꝓa ꝛnaꝛ ꝛꝓa nan ꝓulleꝛe oꝓeꝛ eoꝛþan ne mæȝ
" ꝛꝓa hꝑıte ȝeðon, *and his raiment become ſhining, as white as ſnow,*
" *ſo as no fuller on earth can whiten them.* From this verb ꝓullıan, *to*
" *baptize*, comes the noun ꝓulluhꞇ, for *baptiſm.* And from the noun
" ꝓulluhꞇ, *John* the *Baptiſt* is always called in the printed *Saxon* verſion
" of the Goſpels, which follows the ancient *Latin* vulgar, or *Italick* ver-
" ſion before it was reviſed by St. *Hierom*, Iohanneꝛ ꝛe ꝓulluhꞇeꝛe, *John*
" *the waſher, rinſer*, or *cleanſer*. And as the verb ꝓullıan is uſed in that
" verſion *to baptize with water*, particularly *Matt.* iii. 11. ꝑıꞇoðlıce ıc
" eoꝛ ꝓulliȝe on ꝑæꞇeꝛe ꞇo ðæðboꞇe, *I indeed baptize you with water*
" *unto repentance*; ſo it is uſed in tranſlating the ſolemn Commiſſion
" which our Lord gave the Apoſtle to *go, and baptize all Nations*, Matt.
" xxviii. 19. ꝓaꝛaþ ꝑıꞇoðlıce ⁊ læꝛaþ ealle ꝑeoða. ⁊ ꝓullıȝeaþ hiȝ on na-
" man Fæðeꝛ ⁊ Suna ⁊ ꝺæꝛ Halȝan Ȝaꝛꞇeꝛ; *Go therefore and teach all*
" *Nations, and waſh them in the name*, &c. The *Saxon* Church, as all
" the Churches of God before it, underſtood this Commiſſion to mean Wa-
" ter-Baptiſm, and therefore they called the baptiſmal, or chriſtian Name,
" ꝓulluhꞇ-nama, and the Font, ꝓulluhꞇ-ꝛꞇope, *baptiſmi locus*; ꝓulluhꞇeꝛ-
" bæþ, or ꝓulluhꞇ-bæþ, *baptiſmi lavacrum*; ⁊ hine ȝecꝛıꝛꞇnað. ⁊ hine
" eꝛꞇ æꝛꞇeꝛ ꝓæce mið ꝓulluhꞇ-bæþ aꝑꝑoȝh; *And he chatechiſed him, and*
" *again after a little time waſhed him in the laver of Baptiſm.* Bed. Hiſt.
" Eccleſ. p. 176. What the Tranſlator of this venerable Author here ex-
" preſſes by a circumlocution of *waſhing in the laver of Baptiſm*, he ex-
" preſſes afterwards, p. 392. by the fore-mention'd verb ꝓullıan; he
" næꝛꝛe þa ꝑenuȝe ꞇo cꝛıꝛꞇnıenne oð ꞇo ꝓullıanne on ꝑıhꞇe ȝeleoꝛ-
" nıan mihꞇe; *He could never rightly learn the office of catechiſing, or*
" *baptizing.*

" The manuſcript *Dano-Saxonick* verſion of the Goſpels in the *Cottonian*
" Library, which follows the Tranſlation of St. *Hierom*, uſeth the ſame
" verb ꝓulhan, or ꝓulꝑıan, *Matt.* xxviii. 19. only ill ſpelt; ȝaað ꝓoꝛꝛðon
* hæðno. " Ieꝛuð alle * cynno ꝓulꝑıanðehin in Noma Fæðoꝛeꝛ ⁊ Suna, ⁊ Halȝeꝛ-
" ȝaꝛꞇeꝛ; *For which cauſe, go, teach all generations, or* Gentiles, *waſh-*
" *ing them in the name*, &c.

" But the other *Dano-Saxonick* verſion of the Goſpels in the *Bodleian*
" Library, commonly called *Codex Ruſhworthianus*, uſeth the verbs ðẏp-
" pan, and ðepan, for *to baptize*; and truly very properly thoſe words
" ſignifying *to dip*, or *immerſe*, as βαπτίζειν doth. So *Matt.* iii. 11. Ic
" eoꝑıc ðepe ⁊ ðẏppe in ꝑẏꞇne; *I baptize, or dip you in water*; And
" the participle of the ſame verb is uſed in *Matt.* xxviii. 19. of that ver-
" ſion; *Go therefore and teach all Nations*, [ðẏppenðe] *dipping, or im-*
" *merſing them in the name*, &c.

" In

" In the ancient *Gothick* Verſion of the Goſpels out of the *Greek* by " *Ulphilas*, Biſhop of the *Goths*, βαπτίζειν is rendred by the verb *daupjan*, " from whence the *Saxon* ðýppan is derived. And from *daupjan* Ἰωάννης " ὁ Βαπτίζων, *John the Baptiſt*, is render'd *Johannis ſa Daupians*, *John* " *the Dipper*; and Βαπτισμὸς is render'd by the noun *Daupeins*, which " literally ſignifies Dipping, or Immerſion, or Waſhing by Dipping, or Im- " merſion, as is plain from *Mark* VII. 8. where Βαπτισμὸς ποτηρίων, *waſhing* " *of Cups*, is render'd in the plural number *Daupeinins Sticle*, *Baptiſma-* " *ta Calicum*, *waſhing of Cups*. Indeed neither *Matth.* XXVIII. 19. which " is the Text in Controverſy betwixt you and the Quakers; nor *Mark* XVI. " 16. are to be found in the maimed Copy of the *Gothick* verſion, which " wants many whole Chapters, and parts of Chapters, which are loſt; but " it may be preſumed that the verb *daupian*, to *dip*, or *immerſe*, was uſed " in both places, becauſe in the ancient *Francick*, or *German* Language, " the verb *douphen*, or *touphen*, ſignifies *to baptize*; and the noun *doupha*, " *toupha*, *douph*, *touph*, ſignifies *Baptiſm*, as in the Paraphraſe of *Wille-* " *ramus* on the *Canticles*, the *ſielan*, the *ther*, *jugethet ſint in thera dou-* " *pha*, *Animæ quæ renovantur in Baptiſmo*. In *Cant. Cantic.* Cap. I. So " *toufen* is to baptize, and *toufar* is *Baptiſta*: *Olfrid*'s *Rythmical Verſion* " *of the Goſpel*. But I have not the Book by me to cite my Authorities, " nor to give you the words in which he renders our bleſſed Saviour's com- " miſſion to baptize, *Matth.* XXVIII. 19. I wiſh it were now in my power " to conſult for you the noble *Francick* Book, which is one harmonical " Goſpel made out of the four Goſpels in the *Cottonian* Library, or *Ju-* " *nius*'s Copy of the *Francick* verſion, or *Tatians Monoteſſaron* in the " *Bodleian* Library, in which the *Francick* is compared with the *Gothick*, " and *Saxon* verſions, by that moſt learned Man: But my diſtance from " the City and Univerſity, and want of Health, will not allow me to take " journies to conſult MSS. in Winter. But I preſume the verb *toufen*, *dou-* " *fen* or *douphen*, to *dip*, or *immerſe*, is the verb uſed in thoſe MSS. " *Matth.* XXVIII. 19. or ſome other verb in *Francick*, which would equally " prove that thoſe Tranſlators underſtood baptizing in that Text, in the li- " teral ſenſe, for baptizing with water.

" In *Luther*'s *German* Tranſlation of the holy Bible, that verb is alſo " made uſe of, *Matth.* XXVIII. 19. darumb gehet hin, und lehret alle " Volcker, und *tauffet* ſie in nammen des Vatters, &c. *Therefore go* " *hence and teach all people*, *dip*, or *waſh them in the name of the Fa-* " *ther*, &c. And in the *Dutch* Tranſlation, gaet dan hinen, onderwyſt " alle de Volckeren deſelve *doopende* in den Nome des Vaders, &c. *Go* " *then hence and teach all people*, *dipping*, or *waſhing them in the name* " *of the Father*, &c.

" In the moſt excellent Tranſlation of the Bible into the *Iſlandiſh* Tongue, " printed at *Stockholm*, 1584. to baptize is always render'd by the verb " ad skyra, which literally ſignifies to waſh with Water, but to waſh with " it myſtically, or with myſterious purpoſes and intendments, according to " religious Rites, Cuſtoms, Ceremonies, and Inſtitutions. And from this " verb the nouns skyring and skyrsla ſignify myſtical waſhing, or luſtra- " tion by Water, as in *Hebrews* IX. 11. where the divers ritual and cere- " monial Waſhings or Luſtrations under the Law, are called Margvisligar " skiringar. And therefore *John*'s Baptiſm being a myſtical Waſhing or " Baptiſm unto Repentance for the remiſſion of Sins, the College of Anti- " quities at *Upſal*, in their *Iſlandiſh* Verſion of the *Gothick* Goſpels, ren- " der *Johannis ſa Daupiands*, *John the Dipper*, Johannes Skyrare, " *John the myſtical Waſher*. And for the ſame reaſon the word is uſed

" to

" to ſignify baptizing of Chriſtians; Chriſtian Baptiſm being * a myſtical or " ſacramental waſhing of the Body by Water, not only as it is a ceremony " of Admiſſion, or Initiation into *Chriſt*'s myſtical Body the Church, but " as it is a ſacramental Sign and Seal of remiſſion of Sins to all true Be- " lievers, as it is written, *Mark* XVI. 16. *He that believeth, and is bap-* " *tized, ſhall be ſaved.* In the *Iſlandiſh* Verſion Huer hann truer, og " verdur skyrdur, sa skal Freisadur verda, *Whoſoever believes, and is* " *myſtically waſhed, ſhall be ſaved.* So *Acts* XXII. 16. *Ananias* ſaid to " *Paul, Ariſe and be baptized, and waſh away thy Sins.* In the *Iſlan-* " *diſh*, Rys up, og laat skyra thig, og afthua so thinar sinder, *Riſe up,* " *and be myſtically or ſacramentally waſhed with Water, and ſo waſh* " *away thy Sins.* From this ſecret, myſtical, or ſacramental meaning of " Baptiſm, it is called by the Apoſtle, *the waſhing of Regeneration*; and " therefore is properly render'd in the *Iſlandiſh* Tranſlation by the verbal " noun *Skyrn*, which ſignifies waſhing with luſtral Water. But to con- " clude, without farther entring into your Province, the ſolemn Commiſſi- " on, which *Chriſt* gave to his Apoſtles for this myſtical, luſtral, or ſacra- " mental Waſhing, *Matth.* XXVIII. 19. is thus render'd in the *Iſlandiſh* Ver- " ſion: Fyrer thui gange thier thi og læret allar Thioder, og skyrit " thær i nafne Fodr, &c. *Therefore go abroad and teach all Nations,* " *and myſtically waſh them in the name of the Father*, &c.

" Thus, Sir, I have ſent you the old Northern Verſions of *Matth.* XXVIII. " 19. with the *Iſlandiſh* Verſion of the place; all which ſhew that the ſeve- " ral Interpreters of it underſtood it of Water-Baptiſm in a literal ſenſe. And " I heartily pray God that theſe obſervations, in defence of his holy Ordi- " nance, may help to make our *Engliſh* Quakers ſenſible of their great er- " ror and ſin in neglecting and deſpiſing of it. I alſo beſeech God to bleſs " all your labours for reducing of them with ſucceſs, and remain with all " reſpect,

Dear Sir,

Jan. 24. 169⅘.

Your moſt Faithful Friend,

and Humble Servant,

SECT. XIV.

Some Remarks upon George Whitehead's *Creed.*

IT has been a great and juſt complaint againſt the Quakers, that they would never give us any Creed or Summary of their Faith. They find fault with others; but tell not plainly what they hold themſelves: They dwell upon Negatives, but love not to ſpeak in the Affirmative what they would be at.

Well! Now *G. Whitehead* has at laſt done it in the Introduction to his *Innocency Triumphant*, which he entitules thus, *Our Chriſtian Teſtimony reaſſum'd in the Affirmative.*

---

* *Didſt ſanctify Water to the myſtical waſhing away of Sin.* Office of Publick Baptiſm.

And

And ſo far he keeps pace with the Apoſtles Creed, that he compriſes it in juſt twelve Articles.

But (alas!) when you come to conſider them, they do not go cleverly off from the aboveſaid damnable errors of the foregoing Quakers; but, on the contrary, he words his new Confeſſion of Faith in ſuch dubious and general terms, as may indeed, at firſt ſight, deceive an unwary Reader, but yet keeps off contradicting the Heart of the Hereſy, which he ſtill preſerves ſafe and untouch'd: And not only ſo, but often with a ſlily inſinuated excuſe and defence of it.

Thus in his firſt Article he confeſſes *Jeſus* to be *Chriſt*, *even the ſame* Jeſus Chriſt *who was born of the Virgin* Mary *at* Bethlehem, *&c.* This would ſeem a plain confeſſion to the *Chriſt* without; that it was meant of that Man *Jeſus* of *Nazareth*, and not only of the Light within.

But then when you conſider, that (as above-ſaid) they attribute the name of *Chriſt* to their own Light within, and to every one of themſelves, as well as unto *Jeſus Chriſt*, then it will appear that this Confeſſion of *Whitehead*'s is a mere fallacy; while it attributes no more to our Lord *Jeſus* of *Nazareth* than to *George Whitehead*.

But let us not wrong honeſt *George*. He confeſſes, Art. 10. in theſe words, *Our Miniſters do not teach, that the name of* Jeſus *and* Chriſt *belong to every member in the Body (or Church) as* amply *as to* Chriſt *the Head*.

And that you may take notice of it, the word amply is put in a different character, in old Black Letters, leſt you ſhould miſtake, and think that *George* was *Chriſt* as amply as *Jeſus*.

That was modeſt indeed! But then, *George*, thou art *Chriſt* as well as *Jeſus*, tho' not ſo amply: And then your firſt Article above-quoted, which calls *Jeſus* the *Chriſt*, means no great matter; but is rank ſophiſtry and dodging, and caſting a miſt before the eyes of poor deluded people. For I have that charity for a great many of your followers, as to think that they do not know thoſe depths of *Satan*, and that myſtery of Iniquity into which thou and others have led them; and out of which thou doſt not deſire to reſcue them, but to bind them faſter in it, by this thy equivocating and jeſuitical confeſſion of Faith. As Article 2. where you confeſs (with the *Socinians) Chriſt*'s coming in the Fleſh: That is, as before explain'd, taking Fleſh upon him as a Veil or Garment; but not, in the language and true ſenſe of the Scripture, that he was made Fleſh, *John* 1. 14. that is, took it into his perſon, and join'd it in a perſonal Union with his divine Nature; ſo that (as it is expreſs'd in the *Athanaſian* Creed) *as the reaſonable Soul and Fleſh is one Man, ſo God and Man is one* Chriſt. If you had believ'd what is contain'd in theſe words, you would not have ſcrupled ſetting it down in theſe words; which muſt have given the beſt ſatisfaction, if it had been your deſign to have given ſatisfaction, without any reſerve for that wicked Hereſy which you would ſeem not to plead for, yet in ſuch words as you might eaſily afterwards explain to mean nothing againſt it.

Article 7. you ſay, *We own no ſuch ſaying as that the holy doctrine or divine precepts of Scripture is either Duſt, Death, or the Serpent's meat.* But you ſay that wicked Men have perverted the Scriptures: That no body can deny to you. But what then? Is the holy Word of God therefore become Death and Serpent's meat, becauſe you have made it Death unto your ſelves? *God forbid*, ſays St. *Paul*, Rom. VIII. 13. in anſwer to the ſame argument which you bring; *Wherefore the Law is holy, and the Commandment holy and juſt and good*, tho' *the unlearned and the unſtable wreſt them to their own deſtruction*, 2 Pet. III. 16.

But what was it you call'd Duſt and Serpent's meat? Was it nothing elſe but the Ink and the Paper? Did any body ever ſay that theſe were no Duſt?

Or is that any part of the conteſt betwixt us? Was it the Ink only and the Paper of which you doubt (as before quoted in the *Quaker's Refuge)* whether *Moſes* or *Hermes* was the Pen-man? Thou meanedſt verily which of them made the Pen; that was all, upon the word of a Quaker. Was it the Pen or Ink of which you doubt, that ſome of it was not ſpoken by the inſpiration of the Holy Spirit; and whether ſome of it was not ſpoken by the grand Impoſtor; ſome by falſe Prophets, and yet true; ſome by true Prophets, and yet falſe?

The Ink or Paper are neither true nor falſe, but the Doctrine only which is written with them. And therefore, *George*, notwithſtanding all thy mealy modeſty, it is, it is indeed, *George*, it is the very doctrine of the Scriptures which you blaſpheme as Duſt and Death and Serpent's meat, on purpoſe to bring Men off from trying your pernicious Hereſies by thoſe ſacred Oracles, and to make your followers truſt wholly to your new Light within; in compariſon of which it is that you vilify the written Doctrine and Precepts of God, which are moſt oppoſite to all your groſs deluſions. It is not the Ink nor the Paper that you quarrel at: No, they do you no hurt; but it is the Law and the Teſtimony; according to which written word if any do not teach, the ſame holy Scriptures do inſtruct us, *it is becauſe there is no Light in them*, Iſai. VIII. 20. *No Light! George!* Mark that! Your falſe pretence to the Light within is here over-rul'd, and to be meaſur'd by the written word without. Theſe are hard ſayings to the infallible Friends: And it was for the ſake of theſe, and ſuch like Texts, which detect and explode the miſerable Ignorance and Blaſphemy of theſe pretenders to Light, which made thee, Friend *George*, in this ſame Book, to which thou haſt prefix'd thy aboveſaid *Affirmative Confeſſion of Faith*, p. 28. excuſe and juſtify the diabolical ſuggeſtions in the *Quaker's Refuge* againſt the authority of the ſacred Scriptures, by ſaying, that it queſtion'd but ſome of the Scriptures, not all, as I have ſhewn before.

But now come, *George*, we are near an end, and we know not if ever we ſhall meet again; tell me in the plain, downright, honeſty and ſimplicity of thy Light within, didſt thou mean no more by this but that only ſome, and not all the Ink was thick and muddy, and fit for Serpent's meat; and that only ſome Sheets of the Paper, or Parchment, or barks of Trees, on which they wrote in ancient time, and might write the Scriptures, for ought thou knoweſt, was courſe and ugly? Is all thy malice only againſt thoſe baſe Printers or Writers, who prophane the Letter by poor ſneaking Impreſſions, and provide not good Ink and Paper?

If thou thinkeſt all this to be Railery not becoming thy Gravity; ſee, I pray thee, if it be any thing more than what thou ſetteſt forth, as the very true and only reaſon for thoſe vile Epithets which thou and thy Friends do beſtow upon the holy Scriptures of God.

And be aſham'd, and bluſh (if thou canſt) for that ſilly and childiſh come off, with which thou gravely undertakeſt to banter all Mankind, as if all your ignominies and contempt caſt upon Scripture were to be underſtood only of the Ink and Paper.

Nor is thy ſalvo more ingenuous in the eleventh Article of thy aforeſaid Creed, wherein thou endeavoureſt to reconcile the heretical notions of thy Sect againſt the true Incarnation of *Chriſt*, calling his Body a Figure, Veil, *&c.*

It is really (ſayſt thou) *contrary to our Faith and Principle to make* Chriſt Jeſus *himſelf* only *a Figure, a Veil, or Garment.* Here the word only (as the word amply in the tenth Article) is put in great Black Letters, to ſhew the ſtreſs thou lay'ſt upon it. And to diſcover thy Sophiſtication, thou ſay'ſt, that *Chriſt Jeſus* is not only a Figure or a Garment: Not only!

only! no more is a Cloak or a Veil; it is not **only** a Garment, for it it Cloth or Stuff, and may be put to many other uſes: There is no one thing in the World that is *only* one thing; it may be taken under more conſiderations than one.

But this (as I obſerv'd at firſt of thy equivocating manner) is but a negative confeſſion. Thou telleſt us what *Chriſt Jeſus* is not; *Not only a Veil, Figure*, &c. So we may ſay that he is not only Man, not only God; that God is not only juſt, not only merciful, *&c.*

But, *George*, this is not ſaying what he *is:* He may be any thing, a thouſand things, notwithſtanding of all thy *not onlys.*

And thou uſhereſt in this Article with more Solemnity than any of the reſt (that we may not ſuſpect thee) with a *really. It is really contrary*, &c. as above quoted.

But really, *George*, this is not re aſſuming your chriſtian Teſtimony, in the affirmative, as thou doſt promiſe in the Title to this thy Creed.

We did not want to know what was contrary to your Tenets; this is ſtill hiding your ſelves in the dark, in negatives; but we would know affirmatively what it is you do profeſs; and this thou didſt promiſe; and this thou haſt not performed.

Therefore tell us plainly, did *Chriſt* aſſume Fleſh not only as a Veil or a Garment, (like Angels when they appear'd in Bodies) but did he take our Fleſh into his own Subſtance and Nature, ſo as to make it one Perſon with himſelf, as our Fleſh is part of our Perſon, of our Subſtance, and our Nature? Was it thus that *Chriſt* cloathed himſelf in Fleſh and Blood? If, in this ſenſe, you would mean that he took Fleſh, or was made Fleſh, we will not quarrel with you for the word Garment or Veil; for ſo it may be ſaid that our Soul is cloathed with our Body, as with a Garment or Veil. It is not words, but the meaning that we contend about; and you cannot ſatisfy the World, nor your own Conſciences with this dodging about words, while you ſhun to declare what you mean by them.

Nay, you do not ſhun to declare what you mean by them; that is, on the *Socinian* heretical ſide, (as above is ſhewn) to wit, that *Chriſt* did not aſſume Fleſh into his Nature and Perſon.

But when you would impoſe upon us, then you dance about the words *Veil* and *Garment*, and will not deny the wicked Hereſies of thoſe before you, but rather inſinuate excuſes and defences for them, as I before obſerv'd.

Thus, in the ſame eleventh Article we are now upon, after your full and affirmative declaration, (as above-ſaid) you ſuborn two Texts as favourers of your damnable Hereſy before-told: *Yet* (ſay you ſlily) *his Fleſh was called the Veil,* Heb. x. 20. *and he took upon him the form of a Servant, and was made like unto Men, and was found in the* σχήματι, ſhape *or* figure *of a Man,* Philip. ii. 6, 7.

Ah *George*, *George*, I could forgive thee any thing but this: What! put upon us at this rate! and with a fine Quaker *really* too! But tell us, among Friends, didſt thou not really know, *George*, that the word *Veil, Heb.* x. and *Figure*, *Phil.* ii. meant nothing at all of what thy Friends mean by them in this Controverſy? Know then, *George*, (if thy Light has hitherto forgot to tell thee) that the Veil in the Temple, that is, the Partition-wall which incloſed the Holy of Holies from the reſt of the Temple, was a Type of *Chriſt*; and that as that Veil was rent from the top to the bottom at the death of *Chriſt*, and ſo open'd a way into the Holy of Holies, (which was kept ſhut before, none but the High-Prieſt who was a Type of *Chriſt* entering into it, and that but once a year with the Blood of Expiation,) which Holy of Holies was the Type of Heaven; ſo this ſhewed that entrance into Heaven was only to be obtain'd by *Jeſus* our true

true High-Prieſt, and that by the offering of his own Blood: Which, by the way, was not his own Blood, if he did not aſſume it into his own Subſtance and Perſon; otherwiſe he only carry'd it in, as the High-Prieſt did the Blood of others, but not his own Blood. And as the breaking of the Veil opened the paſſage into the Holy Place, *Eph.* II. 14. ſo the breaking of *Chriſt*'s Body on the Tree broke down the Partition-wall which was betwixt us and Heaven, and open'd the paſſage into eternal Life, which otherwiſe had ever been kept ſhut againſt us.

And this ſhews the neceſſity of *Chriſt* without, and of his bodily ſufferings *without the Gates of Jeruſalem* (*Heb.* XIII. 12.) and the literal ſhedding of his Blood as an atonement for our Sins; and not only as a Type or Figure of the Light within the Quakers, as the Father of all Lies has blaſphemouſly taught them, and as you have heard above quoted from them.

And which thou, *George Whitehead*, and all the now Quakers, if they had but one dram of the Spirit of Chriſtianity in them, would renounce and deteſt, and with zeal diſown the Authors of ſuch Doctrines of Devils; and not palliate and excuſe them, as even thou, *George*, doſt, and ſeekeſt to ſodder their leaky Infallibility, that thou may'ſt inherit it; but if thou haſt *ſown the Wind*, thou wilt *reap the Whirlwind*, Hoſ. VIII. 7.

And now I have told you in what ſenſe *Chriſt*'s Body is call'd a *Veil*, *Heb.* X. But what has this to do with the ſenſe in which the Quakers above quoted do call it a Veil?

They call it a Veil, that is, a Garment, in contradiſtinction to its being *Chriſt*'s Subſtance, and of his Nature.

But *Heb.* X. it is call'd a *Veil* in relation to its Type, the Veil of the Temple.

And theſe are as quite different conſiderations as can be, as far diſtant as Eaſt from Weſt; and yet *George Whitehead* brings in the one to ſupport the other, which is a groſs ſophiſtication, and, if not the height of ignorance, it is a malicious deceit.

As is his application of that other Text, *Phil.* II. where *George Whitehead* brings in the word *Figure*, which is not in the *Engliſh* Tranſlation: But let him have it; he himſelf makes it ſynonymous to *Shape*; *Who being found in the* ſhape *or* figure *of a Man*, &c.

And now what relation has this to the calling *Chriſt Jeſus* a Type or Figure of their Light within? Which I have ſhewn above out of the Quakers Books.

A Type and a Shape are things ſo diſtant, as to have no relation at all, or likeneſs to one another. A Type is being the fore-runner, or ſhadow, which points out ſomething to come; but what has this to do with the *ſhape* of one's Body? And becauſe the word *Figure* may be apply'd either to a Type or a Shape, therefore *George Whitehead* brings it where he confeſſes that it means a *Shape*, to juſtify the Quaker Blaſphemy of calling him a *Type* of their Light within. I ſuppoſe *George Whitehead* will not ſay that *Chriſt Jeſus* is the *Shape* of their Light within, and that is the meaning he puts upon the word *Figure* in this Text; and therefore he can make no advantage of it to his Cauſe, he brought it in only as an amuſement.

I could give ſeveral other inſtances of the like Ingenuity and Craft in the Quaker Anſwers; but I intend not this for a thorough Examination of all their Errors, only to give the Reader a ſhort view of their principal and moſt monſtrous Hereſies, and to provoke them (if poſſible) to a ſerious conſideration of them.

At leaſt, I hope what has been ſaid will be ſufficient to keep others from going into their ſnares, till they have clearly and fully given ſatisfaction to what is here objected againſt them.

And let them either juſtify what is plainly quoted out of their Books, or freely diſown and condemn the blaſphemous Errors of *G. Fox* their firſt Apoſtle, and others of their party.

But if they will not do this latter, for fear of ſpoiling their Infallibility, then let them ſtick to their Infallibility.

If they will do neither, then we may truly judge them to be ſelf-condemned.

And in the next place, that they have more concern for their own Honour, than for the Honour of *Chriſt*, or Truth of the Goſpel, who will refuſe or ſcruple to condemn the moſt monſtrous Blaſphemies, but ſeek rather to cover, palliate, or excuſe them.

If they think that I have wrong'd them in this character, let their Vindication appear in a clear, plain, and categorical Anſwer to what is ſaid above; let that be the *Criterion* to judge of their Sincerity: And ſo I leave them as to this point.

And now I have one word to ſay to thoſe Quakers of *Turners Hall*.

Theſe have thrown off the pretence of Infallibility; yet they will be Quakers ſtill.

They own *Chriſt* without, and Redemption through his Blood: Thus far they are return'd to the orthodox Faith.

But they ſtick ſtill to the Quaker Spirit in denying the Sacraments which *Chriſt* ordained in his Church; and in the Schiſm which *G. F.* the firſt infallible Quaker, made from the Church, and that upon the account of their own Infallibility. Now how can theſe, who have thrown off that blaſphemous pretence to Infallibility, remain ſtill in that Schiſm, which is grounded only upon that Infallibility?

But farther, a falſe pretence to Infallibility is not only an Error, but it is an high Blaſphemy, and can proceed from none but the Spirit of Deluſion; and therefore whatever comes from that Spirit is juſtly to be ſuſpected.

Now it ſeems incredibly ſtrange, that thoſe who have detected the fundamental Forgery, ſhould yet ſtick to that ſame Spirit in other things; and thoſe of no leſs conſequence than the tearing *Chriſt*'s Body in pieces, and breaking the Communion of Saints by Schiſm, and throwing off thoſe outward Ordinances which are of *Chriſt*'s own immediate Inſtitution, and commanded to be continu'd till his coming again, and appointed by him as *Means of Grace*, and therefore are the grounds of our *Hope of Glory*.

But, I thank God, I have found in ſeveral of them a good diſpoſition towards receiving again the Sacraments of Baptiſm and the Lord's Supper; they have learnt to ſpeak of them with reverence, and wiſh they had never been diſuſed; and are ſenſible that great hurt has thereby come to the Faith, eſpecially among the Quakers, who for want of theſe outward and viſible Signs, have loſt the Subſtance, and ſpirited away the reality of *Chriſt*'s natural Body, and his bodily ſuffering for us, together with thoſe holy Sacraments which he inſtituted for the continual Commemoration thereof.

But there is a time for all things; and theſe beginnings will, I hope, grow into a perfect reconciliation of theſe miſled People to the true Chriſtianity, and the true Church of *England*, from which they have ſo unhappily and cauſeleſly divided.

It is this year juſt * forty years ſince their firſt appearing in *London*. *London* is the center of all of them through the World, whither Deputies come every year from the *Weſt-Indies*, and all other their Colonies through the World. Such Intelligence and politick Inſtitution is no where elſe to be found, but among the *Jews* and the Jeſuits; and therefore I begin with them here in *London*, that, if it pleaſe God, their return may proceed by the ſame ſteps, and in the ſame road by which their Deceivers have led them; and I pray God that they may now at laſt find reſt, and arrive ſafely in *Canaan*, after their forty years wandring through the waſte and howling Wilderneſs, wherein were fiery flying Serpents of mortal Hereſy and Error.

SECT. XV.

That Popiſh Emiſſaries firſt ſet up Quakeriſm in England.

Edward Burroughs, who wrote the Preface to *George Fox*'s *Great Myſtery*, printed 1659. tells us, that the Quakers firſt appear'd in *England Anno* 1650. and came firſt into *London Anno* 1654.

Then it was that *Rome* was reaping a plentiful Harveſt which they had long been ſowing, by ſetting up, in that univerſal Toleration, multitudes of various Sects, on purpoſe to divide, and ſo confound, their only ſubſtantial Adverſary the Church of *England*.

They dreſs'd Enthuſiaſm in ſeveral ſhapes and forms, of Presbyter, Anabaptiſt, Independent, Quaker, *Muggleton*, and a long *&c.* which differ only in degrees.

Of this † many inſtances may be given, and proofs undeniable. Enthuſiaſm, when it is a deluſion, or falſly pretended, is the ſureſt means to overthrow all Church-government and Order, and all Sobriety of Religion; for it is no leſs than Blaſphemy falſly to pretend to extraordinary inſpirations from God.

And this Doctrine of Enthuſiaſm came chiefly from the Church of *Rome*; *Labbade* a Jeſuit ſet it up in *Holland*, and *Rob. Barclay* the Quaker was tinctur'd in his younger years in the *Scotch* Convent at *Paris*, and *John Vaughton* was a *Roman* Catholick, who is now a great Preacher among the Quakers in *London*, and *William Southby* a Preacher now among them in *Penſylvania*. But God has puniſh'd them, by ſending the ſame Spirit among themſelves, and has made a great fraction in the Church of *Rome* by the growing Sect of the *Moliniſts*, or *Quietiſts*, in *Italy*: There is a Sect like unto theſe roſe up in *Germany*, call'd *Pietiſts*, ſome of whom I am told have been in *London*, and own'd as Brethren by the Quakers, and gone many of them to *Penſylvania*.

The Quaker Infallibility was contriv'd on purpoſe to bring Men back to the Infallibility of the Church of *Rome*, by theſe ſteps. Firſt, the Infallibility was plac'd by *George Fox*, and all the primitive Quakers, in every ſingle Quaker, as I have ſhewn. This moſt ridiculous pretence the Jeſuits well knew could not long be tenable, and that it would roll naturally into the Infallibility of their Church or Meetings; which it is already come to, as hath been abundantly made appear.

---

* *The firſt Edition bears date the* 28th *of* February 169¾.

† *See* Foxes and Firebrands, *printed* 1680. *p.* 15, &c.

And

And now there is but one ſtep behind, and that is, to diſpute the Infallibility betwixt the two Churches; that of *Rome*, and that of the Quakers: And the iſſue of this who does not ſee, when their ſucceſſion and other marks of the true Church come to be compar'd together?

Of all the Diſſenters now in *England*, the Quakers have come neareſt to the Church of *Rome:* They only have taken up the Popiſh pretence of Infallibility; unleſs they will bring in *Muggleton* for a third Man, none other except Papiſts and Quakers do now ſet up for it. Nay, the Quakers have, more barefac'd than any, openly ſided with the Papiſts againſt all the Proteſtants, eſpecially the Church of *England:* They have taken pains to reprint and publiſh, with great approbation, the moſt violent Invectives of the Church of *Rome* againſt the Proteſtants, and chiefly the Church of *England*; and have abetted and enforc'd the Popiſh arguments againſt us. *Joſiah Coal* (of the firſt rank of Worthies among the Quakers) wrote a Book, which he call'd, *The Whore Unvail'd*, printed 1665. wherein he reprinted (and ſet it down at large in his Title-page) a moſt ſenſeleſs, but bitter Libel, of one *A. S.* a Papiſt, againſt the Church of *England*, and other Proteſtants; wherein he calls our Clergy Intruders, Thieves and Robbers, Hypocrites, ravenous Wolves, and Murtherers, Sons of *Belial*, falſe Prophets, and Prieſts of *Baal*. Which being the very words which the Quakers have chim'd over and over againſt us, we ſee from whom they have learn'd them, and with whom they take part againſt us. And beſides theſe words, which you will find in *Coal*'s Book, p. 48. he ſets down, p. 50. this delicious bit of that vile *A. S.* where he calls our holy Bible *a brazen-fac'd Book, unjuſt, corrupt, and perverſe Bible.* Aud p. 40. *Joſ. Coal* is ſo far from finding fault with this, that he joins with him in it, ſays that it does not concern them (the Quakers) to anſwer it, but leaves them (the Proteſtants, whom he impudently calls Sectaries) to anſwer for themſelves this charge againſt their Bibles and Miniſters; theſe are his words, *whoſe cauſe* (ſays he) *I am not engag'd in:* Not in the cauſe of the Bible, more than of our Miniſters! See more of this in the *Gleanings to Satan Diſrob'd*, Sect. III. N. 3. Here we ſee from whom they have learn'd their contempt of the holy Scriptures, as well as of the ſacred Miniſtry; their vain pretence to Infallibility, and all their *Billingſgate* againſt us. Theſe features of the Child do plainly enough denote the Father; but more expreſſly their notion of the Catholick Church, which they (as the Papiſts) confine to their own Communion alone; (of which ſee *Satan Diſrob'd*, Sect. V. N. 10.) and, as a conſequence of this, damning all the world but themſelves: Of which ſee the proofs in the next Section, in a ſtrain far outdoing their Maſters.

They have exceeded them in every thing, and improv'd the errors which they had learn'd from them. Thus from their vain conceit of their own Infallibility and Perfection, even equal to God, as before is ſhewn, *George Whitehead* aſſerts*, *That the righteouſneſs which God effects in us is not finite, but infinite.* Here they aſſume Infinity as well as Infallibility, *i. e.* a made Infinity beſtow'd upon them by God; ſuch a made Divinity as the *Socinians* allow to *Chriſt.* See this aſſertion of *G. Whitehead*'s farther examin'd in *Satan Diſrob'd*, Sect. II. N. 7.

But if you will ask, How could infinite righteouſneſs fall? *G. Fox* will anſwer you, who wrote, *That he was beyond the ſtate of the firſt* Adam *that fell; in the ſtate of the ſecond* Adam *that never fell.* And in a printed general Epiſtle of his to the Quakers, which I have now before me, he ſays, *Who hath any thing againſt my way, who never fell nor changed?* And he concludes, *This is the word of the Lord God to you all; and*

* The Voice of Wiſdom, p. 36.

ſpread

ſpread this abroad. He ſaid that *his marriage was above the ſtate of the firſt* Adam *in his innocency, in the ſtate of the ſecond* Adam *that never fell.* This was in a Letter he wrote in defence of his Marriage, which *William Mucklow* (among others) has ſeen. Therefore let it not be forgot in the new Edition that is on foot of *G. Fox*'s Works. If any doubt of this, ſee *The Spirit of the Hat*, p. 42. He marry'd an old Widow, who was paſt the age of Child-bearing, and ſaid, *That ſhe was a figure of the Church coming out of the Wilderneſs:* And therefore that ſhe muſt not be barren, but would, as *Sarah*, bring forth an *Iſaac* in her old age. With this he pleas'd himſelf; and this was given forth, and certainly expected among the Quakers. For, to feed and at laſt expoſe their deluſion, ſhe grew big, as if with child; and the Spirit of diſcerning fail'd them: For all things were provided for the lying in, and the Midwife attended ſeveral Weeks in the houſe, till Belly fell, the Figure was ſpoil'd, and the Quakers diſappointed of their *Iſaac*.

This their preſumptuous pretence to miracles and fooliſh legends, is another inſtance wherein they have imitated and outſtrip'd the Roman Catholicks: As likewiſe what follows in the next Section; their damning all the Chriſtian World but themſelves, which is a conſequence of their making themſelves the only Church, and alone infallible, *&c.*

SECT. XVI.

Their damning all the Chriſtian World but themſelves.

HAving equall'd themſelves to *Adam* in his Innocency, as above is ſhewn, they muſt needs prefer themſelves to all ſince the Fall.

1. Thus while they themſelves pretend to Infallibility of Diſcerning, and Infinity in Righteouſneſs, as ſhewn before, they arraign the Apoſtles of groſs Error and Deluſion, even where they ſpoke from the mouth of the Lord, and in his name: As, when St. *Paul* ſaid, 1 *Theſſ.* iv. 17. *We which are alive ſhall be caught up in the Clouds*, &c. tho' he ſaid *v.* 15. *This we ſay unto you, by the word of the Lord*; yet *Thomas Ellwood*, in his Anſwer to *G. Keith*'s *Narrative of the Proceedings at* Turners Hall, June 11. 1696. p. 162. ſuppoſes that St. *Paul* expected to be caught up in the clouds himſelf; and that the Day of Judgment would come in his time, while he was alive; and that the ſame was the meaning of St. *Peter*, when he ſaid, *The end of all things is at hand*, 1 Pet. iv. 7. See *Satan Diſrob'd* Sect. iv. N. 3.

At a Meeting or Council of their Miniſters about the year 1678. (which will be told hereafter) that Text, 1 *Cor.* i. 2. being urg'd as a proof for the Invocation of *Chriſt*, which many of them did deny, anſwer was made by one of them, that *Paul was blind and ignorant, and that they ſaw beyond him.* It was a common ſaying with them, that the Prophets were not come to the Son, *i. e.* to *Chriſt:* And they prov'd themſelves greater than *Abraham*, becauſe *Abraham* was before *John*; and that the leaſt in the Kingdom, *i. e.* the leaſt of the Quakers, was greater than *John*; and ſo conſequently greater than all before *John*, than *Abraham*, or any of the Prophets: Tho', as ſhewn above, their modeſty did not ſtop here, but they got before the Apoſtles too, who were after *John*. All were dark and ignorant in reſpect of the new Light of the Quakers.

2. Now,

2. Now, they having treated the Prophets and Apoſtles at this rate, we cannot expect that they ſhould pay any great reſpect to the ancient and holy Fathers of the Church. No, they run down them by wholeſale. *Thomas Ellwood* is very angry for ſo much as comparing the Books of the Quakers with the *Greek* and *Latin* Fathers. *Suppoſing* (ſays he) *Friends Books to have been written by no better guidance, nor clearer ſight, than theirs who liv'd and wrote in thoſe dark times.* And p. 178. and 179. of his Anſwer to *G. Keith*'s *Narrative*, (before-mentioned) he names *Ambroſe*, *Auguſtin*, *Hierom*, *Chryſoſtom*, *Athanaſius*, *Cyprian*, and others of the ancient and moſt glorious Lights of the primitive Church. All theſe the Quakers trample under their Feet, as not fit to be compar'd with them. See *Satan Diſrob'd*, Sect. IV. N. 4.

3. But now, What quarters ſhall we have when we ſee Prophets and Apoſtles poſtpon'd, and the holy Fathers of the Church trod down to the Earth, that the Quakers alone may be exalted in this day! How ſhall we be able to ſtand before them! They damn us all together to Hell, *i. e.* all Chriſtians: But they are more favourable to the Heathen, whom they think worſhippers of the ſame Light within them, and not led to outward things by the belief of an outward *Chriſt*, and faith in his outward Sufferings, Death, *&c.* which they think corrupts the Chriſtians, as carrying them from the inward, truſting only to their own Light. And therefore they diſcard all the Chriſtians in the world, the primitive Fathers and all; all ſince the very days of the Apoſtles: They conclude them all in the Apoſtaſy; and that they (the Quakers) have a Spirit given to them beyond them all.

George Fox in his *Great Myſtery*, p. 89. ſays, *That the Quakers have a Spirit given them beyond all the Forefathers, ſince the days of the Apoſtles, in the Apoſtaſy.* *George Whitehead* would fain come off of this, and thus endeavours to excuſe it, in his *Charitable Eſſay*, printed 1693. p. 5. in theſe words, *The very intent and meaning of* George Fox*'s words herein, was not beyond all the Forefathers, without exception, but beyond all in the Apoſtaſy:* That is, *George Fox* did not think that all the Forefathers were in the Apoſtaſy; and that he only ſpoke of thoſe who were in the Apoſtaſy: So that ſome were in the Apoſtaſy, and ſome were not in it. Now here it would have been incumbent upon *George Whitehead* to have nam'd thoſe whom he or *George Fox* did believe were not in the Apoſtaſy. But that he could not do; for in truth they condemn all the Chriſtian World but themſelves: Tho' here *George Whitehead* would fain mince the matter. Let us hear *George Fox* explain himſelf in other places of the ſame Book; you will beſt know his meaning from himſelf. P. 217. he ſays, *That ſince the days of the Apoſtles, all the world went after them*, i. e. after thoſe who (as he there expreſſes it) *did inwardly raven in Sheep's Cloathing.* *And now* (ſays he) *are People but coming from them to the rock*, p. 219. *That the whole World was ſtanding againſt the Light, and againſt the Saints and the Lamb*, p. 226. *Since the days of the Apoſtles, all that dwelt upon the earth went after them, the falſe Prophets and the Beaſt*, p. 175. Since the Apoſtles deceaſe——*the faith hath been departed from; the unity among all Chriſtians hath been loſt, in all Chriſtendom*——*From that ye have ravened, you and the Papiſts, and all Sects upon the earth*, p. 253. *Such as differ from us differ from* Chriſt, p. 267. *You, all Prieſts and Teachers, who call your ſelves Miniſters ſince the days of the Apoſtles, who inwardly are ravened from the Spirit of God, are turning, and have turued all People from the Light to the Darkneſs; and ſo have kept thouſands and millions of Souls in Damnation, and turning and keeping them in the path and way unto Hell*, p. 98. *And thou*

and all you that ſpeak and write, and not from God immediately and infallibly as the Apoſtles did, and Prophets, and Chriſt——*You are all under the curſe in another Spirit, ravened from the Spirit that was in the Apoſtles, only have had the Sheep's Cloathing, inwardly ravening Wolves, ſo deceived the World and the Nations——And ſo power hath been given to the Beaſt over all Kindreds, Tongues, and Nations,* p. 153. *Which have deceived the Nations, and led the World, and brought them all upon heaps, and have never heard the voice of God, nor the voice of* Chriſt, *and have not the ſame infallible Spirit as the Apoſtles had, and no immediate Revelation nor Inſpiration as they had: So theſe have taken away the Key of Knowledge from among People, ſince the days of the Apoſtles,* p. 158. *Of his* (Chriſt's) *Body are all Profeſſors, Proteſtants, and Papiſts upon the earth ignorant—Therefore be all in the enmity one among another,* p. 111. *And all upon the earth that be from this Light,* (which the Quakers ſet up) *they be in the error, out of the Covenant of God, and ſtrangers from the Covenant of Promiſe.* And in plain terms, p. 249. he aſſerts *all others to be ſo (equivocating, deluding Hypocrites) except Quakers.* And p. 267. that the *Quakers are the only Miniſters of* Chriſt, *not made by Men, but by the Will of God.* And adds, *Is not all Sects join'd with you againſt them?* p. 111. *All the earth doth rage againſt them:* And that we may be ſure that *England* is included, he ſays, p. 311. *The Miniſters which are ſo called in* England *hath gotten the name, but are found the Miniſters of Unrighteouſneſs, and are Wolves indeed in Sheep's Cloathing——What greedy dumb Dogs are theſe?* &c.

I will not trouble my ſelf nor the Reader to apply all this, and ſhew that *George Whitehead*'s Expoſition above-named is a mere Sophiſtication, and quite contrary to the meaning of *George Fox*. The thing ſhews itſelf: But if *George Whitehead* was really miſtaken in *George Fox*'s meaning, then I do expect from him, if he be a ſincere honeſt Man, that upon examining the above-mention'd quotations, and many more which he may find in the ſame Book, to the ſame purpoſe, he will publickly, and in print, acknowledge his error, becauſe the ſatisfaction to the World ought to be as publick as the offence which was given; and that he and all the reſt of the Quakers will, for ever hereafter, own and confeſs that *George Fox* did damn all the World ſince the Apoſtles, but the Quakers; and not only thoſe in the Apoſtaſy, as *George Whitehead* would turn it off; for that he held they were all in the Apoſtaſy.

SECT. XVII.

The Venom and Naſtineſs of the Quaker-Spirit.

HAving thus damn'd all the World, it is not ſtrange to ſee them treat all the reſt of Mankind with a Reſpect proportionable: For what ſhould damn'd folks do with Reſpect?

There is nothing which diſcovers the inward diſpoſition and temper of the mind more than our words and language to one another.

Kind and ſweet expreſſions are natural to Love and Good-nature; as furious, ſpiteful, envious, and other grating and violent paſſions do naturally vent themſelves in the like wicked and hateful Ebullitions of a diſtorted Soul.

Hypocriſy

Hypocriſy covers theſe Embers ſometimes; but the leaſt Wind diſperſes thoſe thin Aſhes, and kindles all into a Flame. Thus the leaſt provocation, nay, no other provocation than that of diſputing againſt them, raiſes up a ſtrange Spirit of Fury in them, ſuch as poſſeſſes no other ſort of Mankind that ever I heard of: And I believe there is no one who has engag'd againſt them that has eſcap'd this ſort of Treatment.

And yet they are out of all patience at the leaſt return of this ſort to themſelves: they love not to be approach'd, but with the greateſt ceremony of deference and regard to their high Character, far beyond that of all the Kings upon the earth, of Prophets or Apoſtles, as I have ſhewn. *G. Fox* in his *Great Myſtery*, p. 237. thus corrects *William Thomas*, Miniſter of *Ubley*, for reflecting, as he ſaid, upon two ſorts of them; *The work of the Miniſters of the Goſpel* (ſays he) *is not to reflect upon Perſons——And ſo thou that art reflecting upon Perſons, doeſt ſhew a mark of thy ſelf to be a falſe Prophet——And this reflecting upon Perſons was never the way to beget to God.*

And yet in the ſame breath, while he thus reproves *William Thomas* for reflecting upon others, he calls him *a falſe Prophet*; which is as ſevere a reflexion as could be put upon any who own'd himſelf as a Miniſter of the Goſpel. *The Devil was in thee*, (ſays he to *Chriſtopher Wade*, p. 250.) *You be in the diabolical, deviliſh*, (ſays he to ſome Prieſts in the Biſhoprick, p. 321.) and *Thou talkeſt fooliſhly*, (he replies to *Tim. Trevers*, p. 326.) *and given up to the Devil's power*. And in the foregoing Section you ſee what reflexions he makes upon all the Prieſts and Teachers in the world, calling them *Raveners from* Chriſt, *Wolves, Dogs, equivocating, deluding Hypocrites*, &c.

Take ſome more of their ſweet words, ſuch as theſe: * *Conjurers, Thieves, Robbers, Antichriſts, Witches, Devils, Scarlet-colour'd Beaſts, Blood-hounds, gaping like the mouth of Hell, raging like* Sodomites, *Lizards, Moles, Tinkers, greenheaded Trumpetters, Wheelbarrows, Gimcracks, Whirl-pools, Whirligigs, Moon-calves, threadbare Tadderdemallions, Serpents, Vipers, Miniſters of the Devil, ravening evening Wolves, and Bears, Devils incarnate, Devil driven dungy Gods*, &c.

Much of this is owing to the mean Education of theſe Scribes, which furniſh'd them with ſuch mechanick Ribaldry and Billingſgate: But the Furies which breathe in their Spirit can go along with it into Breaſts of more free and generous converſation; Mr. *Penn*'s ſenſe and breeding could not ſecure him from the tincture of this leaven, which tranſported him (for nothing elſe could do it) to treat his old Friend Mr. *Firmin* at this courſe rate, calling him (in his *Winding-Sheet*, printed 1672. p. 2.) *that little great pragmatical* Thomas Firmin, *a Monſter, all Tongue, and no Ears——I abhor his Folly, Lightneſs, and foul Mouth.* And he calls Mr. *Hedworth*, (p. 1.) *a very Night-bird, a Wanderer, one that looks and creeps about like an angry Vagrant Momus.* (p. 3.) *Burſten'd with Folly and Revenge.* (p. 4.) *Stuffed with dull Ignorance and Cavils——Shallow Head, envious Heart, an idle Shifter, Bombaſt, a Lye as black as Hell.* All this in one Sheet of Paper. In the concluſion of which, in one Line he calls Mr. *Hedworth* a *Buſy-body, cavilling, conceited, proud, wrathful, equivocating, ſlandering, cowardly Man.* And in a Pamphlet entituled, *The Spirit of* Alexander *the Copperſmith*, &c. printed 1673. p. 1, 2, 14, 16. he calls *William Mucklow*, his opponent, altho' a Quaker, an *old canker'd Apoſtate, a Clamourer, a new* Alexander, Phygellus, Hermogenus, Hymenæus, Philetus, *a very Mutineer in Religion, a dark, envious, inveterate Man——An Adamantine* Alexander *the Apoſtate*, &c.

* Some of the Quakers Principles, *&c. printed* 1693. *p.* 8, 9, 10, 11.

Such

Such ſort of Railing and effeminate Spite one would not have expected from a Man of Education and excellent natural Parts; but it ſhews the ſtrength of the Poyſon, and how hard it is to touch Pitch and not be defil'd.

This wrathful Spirit of the Quakers ſhews itſelf yet three times more deform'd and ridiculous when it is vented naturally by the mechanick Gang, who have no Art to hide its genuine colours. Take one of their poetical Elevations againſt ſome of their own Separatiſts, which is recorded in *T. C.*'s Animadverſions (hereafter quoted) p. 10.

Team, Rogers, Criſp, * Pen, Bullock, *and* Bugg,
Dark, Devil-driven, Dungy Gods, deſperately lugg,
That are ty'd to the Tail of the ſeparate Schiſm,
Popiſh Libertine, Heathen Judaiſm, Atheiſm.

As you have ſeen the Venom, Fury, and Nonſenſe of this Quaker Spirit, I will give you, with leave, a taſte of its Cleanlineſs, that it may appear uniform and all of a piece: This I borrow out of *Satan Diſrob'd*, in the *Gleanings*, Sect. v. where you have theſe ſweet complements which they beſtow upon *J. Wiggans* an opponent of theirs; *This hath cauſed thee to ſpue out on a piece of Paper for the Dogs to lick up——And they take ſo much of thy filthy ſpuing, that it cauſeth them to vomit——Thou purges upwards and downwards——Thou haſt need of one to wipe thee——Thou makeſt a pitiful ſtink. Through thy vomiting and purging thou beſmears every one that comes nigh thee——One may follow thee by the ſmell——Wilt not give over vomiting?——Thou ſtinks all the Country over——Like a Man with a ſcall'd Head, and a Horſe with a gall'd Back——Making People vomit and ſpue.* Theſe, and ſuch like, were ſent to *J. Wiggans* from the Quakers in Letters open, and read by others before they came to him, and theſe he has printed: But there were ſeveral other Letters ſent to him, fill'd with ſuch like vile and naſty ſtuff, but the Letters were ſeal'd; and theſe (tho' as bad as the reſt) he would not publiſh, becauſe they had not done it.

Such filth and nonſenſical venom could never proceed from the Spirit of Purity or of Wiſdom; there needs no argument to diſcern betwixt Perfume and Stench; the opening of the Box does it. And this ſhews the true picture of the Quaker Spirit, expoſes it to our touch; we feel, ſee, and abominate it, by the very conviction of our ſenſes; as Heaven and Hell would diſcover themſelves at firſt ſight: No leſs diſtinguiſhable are Purity and Filthineſs, Bleſſing and Curſing, Meekneſs and Fury.

His delight was in curſing (ſays *David*, Pſal cix. 16.) *and it ſhall happen unto him: He lov'd not Bleſſing, therefore it ſhall be far from him. He cloathed himſelf with Curſing, like as with a Raiment*——Pſal. xiv. 5, 6. *The poiſon of Aſps is under their Lips; their Mouth is full of Curſing and Bitterneſs.*

But the Quaker Fury can expreſs itſelf otherwiſe than in words, which we come next to examine.

---

* *This* Pen *is not* William Penn, *(who is not one of their Separatiſts) but one* John Penniman, *contracted into* Pen *for this ſweet Verſe.*

SECT.

SECT. XVIII.

Of the Quakers pretended Principle againſt Fighting, wherein of their Loyalty.

I Put theſe two together, becauſe all their fighting has been chiefly againſt the King; and therefore both theſe heads may be diſpatch'd in one: Yet they have fought too upon other occaſions; of which there is a pleaſant inſtance in the printed Tryals of *G. Keith* and others in *Penſylvania*, where the Government is in Mr. *Penn* as Proprietor, and under him chiefly manag'd by Quakers, who are Juſtices of the Peace, and in other Commiſſions there. But ſo it fell out, that ſome Pirates took a Sloop of theirs; this put them into great diſtreſs, betwixt their ſo much cry'd up Principle againſt uſing outward force, tho' in their own defence, which a whole dozen of them, and *George Fox* the firſt, ſign'd in a Declaration to King *Charles* II. in the year 1660. to be antichriſtian; which Declaration is inſerted in the ſaid Tryal, with other Teſtimonies of the Quakers againſt even defenſive War, " tho' to ſave their Throats or Goods from Thieves, Robbers, and Cut-" throats, (I uſe their own words) as being Atheiſm, and a miſtruſting of " Providence in reſtraining evil Men." They were in great pain how to ſave this Principle and the Sloop too; but that was impoſſible: And all their Sloops, and all that they had, might have gone the ſame way, if they would not oppoſe force to force; which at laſt was reſolv'd upon, and they retook their Sloop, and made ſome of the Pirates Priſoners. They ſoon found that neceſſity in Government, when it was in their own hands, which they could not be convinc'd of, while it was in the hands of others.

But they muſt not go from any former Principle, for ſpoiling of their Infallibility; therefore they coin'd or borrow'd a pretty diſtinction, and ſaid that they did not uſe the carnal Weapon, as Quakers, but as Magiſtrates: And now all is whole again.

This is the ſame Salvo the Pope has for his uſing the temporal Sword; and this is not the only thing which the Quakers have learnt from the Church of *Rome*, of which I have given ſeveral other inſtances.

And I may ſet this for another, the lawfulneſs of depoſing Kings, when they oppoſe the true Church, as we think. I have told before how the Church of *Rome* and the Quakers only do limit the Catholick Church each within their own Communion; and therefore, according to them, whoever oppoſes their Church, oppoſes the whole Catholick Church: And their Principle is, that ſuch may be reſiſted by Arms, whether their own Kings, or any others. Nay farther, they embrace the Principle of *Mahomet*, that they may force their Religion upon others by the Sword, and invade other Nations for that only end; as I will ſhew you preſently how the Quakers preſs'd *Oliver* and the other Uſurpers to carry their Arms through all the Popiſh Countries, and to kill and ſlay them for their Idolatry, *&c.* But let me firſt begin to ſhew how active they were againſt their own natural Prince, joining with all the Uſurpations upon him from their firſt riſe in 1650. to his Reſtauration 1660. And they approv'd of the Murther of his Father, and glory'd in it; and juſtify'd all the Rebellion before their own time, as they join'd with all afterwards. They fought, as *Rome*, with double Arms, the ſpiritual Thunder, as well as the

carnal Sword: They propheſy'd, and curs'd, and damn'd, as well as fought againſt the Church, the King, and the Cavaliers. But after their intereſt bad them turn to the other ſide, ſince the Reſtauration 1660. they have grown ſick of their traiterous Prophecies, and ſpu'd them up again: For in the reprinting the Works of their Prophets ſince 1660. they leave out theſe now unſavory Paſſages. Their Infallibility needs an *Index Expurgatorius*, as well as that of *Rome*; through which, we ſuppoſe, *George Fox*'s Works are to paſs, which are deſign'd as a ſecond Volume to his *Journal*. Of this cleanly Art they have given us a fair Specimen in the reprinting of the Works of *Edw. Burroughs*, one of their main Pillars or Poſts, wherein they leave out at p. 100. the following Prophecies, which he directs thus, *To all you who are and have been always Enemies to the very appearance of Righteouſneſs, who are call'd Delinquents and Cavaliers.* And he holds forth to them as follows; *Thus ſaith the Lord, my Controverſy is againſt you—And you are become curſed in all your hatchings and endeavours, (i.e.* to reſtore the King) *and from time to time my hand hath been againſt you in Battel——Your Kings and Princes and Nobles have been cut off in Wrath——You are given to be a Curſe and a Deſolation, and a Prey in Houſes and Lands and Perſons, to them whom I have raiſed up againſt you (i.e.* Oliver Cromwell;) and then he goes on to propheſy for the future in theſe words; *And you and your Kings and lordly Power, (by which you have thought to exerciſe Lordſhip over my Heritage) ſhall be enſlaved by the Devil in the Pit of Darkneſs, in everlaſting Bondage, where he ſhall reign your Lord and King for evermore.* Theſe are the mildeſt words they can beſtow! Pillars of Fire and Smoak, like the very opening of the infernal Pit; in all whoſe Caverns there lodges not a more furious and curſed Spirit than that which inſpires theſe Prophets of the Quakers, whoſe Breath is Fire and Brimſtone!

That Book of *Burroughs*'s, out of which I have quoted what is above, bears this Title, *A Trumpet of the Lord——or fearful voices of terrible Thunders, uttered from the Throne——Declared and written by a Son of Thunder*, &c. 1656.

How does it make ones hair ſtand an end! and how ought it to raiſe the indignation of every Chriſtian, to ſee ſuch a blaſphemous Wretch pretend that all theſe his helliſh Thunderings were uttered from the Throne of God! To ſee him begin in ſuch a Style as this; *By order and authority* (ſays he) *given unto me by the Spirit of the living God, King of Kings, and Lord of Lords, the* 31ſt *day of the* 10th *Month, in the Year of the World's account* 1655. *about the* 4th *Hour in the Morning, when my Meditation was of my God upon my Bed, in* Kilkeny *City in the Nation* (he would not ſay Kingdom, that was too monarchical at that time of day) *of* Ireland, *at that time, the word of the Lord came unto me, ſaying, Write my Controverſy with all the Inhabitants of the Earth, unto all ſorts of People, as I will ſhew thee; by this ſame Authority and Commiſſion declared, this I ſend unto you, the Tribes of the Earth, and this upon your Heads ſhall ſtand for ever*, &c. *Given under my Hand, and ſealed by the Spirit of the eternal God*, E. B.

And he ſtyles himſelf thus in the Title-page; *By one whoſe name is truly known by the Children of the ſame birth, but unknown to the World, though it be called* Edward Burroughs. This was in imitation of our Saviour, who ſaid that *the World knew him not.*

And among the Curſes with which this Fury-Prophet loads all the Tribes of the Earth, he beſtows what is above quoted and more upon the King and Cavaliers, p. 9. where he tells thoſe who ſuffer'd for the King, *it is not for well-doing that ye ſuffer, but my Hand is againſt you, and my Judgments*

Judgments are upon you. But this whole Chapter of *Burroughs*'s *Trumpet*, notwithſtanding of its being ſounded forth by God's expreſs Commiſſion, and ſealed by the Spirit of the eternal God in the year 1655. was ſtifled and ſuperſeded by the ſame Prophets in the new Edition of *Burrough*'s Works, 1672.

It ſeems tho' they care not for fighting themſelves, they can blow the Trumpet to others.

As they did to *Oliver* effectually. *Oh* Oliver (ſays *George Fox* to him *) *ariſe and come out——For thou haſt had Authority, ſtand to it——nor let any other take thy Crown——and let thy Soldiers go forth with a free and willing Heart, that thou may'ſt rock Nations as a Cradle——This is a charge to thee in the preſence of the Lord God,* &c.

And he farther charges *Oliver* not to turn ſober Men and true Hearts out of his Army: So that it ſeems they eſteem'd fighting a lawful and a good thing (in a good cauſe) becauſe they thought it conſiſtent with ſober Men and true Hearts.

But ſince 1660. it is an antichriſtian doctrine.

One of the Orders given forth by their yearly Meeting, 1693. commands that none ſhould carry Guns in their Ships.

They would take it ill to have their doctrine in *Penſylvania* return'd upon themſelves here.

For there they preſented *G. Keith*, as endeavouring to ſubvert the Government, which by their Law is Death, becauſe that in the 9th and 10th Articles of a Paper he there publiſh'd, called, *An Appeal from the twenty eight Judges*, &c. he queried whether it was conſiſtent with their Principle againſt uſing the carnal Sword, to arm the *Indians* againſt one another, and to hire Men, and give Commiſſions to fight, for recovering a Sloop ſome Privateers had taken from them?

This they inferred to be, by conſequence, a ſubverting of the Government; becauſe, without uſing force upon occaſion, their Government indeed could not be ſupported. And therefore they ſeiz'd and impriſon'd the Printers and Publiſhers of the ſaid Appeal: And had not the change of Government, which happen'd ſoon after (Colonel *Fletcher* being ſent Governour thither, and ſuperſeded the Quaker Governour) put an end to their proſecution, it might have coſt them their Lives; for their *Mittimus* (which is printed with the ſaid Appeal) was for deſigning to ſubvert the Government: And it is ſigned by ſeveral of their Miniſters, who are Juſtices of the Peace there.

But now, is not force of Arms as neceſſary to ſupport the Government in *England* as in *Penſylvania*?

And is not the conſequence as dangerous here, of decrying the uſe of Arms as unlawful to Chriſtians?

But it is plain that they are not againſt force of Arms, when they like the Quarrel. For they did not only encourage *Oliver* and the other Rebels, but they fought themſelves againſt the King, if you will believe *George Fox*, who in his Letter directed to the Council of Officers of the Army and the Heads of the Nation and for the inferior Officers and Soldiers to read, 1659. complains of many Quakers being disbanded out of the Army, and that for being Quakers, tho' they were good Fighters: Theſe are his words, p. 5. *And many valiant Captains, Soldiers and Officers, have been put out of the Army, (by Sea and Land) of whom it hath been ſaid among you, that they had rather have had one of them than ſeven Men, and could have turn'd one of them to ſeven Men; who becauſe of their*

* Counſel and Advice, p. 27, 36.

faithfulneſs

faithfulneſs to the Lord God, being faithful towards him, it may be for ſaying thou *to a particular, and for wearing their Hats, have been turn'd out from amongſt you.*

Here it is plain that they were Quakers while they were in the Army; becauſe by this they were turn'd off for being Quakers, for ſaying *thee*, and not taking off their Hats.

And that they were willing to have continu'd longer in the Army; becauſe *G. Fox* here complains of their being disbanded, as a wrong done to them, and a prejudice to the Army, and the good Cauſe.

And p. 6. ſays he, *Oh! how are Men fallen from that which they were at firſt, when thouſands of us went in the front of you, and were with you in the greateſt heat, who looked not for the ſpoil, but the good of the Nation; and now thus ſhould be ſerved by thoſe that are ſet down in the poſſeſſion of the ſpoil of our Enemies, that they ſhould requite us ſo in the end.*

And p. 2, 3. and 8. he encourages them to ſet up their Standard at *Rome*, and then to fall upon the *Turk*, and pluck up Idolatry, *&c.*

Here is uſing the carnal Sword to ſome purpoſe.

But if you would know in whom they make it unlawful to uſe the Sword, he tells, p. 4. where he threatens that God *will overturn the World, and all the Powers of the Earth, and all Sword-men, that be not in his Power*, that is, the King and the Cavaliers, whom they damn to the pit of Hell, as I have ſhewn.

So that inſtead of their diſowning the uſe of the Sword, their true meaning is, that none have a right to it but themſelves.

Only they are not to pretend to it, till it may be of uſe to them.

But that they have not given up their right to it, is plain by *A Declaration from the People called Quakers to the preſent diſtracted Nation of* England, printed 1659. This was wrote by *Edward Burroughs*, in the Name of all the Quakers, and it is ſubſcrib'd by fifteen of the principal Leaders of them. There, at the end of p. 8. they give us fair Warning: *We are dreadful* (ſay they) *to the wicked, and muſt be their fear; for we have choſen the Son of God to be our King, and he hath choſen us to be his People; and he might command thouſands and ten thouſands of his Saints at this day to fight in his cauſe, he might lead them forth and bring them in, and give them victory over all their enemies, and turn his hand upon all their Perſecutors.* But then they ſay, p. 9. *We cannot yet believe that he will make uſe of us in that way, though it be his only right to rule in Nations, and our Heirſhip to poſſeſs the uttermoſt parts of the Earth; but for the preſent we are given up to bear and ſuffer*, &c.

This is plain Language. They will not yet take Arms, not for the preſent, not till they ſee their time. But they have enter'd a Caveat to ſecure their Right and Title to it, till they think fit to ſet up their Claim for their Heirſhip to the uttermoſt parts of the Earth. But this is a ſecret, and to be kept under their thumb for the preſent: And therefore, in their new Edition of *Edward Burroughs*'s Works, *Anno* 1672. this paſſage is left out, with others againſt the King, *&c.* but no ways diſclaimed, or cenſur'd by them.

Which is now requir'd from them; or otherwiſe they muſt give us leave to believe, that it is their principle to take Arms, and to fight, to ſet up their Heirſhip to any Kingdom they pleaſe, when their King (the Son of God) commands them: And they believing that their Light within is that very *Chriſt*, the Son of God, (as is fully ſhewn) the conſequence is, that they are free to take Arms whenever they ſay it is the time. Or if the miſſion of a Prophet be neceſſary to ſignify the Command of their King, to fight for him,

him, and for their own Heirſhip; that can never be wanting to them, becauſe they do pretend to keep up a continual Succeſſion of Prophets among them.

And the word of every true Prophet being the command of God himſelf, conſequently whoever believes ſuch a one to be a true Prophet, muſt, at his command, think themſelves oblig'd to pull down any King, and to ſet up whomſoever that Prophet names in his place: As *Hazael* was made King of *Syria*, and *Jehu* of *Iſrael*, by the command of *Elijah*, 1 *Kings* xix. 15, 16.

Now the Quakers do pretend to have Prophets ſtill, and with as great a Power.

For by their printed Injunctions, *from the Meeting of Sufferings in* London, *the* 18th *of the* 6th *month*, 1693. *to the reſpective monthly and quarterly Meetings in* England *and* Wales, *for preſerving and ſpreading Friends Books for Truth's Service*, among other of their Works (to be carefully by them ſpread) by way of Epiſtle, Warning, Caution, and Exhortation, they add likewiſe Prophecy. And by a Canon of their general Aſſembly in *London* the 27th of the 3d month, 1675. they ſtrictly caution and forbid to ſay, *That the faithful Friends Papers, which we* (ſay they) *teſtify, have been given forth by the power of God, are Men's Edicts.* And in their paper of orders from *London*, in the 3d month 1666. they reckon them as Heathens and Infidels, who will not ſubmit to the Judgment of their Church, and dare oppoſe it as the Judgment of Man.

This is beyond all Acts of Parliament; they are but the Edicts of Men: And we pretend our Canons and Eccleſiaſtical Injunctions to be no other. But whatever a Quaker dictates, if it were to depoſe the King, and ſet up their univerſal Monarch above told, and to aſſert by arms their own Heirſhip to the uttermoſt parts of the Earth: If they ſhould abrogate any, or all of our Laws (as they have done that of Tithes) or any thing elſe, whatever their arbitrary, enthuſiaſtical Spirit ſhall ſuggeſt to them; this muſt not be look'd upon as any thing that is humane, (that is below a Quaker's Pride) but as the very words of God, as if pronounc'd by an Angel or an Apoſtle. So that we muſt look well to our ſelves. Theſe are no ordinary Men, believe it.

They have already (as I will ſhew) annull'd and made void all the Acts of Parliament, and other Laws which enjoin the payment of Tithes by their one higher and more ſoveraign Authority. And they complain'd to their aſſociates in wickedneſs, the curſed Rebel-Parliament, 1659. how they that had ſerv'd ſo faithfully in that holy War againſt the Church and the King, were yet perſecuted and plundered for not paying of their Tithes, according to the Law.

Here is a material diſcovery; becauſe the Quakers ſince 1660. would make us believe that they had been loyal in the Rebellion of 41. And the reaſon they give, is their ſufferings under thoſe Uſurpers. But here it is plain, that their ſufferings were not for their loyalty to the King, but for their principles deſtructive to all Government; taking upon themſelves a power ſuperior to all Laws, and to annull what Laws they think fit. For here they confeſs themſelves to have been for the Parliament from the beginning of the War (ſo the Traytors ſtyl'd that Rebellion) and (as before quoted out of *G. Fox)* Soldiers in *Oliver*'s Army. And they urg'd this as their merit to the Parliament 1659. and therefore complain that any of them ſhould ſuffer by Tithes. And to ſhew what thorough pac'd Commonwealths-men they were *G. Fox*, in his Letter to the Council and Officers of the Army (before quoted) ſpeaking of the ſeveral ſteps which were made by the Rebel Houſe of Commons in deſtroying the King and

Houſe of Lords, burſt out into an extaſy of Commendation of their glorious proceedings in theſe words, p. 7. *What a ſincerity was there once in the Nation! What a dirty naſty thing would it have been to have heard talk of a Houſe of Lords among them!* &c.

This was in the year 1659. They held out againſt the King to the very laſt; and that not only in talking and writing, and fighting, but in watching and diſcovering, and betraying. *Francis Howgil*, (of great name among the Quakers) in a Book of his, call'd, *an Information and alſo Advice to the Army——and this preſent Committee of Safety newly erected*, &c. printed 1659. p. 7. boaſts, as a merit of the Quakers, their giving intelligence againſt Sir *George Booth*, and others who roſe for the King in *Cheſhire* and *Lancaſhire*, whom he calls Rebels. *Them* (ſays he) *who were your real Friends called Quakers, who gave you and the Army intelligence about the late Inſurrection in* Cheſhire, *who were ſpoil'd by the ſaid Rebels of their Goods, &c. But this*, with other now ungrateful paſſages, are left out of the new Edition of *Francis Howgil's* Works in a large *Folio*, reprinted 1676 p. 330.

By the bye, *Howgil*, in this Book, juſtifies the Title of the *Committee of Safety* againſt the late Parliament (as he calls it) as he did that of the Parliament againſt the late King, p. 6. *And as for the Long Parliament* (ſays he) *by whom God did good things, and great things in the overthrowing that power, which was deviated from the aforeſaid end* (to wit *the late King*, &c.)

But theſe laſt words [*to wit the late King*] are left out in the new Edition, p. 329. that, if this ſhould come to be objected, they might ſay, that by the Power deviated, *&c.* they did not mean the King, but ſome other Power.

And as the King deviated, ſo (ſays he) the Parliament deviated, and thereby juſtifies the Committee of Safety againſt the Parliament: And ſo every thing that is uppermoſt, to the end of the Chapter. They too have ſtumbled upon the Doctrine of Succeſs.

During the long Reign of the *Rump*, they run down the King's Prerogative, and up with Privilege of Parliament: But when the Parliament was kick'd out of doors, then Privilege was as great a Beaſt as Prerogative, and the Committee of Safety only was in the right. And in the year 1660. then round about again, Hey for Monarchy! They would make you believe that they were always for Monarchy.

The ancient Courtiers (ſays *Howgil*, Ibid. p. 4. Paragr. 6) *having found ſo much eaſe and profit by the late King, turn'd all Cavaliers, and cry'd up the Prerogative of the King——But the Long Parliament, and the people that aided them at that time, counted it no Treaſon to oppoſe him—and God decided the controverſy, in overthrowing the one, and eſtabliſhing the other*, &c. *Yet many are ſo blind to this day, that they judge the Nation cannot be eſtabliſhed in freedom without a King*, &c.

This whole Paragraph is left out in the new Edition for the reaſon aforeſaid.

But having thus run down the King, they fall as foul upon the Parliament when it was diſcarded.

Many (ſays *Howgil*, Ibid.) *are ſo doating on the Name of a Parliament, as tho' it were eſſential, and cries up the Privilege of Parliament. But if they will not harken to the cry of their Maſters (the People) but may be call them Rebels and Traytors, if they ſhould be turn'd out*, &c. p. 5.

And ſo he goes on to maintain the Title of the Committee of Safety againſt all others. But they were enrag'd againſt none ſo implacably as againſt the King: They would ſtop all means and poſſibility of his Return.

The

The Army of their Women, hereafter mentioned, ſhew'd particular zeal in this.

They adviſe, in their *Addreſs to the Parliament*, 1659. (the very Year before the King came home) that the late King (as they rebelliouſly term'd him) his Rents, Parks, and Houſes ſhould be ſold. And to what end? To pay the ſacrilegious Impropriators, that they (of all Men) ſhould not loſe by the abolition of Tythes, which the Quakers demanded: And to ſhew their zeal in this againſt the King, they repeat it three times, p. 59, 63, and 65.

In the ſame place they join with the King's Lands, the Glebe Lands, and all the Colleges and their Lands to be ſold upon the ſame foot, and the very Bells out of the Churches, except one in a Town, to give notice of Fire. Thus they had made ſure of the Church, and the very Nurſeries for the education of the Clergy Root and Branch——If the Curioſity of any lead them to ſee the abovelaid Subſcriptions, they are all bound together, and bear this Title: *Theſe ſeveral Papers were ſent to the Parliament the* 20th *day of the* 5th *Month*, 1659. *being above ſeven thouſand of the names of the Hand-maids and Daughters of the Lord, and ſuch as feel the oppreſſion of Tythes*, &c. London; *printed for* Mary Weſtwood, *and are to be ſold at the* Black ſpread Eagle *at the Weſt end of* Paul's, 1659. And this Book of Subſcriptions contains 72 Pages in *Quarto*. This was the Quaker ſolemn League and Covenant, a formal Aſſociation wherein they bind themſelves, under their Hands, their Lives, and Eſtates, to extirpate the Church, and the Laws and Government which ſupport it. And this was no Volunteer of the Women; they did not do it *without their Men*, (Jer. XLIV. 19.) for here follows *G. Fox*'s own order *verbatim*. *For all Women Friends to ſet their hands againſt Tythes, they may freely as they are moved; and do not quench the Spirit of the Lord in any, for the Women in the Truth feel the weight as well as the Men; for the Seed of God in the Women bears witneſs againſt Tythes in the Prieſts and the Pope the author of them, and ſuffers in Priſons, and are ſummoned up in Courts; ſo that is good which beareth the Teſtimony againſt them, and is to be received and ſet a top of the author of the holders of them up. And ſo if all the Women in* England *ſent up their names, I ſhall ſend them by the Women to the Parliament; for many Women have ſent up their names and ſome have not, but have been ſtopped; therefore that all may ſend their names againſt Tythes that be free with ſpeed to* London. G. F.

He did not date this, as it was not his cuſtom to date the Papers he gave out; and the reaſon he gave for it was, becauſe as he ſaid, the Apoſtles did not date their Epiſtles.

But the Year before theſe Subſcriptions of the Women, he printed a Paper *A. D.* 1658. call'd *Papiſts Strength*, &c. where p. 19. he leads the way to theſe pious Hand-maids in all the particulars which they requeſted, or demanded from the Parliament, even to the abolition of Schools and Colleges, as well as Churches. Theſe are his words, *And this I declare in the preſence of the Lord God, and all the Magiſtrates that be in God's fear, they will break down the Maſs-Houſes, Schools, and Colleges, which you make Prieſts and Miniſters in*, &c.

And in a Book publiſhed by him and other Quakers, call'd *Weſt anſwering to the North*, printed 1657, p. 78, 79. they exult, *That* Strafford's *Head was cut off, and* Canterbury's, *and* Charles Stuart's *as Traytors, for endeavouring to ſubvert the fundamental Laws*. And p. 79. *That his* (Charles Stuart's) *arbitrary Actions were recorded every where in the Blood and Miſery of the late Wars, and the Deſtruction of him and his Family: The dreadful*

dreadful and ſad Examples of his righteous Judgments, who renders to every one according to his Deeds. And p. 89. *Doth not here appear from the Grave, the Spirit that was in* Chriſtopher Love, *Prieſt, and his Fellow-Traytors, who being within the Juriſdiction of the Commonwealth, took upon them to commiſſionate divers Men to treat with* Charles Stuart, *the proclaim'd Traytor of the Government?* P. 95. *The common-Enemy* Charles Stuart, *&c. and forget not the wonderful deliverances from them, all which the right Hand of the Lord effected.* P. 96, 97. *Multitudes of People flock'd out of the City to* Weſtminſter *to complain of their Sufferings——which* Charles Stuart *called Tumults——and by the Guard one of them was ſlain; at the place of the ſhedding of whoſe Blood was* Charles Stuart's *Head ſtruck off, and his Blood poured forth on the Ground: A remarkable Record of the righteous Judgments of God.* Laſtly, mark theſe Words, p. 102—*The righteous ends of the Wars for Liberty and Law—And theſe innocent Servants of the Lord, who have been, all of them, always faithful to the honeſt intereſt of the Nation, and many of them for it have drawn the Sword, and fought in the Field from firſt to laſt.* And p. 83. *the honeſt Men* (then) *who own'd them* (the Parliament Army) *throughout* England, *againſt the Prieſts, and the common Enemy*; that is, the Church and the King; and by the *honeſt and innocent Servants of the Lord*, they meant themſelves; for they allow none other to be ſuch (as is fully ſhewn.) *The defence of them* (the Laws, ſay they, p. 16.) *have we in the late Wars vindicated in the Field with our Blood*, &c.

There is another Book of this great Apoſtle, wherein I am very apprehenſive his new Editors may do him wrong: It is a moſt bitter and ſenſeleſs Invective againſt all Kings and monarchical Government, which was printed in the beginning of the Year 1660. but before the Reſtauration, which was in *May* the ſame Year, to ſhew what obſtinate Rebels theſe Quakers were, who held out againſt the King to the very laſt day. That Book bears this Title, *Several Papers given forth by* George Fox. London, *printed for* Thomas Symonds *at the Sign of the* Bull, 1660.

I ſet it down thus particularly, becauſe the Friends may know that it is ſtill in being, and in the Hands of thoſe who will watch the new Edition of *Fox*'s Works, that they ſhall neither add nor diminiſh without being told of it. I give this caution, becauſe great pains has been taken (and by ſome Arts which I will not here mention) to recover this Book out of the Hands of any who are in the leaſt diſaffected to their Cauſe; and it may rationally be ſuppos'd, that the deſign is either wholly to ſuppreſs it, or to take out its ſting, that it hurt them not, and render them odious to all Kingly Government.

I will give the reader but a Taſte out of that delicious Diſpenſatory,

He ſays, p. 8. *That all Kings and Emperors have ſprung up in the night, ſince the days of the Apoſtles, among the Anti-Chriſts.* P. 12. *So the Chriſtians go out from Chriſt, and ſet up Kings like the Heathens*—P. 15. *And all their Novice-Chriſtians that are crying up earthly Kings, and fighting for the Kings of the Earth, are not ſuch as follow the Lamb*——P. 16. *We know that theſe Kings are the ſpiritual* Ægyptians *got up ſince the days of the Apoſtles*——P. 18. and 9. *You never read of any* (King) *among the Chriſtians, but among the Apoſtates, ſince the days of the Apoſtles*——P. 8. *Many cry for an earthly King, and will have* Cæſar, *and is not this the ſame nature the* Jews *was in? And do not they, in this, crucify* Jeſus?——P. 9. *Are not all theſe Chriſtians, that will dote ſo much of an earthly King, Traytors againſt* Chriſt? *And will theſe that are true Chriſtians have any more Kings among them but* Chriſt?——*I*

ſay

ſay that is the falſe Church that doth not live——Upon the heads of the Kings——Such as are out of the Life and Power——Work for an earthly King, and will change as they change: Theſe all quench the Spirit of God in themſelves——Theſe all deny the Light, &c.

Alas, wretched *George!* Now muſt all Men know, that thou, even thou thy ſelf, didſt *quench the Spirit, deny the Light*, &c. becauſe thee didſt change juſt as the Times did change, and juſt as ſoon: Thee didſt not ſtay a Minute, nor thy Friends with thee; for after all your Treaſons and Rebellions, continu'd from your beginning, with the utmoſt virulence, to the very laſt day; even while the above antimonarchical and poyſonous words were in the very Mouth of thee, the King was miraculouſly and unexpectedly reſtor'd; and this Changling *Fox* immediately tack'd about, as did they all: They loſt no time, the King came to *London* the 29th of *May*, 1660. and in ſeven days after, *viz.* the 5th of *June*, they had drawn up a Declaration of their Sincerity and good Wiſhes to the Government, which they deliver'd into the King's Hand the 22d of the ſame Month, as ſoon as they could get acceſs. This is indors'd upon the ſaid Declaration in print, but it bears date the 5th of *June*: It is ſubſcrib'd by a Baker's dozen of them, and *George Fox* the Foreman, in the name of themſelves, and of thoſe in the ſame Unity. And it is worth one's while to compare the words of this Declaration with thoſe of *Fox*'s before quoted, and much more of the ſame ſtrain in that Book of his, out of which I have taken them, printed in the foregoing part of the ſame Year 1660. There they were *Traytors againſt* Chriſt, and *Crucifiers of* Jeſus, who were for any *earthly King*; and it was *the falſe Church* which did not live *upon the Heads of the Kings*.

But now they lay themſelves under the Feet of an earthly King: the ſame earthly King againſt whoſe Reſtauration they had belched forth ſo much venom: See their Declaration, p. 4. *We do therefore declare* (ſay they) *to take off all Jealouſies, Fears, and Suſpicions of our Truth and Fidelity to the King, and the preſent Governors, that our intentions and endeavours are, and ſhall be good, true, honeſt and peaceful towards them, and that we do love, own and honour the King and theſe preſent Governors.*

But there was a pleaſant paſſage, which, I am confident, the Reader will excuſe me to tell.

In the firſt draught of this Declaration, approv'd by *George Fox*, and the Body of the Quakers, the words *Loyal Subjects* were put in, *viz.* that the Quakers were the King's *Loyal Subjects*, and that *they had ſuffer'd much, as himſelf had done.*

This would imply as if their Sufferings had been for him; for how otherwiſe was it any Merit in them with regard to the King? Which looking like a piece of groſs Hypocriſy, one *Edward Billing* (a Quaker of more open Sincerity and Courage than the reſt) roſe up againſt it; and knowing well that the Quakers had never ſuffered, or acted any thing for the King, but, on the contrary, were always moſt bitter Enemies to him, and to his Intereſt, he proteſted againſt theſe words in the Declaration, and ſaid, that it was a mockery in the face of the World, to give themſelves the ſtyle of *Loyal Subjects*. But *G. Fox*, and the generality of the Quakers, oppos'd him, and thought it convenient that theſe expreſſions ſhould ſtand; whereupon *Billing* being heated, avow'd to them, that if they paſs'd the Declaration with theſe words, he would print againſt it, tho' it coſt him his Life: And this did ſo ſtartle them, (having a guilty Conſcience) that, to avoid being thus expos'd, they at laſt ſubmitted to have theſe words left out; which they would never have done, if they could have ſtood the Teſt; but rather, ſuch an objection would have made them more zealous

to have aſſerted their Loyalty with the greater vigour, and to have cenſur'd this *Billing*, and caus'd him to ſign an Inſtrument of Condemnation againſt himſelf, for ſo foul, and, at that time, dangerous an imputation, upon the whole Body of the Friends; and that ſo publickly, in the face of their Aſſembly: Which they, according to their ſtated Diſcipline, have done in caſes of much leſs importance than this, and would not have fail'd to have done in this, if they had not known his Charge to be true.

But this Conteſt about the word *Loyalty* was perfectly needleſs, ſince they have ſuffer'd the words which I have quoted to ſtand, *viz. Truth and Fidelity to the King*; for theſe imply all that *Loyalty* can mean.

But it ſerves to this purpoſe, *firſt*, to diſcover their Diſloyalty, and *ſecondly*, their deep Hypocriſy, of which there never was, ſurely, ſuch an impudent inſtance given, as in this Declaration; for having themſelves ſerv'd all turns that ever happen'd in their time, the Rump Parliament, then *Oliver*, Protector *Dick*, the Army that turn'd him out, the Committee of Safety, *&c.* as before is told; and now but juſt turn'd to the King, they had the face to upbraid others for their changing and trimming. Hear the words of their Declaration, p. 6. *And theſe Prieſts turned to every Power and every Government as it turned; and made Addreſſes and Acknowledgments to every change of Government——Now let any honeſt hearted People judge, whether theſe be ſound principled Men that can turn, conform, and transform to every Change according to the Times? Whether theſe be fit Men to teach People?*

One would think this were a Lampoon ſome Enemy had made upon the Quakers, eſpecially when in the next page and page 8. they tell the King, *Falſe-dealing we do utterly deny——and ſpeak the Truth in plainneſs and ſingleneſs of Heart:* Of which I leave the Reader to judge when I have told him farther, that, beſides *G. Fox*'s ſeveral Papers before-mentioned, the Quakers in the beginning of the year 1660. before the Reſtauration, did likewiſe print ſeveral Papers of *George Biſhop*, another of their Apoſtles, containing violent Invectives againſt the King and Kingly Government, and ſtirring up all People to keep them out. That Book of *Biſhop*'s bears this Title, *The Warnings of the Lord to the Men of this Generation*, &c. London, *printed by* M. Inman, *and are to be ſold at the* Three Bibles *in* Paul's *Church-yard, and by* Richard Moon, *Bookſeller, in* Wind-ſtreet *in* Briſtol, 1660.

Thus induſtriouſly did they ſpread their Treaſons, and ſet all their Shoulders to ſupport the then Uſurpation, and obſtruct the Reſtauration of the King, and that to the very laſt, in the ſame year 1660.

Biſhop, p. 26, 27. writing to the then Council of State, warns them, *in the name of the Lord, to be very vigorous in oppoſing all attempts that were made towards the Reſtauration*; perſuades them (as *Ahitophel* to *Abſalom*, 2 *Sam.* XVI. 21.) to *be deſperate, and to think all Reconciliation betwixt them and the King to be impracticable.*

Beware (ſays *Biſhop*, *ibid.* p. 27.) *of falling under this Spirit, or of thinking that the Breach between you can be healed; for I declare it to you from the Lord, that it is irreconcileable; it cannot, it will not be healed——Therefore, in the Power and Dread of the Almighty, ſtand and bear over it, cruſh it to pieces, ſtamp it to powder,* &c. *Therefore it concerns you, whilſt ye have time, to bear down this Enemy, and to ſecure places neceſſary for Defence.* Did he only mean ſpiritual Defence, or the carnal Sword? But he adviſes to murther in cold Blood all that ſtirr'd for the King, or, as he there words it, *the doing juſtice on thoſe whom God hath given into your Hands, leſt out of this Serpent's Egg do come a Cockatrice, and his Fruit be a fiery flying Serpent, and the Lord deliver*

you

you and your Forces into the power of thoſe who ſeek the Deſtruction of you and your Intereſt. That was the King. And p. 26. *ibid.* he tells them that there was *a neceſſity of the expeditious and continual marching of your Horſe* [were theſe ſpiritual Horſe?] *up and down in all parts, eſpecially where theſe Inſurrections have been.* This Letter was wrote the 6th of *Auguſt* 1659. when things were moving towards the Reſtauration; but printed as before told, *Anno* 1660. to ſtir them up afreſh againſt the King, when they had a nearer proſpect of his Return.

Yet in their foreſaid Declaration to him, after his Return, p. 7. they gravely tell him, *We are a People that follow after thoſe things that make for Peace, Love, and Unity——and do deny and bear our teſtimony againſt all Strife, and Wars, and Contentions,* &c. That is, when they were beaten, and could fight no longer. But while there was one ſpark of Life in the *Good Old Cauſe*, they fought, and preach'd, and curs'd, and damn'd for it all that durſt oppoſe them: That is, all who were on the weaker ſide; for they ſtill had the grace to court thoſe in power, and, like Rats, to fly from a falling Houſe.

Thus the aforeſaid *Biſhop* in his Letter to *Richard* Protector, the 9th of *September*, 1658. aſſures him, that if he would follow their principle of the Light within (that is, be good to the Quakers) *which if thou doſt* (ſays *Biſhop*) *and giveſt up to be govern'd by it, the Lord will daſh in pieces all the Conſultations againſt thee and thy Father's Houſe, and will ſettle the Throne under thee, and make thee a Dread and a Terror to all the Nations round about, as he made thy Father.* This is in p. 17. of *Biſhop*'s Book before quoted. And the very next Letter is p. 18. flattering thoſe Officers of the Army who pluck'd down this fine Protector, as ſoon as ever they had done it. It is dated the 27th of *April*, 1659. and thus directed, *To the general Council of the Army, in whom is riſen the Spirit of the* Good Old Cauſe, *theſe following particulars are tender'd, in order to the carrying through of what is by them begun,* &c. The Quakers were for thorough Work; and indeed all their Quarrel with *Oliver*, *Richard*, and the *Rump* before them, was for ſparing *Amalek*, for not deſtroying downright all that ſtood for the King, the Church, or the Laws. This was ſtill the burthen of their Song in all their Addreſſes, as in Article xi. of the particulars which they recommended to theſe Officers of the Army, p. 19. *Remember* Amalek, *i. e.* (as this Quaker *Biſhop* there explains it) *the Soul-murthering and Conſcience-binding Clergyman, and what he did unto you by the way when ye were come out of* Ægypt——*Therefore blot out the remembrance of* Amalek *from under Heaven——Ye ſhall not forget it.* And Art. x. *Vex the* Midianites, *i. e. the Lawyers* (ſays he) *for they vex you with their Wiles, wherewith they have beguiled you in the matter of* Peor *and* Cosbi, *i. e. the King and Protector.*

The Protector, now he is down, is as bad as the King.

But ſee how they ſoothed the Protector when he was in the Saddle.

Whom (ſays *Biſhop* in his Letter to him, *ibid.* p. 10.) *we have loved above any Man; whoſe, with all that is dear to us, have we become, and thy Lot and Portion have we choſen to ſtand or fall, as it ſhould be unto thee; and ſo have we ſtood by thee againſt all thine oppoſers, whether in Field or Council. Thine Enemies we have accounted and made our own, and never left thee till thou was brought through all.* And again; *The righteous ends of the Wars in which we have born our part in the heat of the day.* But after the King's return, then the caſe was alter'd; then they could not fight, no, not they; they would not draw a Sword for the World! They never were for *Oliver*, but were always loyal and faithful to the King. They did not rejoice at *Oliver*'s ſucceſs againſt the King, but

mourned

mourned for the King, tho' they could not fight for him: And they were ſore grieved at the heart for the Blood which *Oliver* ſhed, and never applauded him in it.

Witneſs their Exultation *(ibid.* p. 3.) *Did thy Sword* (ſays he) *ever return empty from the Blood of the ſlain? Didſt not thou come upon Princes as upon Mortar, and as the Potter treadeth the Clay? Were not the hearts of honeſt Men knit to thee as one Man? Was any thing ſo great that they could not truſt thee with? Was any thing ſo dear that they were not ready to lay down for thy ſake? Did they ſigh at any time at the remembrance of thee? Did their faces wax pale, confounded or cover'd? Or was not the remembrance of thee to them ſweet and pleaſant, as the Dew upon the tender Herb, as Life from the Dead?* &c. And ſo they run on whole Pages together in a hideous Panegyrick, to which I refer the Reader. But here he ſees how expreſſly they renounce ſo much as a ſigh at any time for all his traiterous Murthers, or that their Faces were ever pale, or confounded, or covered, for all that Blood-ſhed; no, but that they rejoyc'd and glory'd in it, and for all his ſucceſſes againſt the King, P. 4. *Did he not ſmite them with a wound incurable, they and their King, and their Nobles?* p. 5. *Wadeſt thou not through the Blood and War—— with a reſtleſs and unweary'd Spirit?—And whilſt it was thus with thee, did the Lord ever fail or forſake thee? Or wanteds't thou the hearts and hands of the honeſt Men of theſe Nations?—Can the Generations that are paſt produce the like of the Lord's and his People being with a Man, as with thee,* &c.

But after all this ſweetneſs, as ſoon as ever the King was reſtor'd, *An.* 1660. the Quakers ſtoutly deny that ever they had complemented *Oliver*; or they had forgot it. And not only this, but they fell upon the other Diſſenters, Presbyterians, Independents, and Baptiſts, (all of whom they compriſe unper the name of Profeſſors) for their having been on *Oliver*'s ſide, their ſoothing and flattering of him when he was in power; their addreſſes to his Son *Richard*, to ſtand by him with Lives, Fortunes, *&c.* and yet baſely deſerting him too when he was depos'd, ſtill turning to the riſing ſide.

This you will find in a Book which they printed 1660. call'd, *Truth's Character of Profeſſors, and their Teachers*, wrote by *William Caton*; where theſe Addreſſes of the Profeſſors to Protector *Richard* are many of them recited, with ſevere Remarks upon them, upbraiding the Profeſſors with their Treachery, Unconſtancy, and Time-ſerving, calling *Oliver* (ironically) their *Joſhua*, &c. whom now the Quakers compare to *Haman*, to *Ahab*, and to *Pharaoh*, as in p. 28, 31, and 41. who before was *ſweet and pleaſant to the Quakers, as the Dew upon the tender Herb, as Life from the Dead*, &c.

Nay, in ſome Conſiderations preſented unto the King of *England*, King *Charles* II. 1660. they repreſent to him, that the Profeſſors could not be good Subjects to him, becauſe that in the time of his Exile ſome of them call'd him only the King of *Scots*. This is in the Works of the great *Edw. Burroughs*, p. 762. But the Friends have ſnipp'd out of his Works reprinted ſince his Death a moſt bloody and diabolical Invective againſt the ſame King *Charles* II. and the Cavaliers, damning them all to the pit of Hell, as before has been mention'd. They would not go ſo far as to call him *King of Scots*, or any King at all, but *Common Enemy*, and *Proclaim'd Traytor*, &c. Yet ſee how they can revile others for much leſs than they themſelves were guilty of; and make up a mouth of Saintſhip, Simplicity, of *Chriſt*'s harmleſs Lambs, who never did any miſchief in their Lives.

Theſe

Theſe are the meek and the loyal Quakers. They can wade in Blood, ſo it be of the King, or the Clergy, and their Abettors; ſlay *Balaam*, vex the *Midianites*, remember *Amalek*, give the Prieſts Blood to drink. Theſe are the mild Breathings of the Quaker Spirit! Thus ſweetly ſings *Edward Burroughs* in his *Word of Advice to the Soldiers*, p. 2. *Oh!* (ſays he with a *Guſto*) *give the Prieſts Blood to drink, for they are worthy.* But this (with other ſweet bits) is left out in the new Edition of his Works; wherein there is yet enough behind to ſhew the largeneſs of his Bowels, and to what narrow limits he would confine that inundation of Blood which the *Good Old Cauſe* had brought upon theſe Nations, and which he juſtifies, and that from the mouth of the Lord. In his *Warning to the* Engliſh *Army*, 1659. he aſſures them (p. 540. of his Works) in theſe words, *Your Victory hath been of the Lord.* But then he would have them go on, and carry Blood and Slaughter into other Countries: *What are theſe few poor Iſlands* (ſays he, p. 537, 538.) *that you have run through?* And then he adviſes them to fall upon *Italy* and *Spain*, and *avenge*, ſays he, p. 537. *the Blood of the guiltleſs through all the Dominions of the Pope*, (p. 538.) *that your Sword, and the Sword of the Lord, may neither leave root nor branch of Idolatry——that your Sword be lifted up againſt them.* (p. 540.) *Set up your Standard at the Gates of* Rome. And propheſying of the time when vengeance ſhould be taken of *Rome*; *The time is come*, ſays he, p. 537. *their Church cannot ſtand long.* p. 535, 536. *And as ſure as the Lord lives, ſo ſhall it come to paſs.* But this is long ſince paſt, and their Church ſtands ſtill: And (which is much a greater wonder) this *Burroughs* is counted ſtill a true Prophet among the Quakers, *in whom the fulneſs of Grace and Virtue dwelt*, as was ſaid of him in his Life, wrote 1663. p. 24. by a Club of of the principal Quakers, *G. Fox*, *Joſ. Coal*, *G. Whitehead*, &c. who thus blaſphem'd in praiſe of a Wretch, that durſt pawn the very Being of God: That *as ſure as the Lord lives*, ſo it muſt come to paſs, as he ſaid. And ſince it is not ſo come to paſs, are not all the reſt of theſe Quakers as mad and blaſphemous as he, who will believe that he was ſent from God, or ſpoke his Words; and that all theſe Lyes, and preaching up of Blood, their Blaſphemies and Treaſons, are of equal Authority with the holy Scriptures; yea, of greater, as I have ſhewn from *G. Whitehead?* And if this be true, we muſt believe the very Contradictions of the Quakers before the Scriptures; as that, notwithſtanding all theſe loud Proclamations of Blood and War which we have heard from them; and that, if their advice were follow'd, all Chriſtendom would be turn'd into an *Aceldama*, the Proteſtants falling upon all Popiſh Countries, and the Papiſts upon them: I ſay, that notwithſtanding of all this, if the Quakers Writings are given forth by the Spirit of God (as they boldly pretend) we muſt believe their Declaration given to King *Charles* II. upon the 21ſt of *January* 1660. ſubſcrib'd by *G. Fox* and eleven more, in the behalf of the whole Body of the Quakers, wherein p. 4. they declare poſitively againſt the lawfulneſs of fighting upon any account. *And this* (ſay they) *is both our principle and practice, and hath been from the beginning; ſo that if we ſuffer, as ſuſpected to take up Arms, or make War againſt any, it is without any ground from us; for it neither is, nor ever was in our hearts, ſince we owned the truth of God; neither ſhall we ever do it, becauſe it is contrary to the Spirit of* Chriſt, *his Doctrine, and the Practice of his Apoſtles.*

And in *The Quakers Plea*, printed 1661. p. 5. they ſay, *Such of us whoſe principles were once ſo* (that is for fighting) *are changed even from that principle and practice of going to Wars, and Fighting; and now are all of that mind and heart, that in the adminiſtration of the Goſpel, it is on all occaſions whatſoever unlawful to go to War, and fight with any Man,*

with carnal weapons, contrary to the doctrine of Chriſt. This was in the year 1661. to fix this opinion of them (the Quakers) in the King and Government. But when by this deep Deceit and Hypocriſy they did prevail, and it had for twelve years after the Reſtauration been generally receiv'd, that this was in good earneſt the principle of the Quakers, as it continues with moſt to this day, and I doubt not but many of the ſimple well-meaning Quakers themſelves are impoſed upon in this, to think that the Quaker Principle is againſt all War and Fighting upon any occaſion whatſoever, as in their *Pleæ* above quoted: Yet, I ſay, when the World, and many of themſelves, had been thus deluded by their Leaders, they, in the year 1672, to ſecure to themſelves their old principle of Fighting, whenever *the Good Old Cauſe* ſhould ſtand in need of it, did reprint what I have above quoted of *Ed. Burroughs*, for carrying Blood and War into all the Popiſh Countries; and much more to the ſame purpoſe, in the new Edition of his Works. To which there are high Teſtimonies affix'd of *G. Fox*, *G. Whitehead*, *Joſiah Coal*, *Francis Howgil*, and *Ellis Hooks*.

Now if this Doctrine of Fighting or making War upon any occaſion whatſoever, was contrary to the Spirit of *Chriſt* and his Doctrine, in the year 1660. (that part of the year I mean after the Reſtauration) how came the Saints above-nam'd to publiſh the contrary Doctrine of *Edw. Burroughs* with ſuch mighty pomp in the year 1672. And we muſt believe both to be infallible as the holy Scriptures themſelves, being both given forth by the ſame Spirit.

But theſe Editors of *Burroughs*'s Works are yet more chargeable with whatever is in the new Edition, becauſe they took more upon them than barely as Editors; that is, to correct and amend, and to expunge what they thought fit: As his declaring War againſt the King and the Church before told; which, tho' dictated, as he ſaid, by the eternal Spirit, yet they made bold to ſet theſe things aſide, leſt they ſhould offend the Powers then in being.

But they thought that carrying the War into *Italy* and *Spain* would be leſs taken notice of, and would continue their claim to the privilege of Fighting, when they ſhould have occaſion for it. Why otherwiſe were not theſe expung'd, as well as the traiterous paſſages againſt the King and the Government?

If it was through the inadvertence of their Infallibility, let them now diſclaim it, and confeſs *Burroughs* to have been in an error, as to that principle of Fighting. No, they will not; and therefore it is their own: They will not, they have not done it; for ſince the new Edition of *Burroughs*'s Works, 1672. when a fair occaſion ſeem'd to offer towards the reaſſerting of the *Good Old Cauſe* in *Monmouth*'s Rebellion, 1685. ſeveral of the Quakers in the Weſt, where he landed, took Arms, and fought in his Quarrel; and though ſome of them were taken Priſoners, yet we heard nothing of their Repentance, or that they were oblig'd by the reſt to ſign any Inſtruments of Condemnation againſt themſelves for this, or any way cenſur'd for it by their yearly Meetings, or any other Authority of theirs.

And if it be true which *Edw. Burroughs* ſays, p. 462. of his Works, *that they* (the Quakers) *are of one mind and one Soul*; (which I do not believe, I have a better opinion of many of them, tho' we have here their Infallibility pawn'd for it) I ſay if this were true, then this would be a demonſtration what all the reſt of the Quakers would have done, if *Monmouth* had proceeded to their parts; and what they are ſtill ready to do, when a like opportunity ſhall ſummon them to Arms.

But, as I ſaid, I do not believe that they are all of one mind in this matter: But then, thoſe that are not of this mind, muſt, I think, paſt all excuſe,

renounce

renounce the Infallibility, or the Truth of *Edw. Burroughs* and of *G. Fox*, *G. Whitehead*, and the other Quakers who have publiſh'd theſe Works of *Edw. Burroughs*, with ſuch high applauſe and commendation, in which he diſdains to limit the bloody Sword within theſe few poor Iſlands; but would have *Oliver* (his *Joſhua*) carry it through all Chriſtendom. *G. Fox* adviſes farther to fall upon the *Turk*, and all the reſt of the World.

Oh Oliver (ſays he * in his Letter to him dated the 11th Month, 1657, *&c.) thou ſhouldſt not have ſtood trifling about ſmall things——Do not ſtand cumbering thy ſelf about dirty Prieſts:* And then he tells him, that if he had follow'd his Counſel, *The* Hollanders (ſays he to him) *had been thy Subjects*——How, how, *George!* our dear Friends the *Dutch!* muſt they to pot too! When the Quaker Sword is drawn, it ſpares none! Proteſtants, Papiſts, Turks, it is all one! Germany (*Fox* goes on) *had given up to thy Will, and the* Spaniard *had quiver'd like a dry leaf—— The King of* France *ſhould have bowed under thee his Neck; the Pope ſhould have withered as in the Winter; the* Turk *in all his Fatneſs ſhould have ſmoak'd; thou ſhould'ſt have crumbled Nations to duſt. Therefore* (ſays he) *let thy Soldiers go forth with a free and willing Heart, that thou may'ſt rock Nations as a Cradle——For a mighty Work hath the Lord to do in other Nations, and their quakings and ſhakings are but entering. So this is the Word of the Lord God to thee, as a Charge to thee from the Lord God,* &c.

Here is Deſtruction proclaim'd to the ends of the Earth, and that *from the Mouth of the Lord!*

O blaſphemous curſed Wretch——that durſt thus ſet the dreadful Name of the moſt high God to thy diabolical Inſpirations for Blood and Slaughter through the whole Earth!

And yet to ſee theſe Men wipe their Mouths, and ſay, that they are the meek of the Earth: They never were for fighting! no, not they: They now deny the uſe of the carnal Sword, as Anti-chriſtian, poor Lambs!

And yet I believe in my Heart that many of them now are deceived, and think that the Quaker Principle is really againſt Fighting, becauſe they have heard ſo much of it ſince 1660. and that moſt of the Quakers of this Generation do not know (for it is ſtudiouſly conceal'd from them by thoſe of the old ſtamp) what bloody Devils *G. Fox*, *Edward Burroughs*, *G. Biſhop*, and the reſt of the primitive Quakers were. Do they know that after the depoſing of Protector *Dick*, *G. Fox* purſu'd the Council of Officers, who had then aſſum'd the ſupreme Power, with the ſame cry for *Blood, general, univerſal Blood? Fox* would have ſent them to have ſet up their Standard at *Rome*; *and then* (ſays he, in his Letter to them) *you ſhould have ſent for the* Turks *Idol, and pluck'd up Idolatry——and to have made Inquiſition for Blood,* &c.

Now, if uſing the carnal Sword, upon any account, be contrary to the doctrine of *Chriſt*, as the Quakers ſince 1660. have preached; and, if they do believe it themſelves, they muſt hunt this bloody *Fox* out of their Herd, and for ever hereafter diſown his Spirit and his Writings.

And I do earneſtly invite Mr. *Penn* to follow this chaſe; it is moſt incumbent upon him of any other, becauſe (I think my ſelf obliged to tell it him) he is ſuſpected by ſome of his Fellow-Quakers as favouring this Principle of uſing the carnal Sword: And, to convince him that I do not ſpeak without Book, I have now before me a Letter from *Philadelphia*, (the Metro-

* Council and Advice, *&c. p.* 26, 27, 36, 37.

polis

polis of *Penſylvania)* dated the 21ſt of the 4th Month, 1695. wherein are theſe words; *I have ſeen a Copy of the King's late Grant of the Government, wherein they gave the reaſons of their taking it away, and of* Will. Penn's *humble Submiſſion, and requeſting the Government to be granted to him again; which was therefore done, on his giving them certain aſſurance that he would ſecure and defend the Place, and would ſend eighty Soldiers to* Albania, *when call'd for, or find Money to pay them. This cauſeth a great ſtir among the People, who are not very ready to comply therewith,* &c.

I will make no Comments, but leave it to Mr. *Penn* himſelf to own or deny the matter of fact; and whether he will ſtand by *G. Fox* as to his Principle of fighting, or not: And if any have been heretofore deceiv'd by *George Fox*, that they would now repent and return.

I have ſet down thus much of this, and the other primitive Quakers bloody and rebellious Spirit, for the ſake of thoſe honeſt loyal Quakers now amongſt us. If they were all guided with the ſame Spirit, they would be all ſuch, eſpecially Mr. *Penn* having told us, (p. 36. of his Preface to *Fox*'s *Journal)* that *their Light within did ſurely guide them both in reference to Religion, and civil Concerns:* And we believe it does both alike infallibly. And then let our now loyal Quakers take a meaſure of their Infallibility in other things, by the trayterous Principles and Actions of *G. Fox*, and all the reſt of them, from 1650 to 1660. in that Scene of Schiſm and Rebellion, the two Breaſts of the Covenant whence the Quakers ſuck'd their Infant-Milk.

I hope this diſmal Proſpect of the birth and growth of Quakeriſm will cure thoſe Quakers of Honeſty and Senſe, who have a juſt apprehenſion of the heinouſneſs of Schiſm in the Church, and Rebellion in the State.

And I would deſire them not to ſatisfy themſelves (it will not ſatisfy the World) to ſlip out ſome of the moſt monſtrous paſſages of Treaſon out of the new Editions of their Prophets, as I have ſhewn they have ſerv'd *Edward Burroughs*, *Francis Howgil*, &c. and I have given them a timely warning as to the new Edition of *G. Fox*'s Works, which is upon the ſtocks; for this diſingenuous trick expoſes their Infallibility much more, and they are not to think that ſome will not watch them, and detect their double dealing.

There is nothing leſs will ſerve their turn than downright to acknowledge the folly and wickedneſs of their former Prophets; to renounce, diſown and condemn their Blaſphemies and Treaſons; otherwiſe they muſt be judged Partners with them, and favourers, at leaſt, of their impious Principles, who refuſe to condemn them; when it is ſo neceſſary for the Glory of God, and removing ſo horrid a ſcandal, not only to the Quakers, but to the Reform'd Religion, and to Chriſtianity itſelf; which Appellations the Quakers aſſume to themſelves; but how juſtly, I leave to the Reader.

And the Quakers cannot refuſe thus to condemn theſe ſcandalous Prophets and Teachers of theirs, even by their own Diſcipline: For in their yearly Meeting, 1675. they made a Decree, *That the Church's Teſtimony and Judgment againſt ſcandalous Walkers, and the Repentance and Condemnation of the Parties reſtor'd ſhould be recorded in a diſtinct Book to be produc'd or publiſh'd for that end.*

Now, if they think Blaſphemers and Traytors and falſe Prophets to be ſcandalous Walkers, they are oblig'd here, by their own rule and their practice in other caſes, to cauſe them to ſign Inſtruments of Condemnation againſt themſelves, and to record theſe in their publick Regiſter, together with

with their *Churches Teſtimony and Judgment againſt them, to be produced and publiſhed for that end*, to vindicate their Church from the ſcandal.

But if they refuſe (as I am afraid they will) to execute this Diſcipline upon thoſe falſe Prophets herein detected, and many others whom they know, upon all their Blaſphemers and Traytors (upon their Perſons if alive, and their Works if they are dead;) if they refuſe this, it is plain that they think not ſuch to be ſcandalous Walkers, but that they juſtify them and their Principles, tho' they would for their temporal eaſe and advantage, and to blind the Eyes of the World, cover and cut and ſhuffle and hide themſelves. Let this therefore be the Touch-ſtone to prove them; let them produce and publiſh ſuch their Condemnation of *Fox*, *Burroughs*, &c. for their falſe Prophecies, and trayterous abetting of *Oliver* and the Rump, and that *in the Name*, and *from the Mouth of the Lord*, adding Blaſphemy to Rebellion; let ſuch Perſons be cenſur'd by them, and their Books diſown'd.

But if they will refuſe this Juſtice to themſelves and the World, then let them lie under the Shame and Condemnation; and it muſt, in that caſe, and for that reaſon, be laid upon their Church, and their avowed Doctrine and Principle, and not only as the failing of particular Perſons.

SECT. XIX.

Of Tithes; wherein is ſhewn what Liberty of Conſcience is allow'd by the Quakers.

THere is no point wherein the Quakers are more poſitive and fierce, than in oppoſition to Tithes; becauſe, if they were once taken away, the Clergy (as they ſuppoſe) would ſink of courſe, being depriv'd of their Subſiſtence; and ſo the total Ruin of the Church would follow, which has been, is, and always muſt be the deſign and chief endeavour of every true Quaker, as of him who has inſpir'd them.

And this *Robert Barclay* does not conceal: * *That antichriſtian, apoſtatiz'd Generation*, (ſays he) *the national Miniſtry, have receiv'd a deadly blow by our witneſs againſt their forc'd Maintenance and Tithes—— So that their Kingdom, in the hearts of thouſands, begins to totter; and ſhall aſſuredly fall to the Ground.*

But what if the Light within ſome Quakers ſhould allow them to pay Tithes, and think that they ought in Conſcience to do it, as being legally eſtabliſhed? *&c.*

Would the Quaker Rulers allow them Liberty of Conſcience, and give them leave to follow their Light within?

No, no; that is but ſcaffolding to pull down our Church, and to build their own; and they will not have their Cannon turn'd againſt themſelves.

For when † *Thomas Criſp* and other Quakers thought themſelves obliged to pay their Tithes, and did ſo accordingly, they were proceeded againſt as Rebels, (under no leſs a denomination) and that not only as againſt Men, but againſt God himſelf: For their Writings are not to be look'd on as the Edicts of Men; but, as *G. Fox* proclaims (in his *Anſwer to the*

---

* Anarchy, *p.* 41. Ann. 1676.

† *See his* Animadverſions on *George Whitehead's* Innocency Triumphant, 1694. *p.* 30.

Weſtmorland *Petition*, p. 30.) *If ever you own the Prophets*, Chriſt *and the Apoſtles, you will own our Writings, which are given forth by the ſame Spirit and Power.*

And in another place: * *You might as well condemn the Scriptures to the Fire as our Queries. Our giving forth Papers and printed Books, it is from the immediate eternal Spirit of God. You are anſwered from the Mouth of the Lord*, &c.

And, from the ſame *Mouth of the Lord*, *Thomas Ellwood* denounces that † *they who pay Tithes——thereby deny* Chriſt *to be come in the Fleſh, which is a mark of Anti-chriſt.*

And *G. Fox*, in his decretal Epiſtle bearing date the 3d Month, 1677. commands ſeverely ‡, that the Friends Teſtimony againſt Tithes be kept up with vigour. He ſays, That *for any to cry againſt the Prieſts in words, and yet to give them means, and put into their Mouths, is a contradiction. And therefore take heed*, (ſays he) *for if the Lord God do bleſs you with outward Creatures, and you do beſtow them upon* Baal's *Prieſts, the Lord may juſtly require the outward things from you again——So all the Preachers for Tithes and Money, and the Takers and Payers of Tithe, muſt be teſtified againſt in the Lord's Power and Spirit——and therefore, in the Power of the Lord, maintain the War againſt the Beaſts*—that is, as well Payers as Receivers of Tithes; and that is the whole Kingdom, King and Parliament, who made Laws for the payment of Tithes, and all who dare obey thoſe Laws are *the Beaſt*, *Antichriſt*, and have deny'd Chriſt's *coming in the Fleſh*, (as *T. Ellwood)* and therefore *(G. Fox* concludes his Epiſtle above-ſaid) *keep your Authority and Dominion*; that is, over the *Beaſt* and theſe *Antichriſts*. This was wrote 1677. and printed 1694. whereby we may underſtand what Church they mean to which Tithes are paid, and againſt which they have proclaim'd War.

But there is a moſt clever and ingenious excuſe made for this, in a Paper dated at *London* the 4th of the 4th Month, 1695. and *Signed on behalf of the Friends and yearly Meeting*, by *John Vaughton*, *Samuel Watſon*, *John Field*, *Thomas Lower*, and *William Bingley*; printed and ſold by *T. Sowle* near the Quaker Meeting-Houſe in *Grace-church-ſtreet*. It is entituled, *An Anſwer to* Francis Bugg's *preſumptuous Impeachment*, &c.

There they would perſuade us, that all they have ſaid againſt the payment of Tithes, was only meant by them againſt payment of them to the popiſh Clergy; but, by no means, againſt the Right of the Church of *England* to their Tithes, as ſettled upon them by the Civil Government. No! They are not ſuch bad Subjects as to oppoſe any thing of the Laws of the Land! *We are not convinc'd* (ſay they, p. 2.) *that it can be againſt the fundamental Laws of the Land, either to deny Tithes*, [What? when the Law enjoins them] *now in this Goſpel-day, or to deem them antichriſtian, as they were impoſed by Popes, and popiſh Laws, which are not the fundamental Laws of this Realm.* Are not Acts of Parliament, tho' made in popiſh times? And there are Acts of Parliament ſince the Reformation for Tithes: So that this is a mere ſham. But they go on; *And our Teſtimony herein does rather affect a Popiſh Clergy than a Proteſtant civil Government.* And p. 3. they tell, that what they are quarrell'd with for, was their *Teſtimonies againſt the Corruption of Prieſts, and Popiſh Impoſition and Oppreſſion of Tithes*; and p. 5. for *deeming the Impoſition of Tithes by the Pope and Popiſh Laws to be antichriſtian.*

---

* *See* G.F. *and* R.H. Truth's Defence, *&c. p.* 2, 104, 107.
† Antidote againſt the Infection of *W. Rogers*, *&c. p.* 78.
‡ *See his* Journal, *p.* 431.

But

But hark ye, Gentlemen, (if ye be not offended with that Title) there were no Tithes paid to any Popiſh Prieſts in *England* ever ſince Quakeriſm appear'd amongſt us; and if you meant all you ſaid, only againſt them, your Preaching was altogether vain.

But *Barclay* (as before quoted) names the *National Miniſtry, who had receiv'd a deadly blow by your witneſs againſt their forc'd Maintenance of Tithes, whoſe Kingdom* (he ſays) *was tottering, and ſhould aſſuredly* (if he was a true Prophet) *fall to the Ground. Slay* Baal, (crys *G. Fox)* Balaam *muſt be ſlain, all the Hirelings muſt be turned out of the Kingdom* *.

Theſe are the *Baal*'s Prieſts whom this *Fox* commands you not to feed; the *Beaſts*, the *Antichriſts* over whom you are to keep your Authority and Dominion.

If it be not ſo, why then do you not now pay your Tithes to the Miniſters of the Church of *England?* Why do you boaſt of your Sufferings and Impriſonments for not paying your Tithes to them, as being a ſort of Martyrdom for the Truth?

Why do you perſecute and diſown thoſe of your own Communion who pay their Tithes not to Popiſh Prieſts, but to thoſe of the Church of *England?*

Why are you ſo zealous herein as not to leave it to their own Conviction, or Light within, whether they will pay their Tithes to the Prieſts of the Church of *England*, or not?

Why will you not allow them what you your ſelves ſo much plead for, *Liberty of Conſcience*, in this caſe?

No, this is a material cauſe, this is the ſureſt method to deſtroy the Church of *England*, and you have gone a great way in it already.

For if they are depriv'd, firſt, of the Tithes of all the Quakers, (who are not fewer, by the loweſt computation, than one hundred thouſand here in *England)* and then of all thoſe who, to avoid payment of their Tithes, will pretend to be perſuaded by them herein; if the Tithes of all ſuch were ſubſtracted, there would not be ſufficient left to keep half the Clergy in *England* from ſtarving.

And it is the deſire and deſign of the Quakers to ſtarve them, as is plainly confeſs'd and threaten'd, or propheſy'd of, in *Richard Hubberthorn*'s Works, reprinted ſince 1660. in his Anſwer to *John Stellum*, p. 130.

When the Law of the Land (ſays he) *ceaſeth to maintain them*, (the *Prieſts*, as he calls them) *which will come ſooner than they expect, then may they beg their Bread, or periſh for want.*

And this the Quakers hope to effect by their Teſtimony againſt Tithes, and threaten or propheſy, that it *will come ſooner than we expect*, either to have the Laws for Tithes alter'd, or overthrown: If the Government will not alter them, they will overthrow them, by declaring them antichriſtian, and ſo abrogated of courſe.

And it is to be obſerv'd that there is no Principle of the Quaker Religion wherein they are ſo zealous as in this: They did not think it ſufficient to preach and print againſt Tithes, but they went about and got Subſcriptions of many thouſands of the Quakers, throughout all *England*, againſt Tithes, and ſent them up to the Parliament in an humble threatning manner: And, as if this had not been ſufficient, the Women muſt be aſſembled in the ſeveral Counties, and they too muſt ſign the like Subſcriptions, and ſend them likewiſe to the Parliament; and then they printed them, to let

* News out of the North, 1655. *p.* 31.

the

the Nation know their force. I have now before me the printed Teſtimony and Subſcriptions (with all their names at length) of above ſeven thouſand of theſe Quaker-Women againſt Tithes ſent to the Parliament (as they call'd it) the 20th day of the 5th month, 1659. They reſolv'd to batter them down; and all who thus ſubſcrib'd, were, in their faſhion, canoniz'd by them: For they are thus ſtyl'd in the ſaid printed Account, *The Hand-maids and Daughters of the Lord.* But theſe ſeven thouſand (who had not bowed to the *Baal* of Tithes) would not have you think that their number was ſo ſmall; for they ſubſcribe not only for themſelves, but (as it is there printed) *in the Name of many more of the ſaid Hand-maids and Daughters of the Lord, who witneſs againſt Tithes*, &c. And *G. Fox*, in his *Letters of Licenſe* (before inſerted p. 107.) for theſe Subſcriptions, complains, that all the good Women had not ſign'd.

I have not yet ſeen the Subſcriptions of the Men: But we may compute by this of the Women what vaſt numbers the Men Subſcribers muſt have been. And we may reaſonably ſuppoſe their Arguments to have been much the ſame with theſe of the Women, being likely drawn by the Men, at leaſt with their concurrence: And the Women do poſitively declare for annulling the Laws for Tithes, if the Parliament would not alter the Laws. *The Commands of Men* (ſay they p. 3.) *muſt be annulled that takes Tithes, and not to be obey'd by them that live in the Covenant of God.* And they tell p. 4. that they *bear their Teſtimony for the Lord* Jeſus Chriſt (in oppoſition to Tithes) *againſt the commands of Men, ſet up in oppoſition to him ſince the days of the Apoſtles*, &c. *which to you* (ſay they) *is the word of the Lord God.* And p. 21. *The ſhout of a King is amongſt us, the Lord God omnipotent——Therefore we with our names and hands bear our teſtimony againſt Tithes, the Giver of them, the Setter of them up, and the Taker of them.* p. 40. *This Prieſthood which takes Tithes now* (this was not the Popiſh Prieſthood) *we, in the power of the Lord God, deny them.* p. 63. *We declare with our Hands, and with our Lives and Eſtates, againſt the Miniſtry that takes Tithes, and the Setters of them——And the Law that upholds them.* p. 71. *Are not all theſe ſet up by the Dragon's Power, and held up by the Dragon's Power, the Devourer, the Deſtroyer? Is not this the Power of the Devil?* Theſe are their words; and they need no Comment. They were, and are plainly for deſtroying the Law, if the Law will not comply with them. But then, as now, they were for flattering the Powers in being: They ſooth that Rebel Parliament, p. 54. *Some of our Friends* (ſay they) *who have been for the Parliament ever ſince the beginning of the late Wars, have ſuffer'd more by theſe plundering Prieſts than by the plundering Cavaliers, and you have ſadned the hearts of them that are your Friends, by ſetting up Tithes*, &c. And (p. 62) *the well-wiſhers of the choiceſt of the Nation are towards you.*

I could enlarge upon this head out of the Quaker-writings.

But what Authorities I have already produc'd are abundantly ſufficient to ſhew their deep deſign againſt the Church, and the means by which they have agreed to deſtroy her; this eſpecially of *keeping up* (to uſe their own phraſe) *their teſtimony againſt Tithes.*

Therefore this handle muſt by no means be let go: Inſomuch that tho' their pretence to the ſufficiency and infallibility of the Light within was the original, and is the fundamental Principle of all the whole Quaker doctrine; yet if any plead it, in this caſe, they ſhall be run down as Hypocrites and Rebels againſt God, and to have fallen from the true Light within, and to be guided by a falſe Light, which comes from *Satan*, to be very Antichriſts, and to have denied *Chriſt*'s *coming in the Fleſh*, &c. as I have above ſhewn from *Tho. Ellwood*'s *Antidote againſt the Infection of* William Rogers, *&c.*

Now

Now I muſt tell the Reader that this *William Rogers* is a Quaker, but of the more moderate ſort; and he wrote a Book, call'd, *The Chriſtian Quaker*, printed 1680. Where, Part 2. Chap. 8. *touching Tithes*, he diſputes expreſly againſt Tithes, and againſt the lawfulneſs of ſuing for them, or compelling any to pay them: Only p. 43. he allows thoſe to pay them who are free ſo to do; and that only as a voluntary Contribution to thoſe who teach them, but not as any thing of a divine Right. And p. 44. he again limits this to thoſe only who own ſuch Miniſters as true Miniſters of *Chriſt*, and go to hear them; and, upon that account, beſtow a Fifth, Tenth, or what they pleaſe upon them. So that hereby he cuts off all Diſſenters to the Church of *England* from paying Tithes to the Clergy of the Church of *England*.

Secondly, He bars the Clergy from ſuing, or uſing any compulſory means, to recover their Tithes, even from thoſe of their own Communion: But he makes Tithes merely eleemoſynary, and the Clergy to have no better title to them than a Beggar has to our Alms.

Yet all this was not ſufficient for the Quakers. But *Tho. Ellwood* falls upon him like a *Turk*, for granting ſo much as to make Tithes lawful upon any account or conſideration whatſoever, and writes againſt this Book of *William Rogers*, the above quoted, *An Antidote againſt the Infection of* William Rogers's *Chriſtian Quaker:* Where, p. 78. he denounces (as above) againſt thoſe who pay Tithes, even according to *William Rogers*'s aforeſaid Limitations, *That they who pay Tithes——thereby deny* Chriſt *to be come in the Fleſh, which is a mark of Antichriſt.*

And in *Weſtmorland* there were 44 Articles exhibited againſt *John Story* and *John Wilkinſon* (two Quakers) by ſundry of their chief Preachers and Rulers. One of which Articles was, *That he* (John Story) *ſaid he knew a Man that was an honeſt Man, that could have given up his Body to be burnt for the Truth, who ſaid he never ſaw evil in paying of Tithes, and that he could pay them, and would pay them.* Another Article was, *That* John Story *ſaid he believ'd every Man had not a teſtimony from God laid upon them to bear againſt Tithes: But them which had, he would have them be faithful.* And theſe two, *John Story* and *John Wilkinſon*, were proceeded againſt by a general Meeting of the Quakers in *London*, who the 12th day of the 4th Month, 1677. gave Judgment againſt them, and thoſe that joined with them, in a formal Inſtrument, ſubſcrib'd by 66 of them.

But this was ſoon re-buffeted back again upon them by the Quakers in the Weſt of *England*, who adher'd to *Story* and *Wilkinſon*, in as ſolemn and judicial Condemnation of them and their Sentence; and this was ſubſcrib'd by 67 of the other Party, and ſtyl'd, *A Teſtimony againſt the 66 Judges called Quakers*, &c. and printed under that Title, together with the Paper of the ſaid Judges, and all their Names ſubſcrib'd.

It is aſtoniſhing to ſee them play their Infallibilities againſt one another! For each of theſe Parties pretend to the immediate Spirit of God; and in the name of God pronounce the other to be led by a falſe, ravening Spirit. *Our Souls* (ſay the Defendants) *do in the higheſt degree abominate it, and do ſurge againſt it*, p. 15. that is, the Authority which the Plantiffs aſſumed over Conſcience, in judging of others, and not leaving them to their primitive Liberty of following their own Light within. On the other hand, the *London* Quakers, who aſſum'd a ſuperiority over the Country Quakers, condemn'd that Spirit which poſſeſs'd them as a wrong murmuring, and dividing Spirit, p. 5. *And our Day* (ſay they) *hath lamentably ſhewn us the effects of that Spirit, that under a pretence of crying down Impoſitions, and pleading for Liberty, and doing nothing but what it is free to, endeavoureth to lay waſte the bleſſed unity of the Brethren——with a looſe and un-ſub-*

jected Converſation, which would bring confuſion to the Church——and is a plain Independency from the Practice of the Church of Chriſt *throughout the World*, p. 6.

It is comical (but provoking) to ſee theſe Men ſo gravely vouch the Practice of the Church throughout the World, who own no Church in the World but themſelves: And for them now to ſpeak againſt the pretence of Liberty in others, as a breach of their Unity, when they themſelves ſet up the very ſame pretence to break the Unity of that Church, whereof they once were Members. But it is come juſtly home to them, (I wiſh they may reflect upon it) that they who ſet up the pretence of a Light within to undermine the Authority of our Church, are now oblig'd to condemn that ſame pretence among themſelves, in order to keep up their own Authority and Government.

This ſhews them, as in a Glaſs, the utter Inconſiſtency of that principle (to uſe their own word) of an *un-ſubjected* Light within to all Rule, Order, or good Government, whether in Church or State; for it makes every Man abſolute and ſupreme, that is, un-ſubjected: Any leſſer Light within had not made them un-ſubjected to the Church. And this un-ſubjected Light within they now declare to be inconſiſtent even with their Church. Thus have they juſtly reap'd what they had wickedly ſown; and *in the ſame Net which they hid privily, is their own foot taken.*

Mr. *Penn*, in his Preface to *Fox*'s *Journal*, p. 27. has done the moſt that wit can do to rid them out of this Dilemma, and reconcile the two Extremes, of outward Government in the Church, and an un-ſubjected Light within particular Perſons. He ſays, that the *Quakers known Principle is for an univerſal Liberty of Conſcience. On the other hand* (ſays he) *they equally diſlike an Independency in Society, an unaccountableneſs in Practice and Converſation to the terms of their own Communion, and to thoſe that are the Members of it.* Very well. But what if ſome of theſe Members ſhould make terms of Communion that others would not ſubmit to? as *John Story*, *John Wilkinſon*, and 67 on their ſide of the Weſt Country Quakers refus'd to ſubmit to thoſe terms of Communion which were impos'd upon them by 66 of the Quakers at *London* aſſembled, of whom *William Penn* was one, and his name is among the Subſcribers of the Judgment above-told againſt *Story*, *Wilkinſon*, &c. who would not allow theſe 66 Judges, as they call'd them the very name of Quakers, becauſe of their taking upon them thus to judge others; for, as aboveſaid, the 67 Weſtern Quakers Condemnation of the Preſumption of the 66, is entituled, *A Teſtimony againſt the* 66 *Judges called Quakers*. They would allow them no more than to be call'd ſo, but not to be reckon'd as true Quakers, who fell ſo far from the firſt Quaker Independent Spirit, as to take upon them to preſcribe to their Brethren.

George Fox ſet up a new Oeconomy and Juriſdiction of the Women's Meetings, which was ſtyl'd, *The Great and good Ordinance of* Jeſus Chriſt. That is, as being commanded by *G. Fox*, who had the ſame Spirit; and *John Story*, *Wilkinſon*, &c. were curſed and excommunicated for refuſing to ſubmit to this Ordinance, and articled againſt for ſo much as allowing Liberty of Conſcience to any Quaker to pay Tithes (as told above.) Now it lies upon Mr. *Penn* to explain how an univerſal Liberty of Conſcience was allow'd to theſe Men: Was that univerſal which was ſo limited? And what is an univerſal Liberty, but Independency and Unaccountableneſs in Practice and Converſation? For if my Liberty be dependent upon another; if I am accountable to another, then my Liberty is not univerſal. Mr. *Penn* will tell us how the one, that is, univerſal Liberty of Conſcience, can be the known Principle of the Quakers; and how then they equally diſlike the other, that is, an Independency and Unaccountableneſs; which are both but two Words for the ſame thing.

He

He will tell us how an univerſal Liberty of Conſcience can conſiſt with ſuch a Reſtriction of Conſcience, as to give it no Liberty at all in the moſt minute, innocent, and indifferent actions, ſuch as taking off my Hat, not opening my Shop, when others have theirs ſhut, and the like; for which things, Liberty of Conſcience is a looſe Plea, and in no ſort to be allow'd, according to Mr. *Penn*, which I have ſhewn from his own words, p. 48, 49. And tho' ſuch a Nonconformiſt among the Quakers for ſuch ſmall or indifferent things were never ſo good a Liver, yet that ſhould rather be made his Condemnation, if not thoroughly a Conformiſt to every the leaſt not only Law or Order, but Cuſtom or Faſhion among the Quakers. See before, p. 49. Here Mr. *Penn* is not only a Church, but a Steeple-Man for Conformity! Yet allows an *Univerſal Liberty of Conſcience*, which, he ſays, is *the known Principle of Quakers*. He will pleaſe, in his next, to explain and reconcile theſe things; but their Practice is the beſt Comment of their Doctrine: And this we have ſeen in the caſe of *Story*, *Wilkinſon*, &c. in that of *Harp Lane* and *Turner's-Hall*, whom the Quakers of *Grace-church-ſtreet* have excommunicated, not for any difference in Doctrine, as they do profeſs, but merely for Nonconformity to their Diſcipline.

George Keith did publickly reprehend many groſs Errors (as he was verily perſuaded in his Conſcience) of his Brethren the Quakers; for which he was proſecuted in *Penſylvania*, 1692. and requir'd by the yearly Meeting in *London*, 1694. to clear all the Quakers from the imputations which he had caſt upon them; for not doing of which he was excommunicated by the next yearly Meeting, 1695. (as in his Accounts of it above mentioned) tho' he declared that he could not in Conſcience do it; for that he knew not all the Quakers, and ſo could not clear them all univerſally: Nay farther, that he knew ſeveral of the chief of them there preſent, who were guilty of thoſe groſs Errors, againſt which he had preached, and which he there offer'd to prove before the yearly Meeting, and deſir'd a fair Hearing; and therefore that he could not in conſcience clear their whole Profeſſion from theſe Errors: Yet for not doing of it, and without any Hearing allow'd him, as to his Charge againſt theſe Men, he was, *ipſo facto*, by that ſame yearly Meeting, excommunicated, and utterly diſown'd by them. Now, I would ask Mr. *Penn*, (becauſe he was one of his Judges) whether *G. Keith* had, by this Proceeding, an *Univerſal Liberty of Conſcience* allow'd to him, or not? If not, (as it is impoſſible to ſay he had) then let the Quaker pretence to *Liberty of Conſcience* ſtand upon the common level with all others; that is, it is made a great cry of by thoſe who are under the preſſure of the Government, but allow'd univerſally by no Church in the World when they have the power. Thus the Presbyterians, who cry'd out for *Liberty of Conſcience* in *England*, and complain'd of Fines or Impriſonments here, when they got into *New England*, hang'd up the poor Quakers who diſſented from them there: And the Quakers, when they had taſted a little of the ſweet of Government in *Penſylvania*, proſecuted *G. Keith*, and other Diſſenters there, and took up the old pretence, that it was not for his Doctrine, but as it was a diſturbance to the Government. No Church, not that of *Rome*, pretends to any Power farther than to excommunicate; and the Quakers pretend to the ſame, and exerciſe it; and all who can get the aſſiſtance of the civil Government do take it; and all corporal Puniſhments are only from the civil Government, even in the Popiſh Countries: And the ſame diſtinction ſerves at *Rome*, and in *Penſylvania*; for *Samuel Jennings* Eſq; Juſtice of Peace, gave out his Warrants againſt *George Keith* and his Accomplices, as Subverters of the Government: But plain *Samuel Jennings*, the Botcher, Butcher, and Preacher, pretends to no Superiority

periority over *G. Keith* his Fellow-Miniſter in the Church; or that their Church *(quatenus* Church) pretends to any outward Coercion, or corporal Puniſhments.

So that they have ſaid nothing new upon this head; only Mr. *Penn*'s expreſſion is remarkable, *(ibid*, p. 26.) where he ſpeaks againſt *a coercive Power to whip People into the Temple*, which he calls *Perſecution*. He would ſeem by this to lead us to the precedent of our Saviour's *ſcourging the Buyers and Sellers out of the Temple:* And is it greater Perſecution *to whip People into the Temple*, than to whip them *out of the Temple?*

But I would deſire Mr. *Penn*, and the other Quakers, to reflect, that the greateſt zeal which *Chriſt* ever ſhew'd, was to preſerve the Honour and Reverence due to outward Inſtitutions of Religion, even to the material Temple of Stones and Lime, through which he would not ſuffer ſo much as any Veſſel to be carry'd *(Mark* XI. 16.) and his Diſciples apply'd to this that of *Pſal.* LXIX. 9. *The Zeal of thine Houſe hath eaten me up, (John* II. 17.) And if he thus reprov'd the *Jews* prophanation of their outward Temple, tho' they pretended, and, in many things, did expreſs great veneration towards it; how would he have ſcourg'd thoſe who durſt deſpiſe and contemn it at the vile Quaker rate, and ridicule it by the name of a *Steeple-Houſe*, as *Fox* through all his *Journal?* And ſome, yet more prophanely, have call'd the Church a *Bawdy-Houſe*, a *Whore-Houſe*, &c. which I have from thoſe that have heard them: And they value themſelves as ſpiritual and enlightned from this Contempt of God's Houſe, and of all outward things dedicated to his Service, upon pretence (forſooth) of reducing all to the inward; as if they were more ſpiritual than *Chriſt*, or wiſer than he, to think that outward Inſtitutions were not neceſſary to guard, to preſerve, and to improve the inward and ſpiritual part of Religion; to think that there is no Sacrilege, no robbing of God in this Goſpel-day, tho' we ſeize upon his Tithe and Tribute due to him, as if we depended leſs upon him, or ow'd him leſs acknowledgment than formerly, and that we had now the privilege to appear empty before the Lord, and to ſacrifice to him only out of that which coſt us nothing, neither the ſweat of our Brows, nor hardly the expence of a Thought; a few undigeſted *extempore* Prayers, the Calves of our Lips; but to bar his Title to any part of our Eſtate, ſo much as to the lame or blind of our Flock, or to a Penny of our Money, as a due or juſt Debt to him: But if we give a bit or a ſcrap to the *Levite*, or to the Poor, that it ſhould be accepted as a Free-will Offering, wherein we muſt be our own Carvers, but have nothing impos'd upon us, no, not ſo much as a tenth part, tho' we acknowledge that to have been God's Tribute, univerſally paid to him both before the Law, and under the Law, and we can produce no Diſcharge from it under the Goſpel. But we ſuppoſe our ſelves free, and have *caſt away his Cords from us:* And having allegoriz'd away the Letter of the Scripture in other matters, it would be a ſhame to leave literal Tithe to be paid. The Quakers will thank him for his love, but deſire to be excus'd as to Money matters; they know God has no need of Money, therefore they will uſe it for him, and pay him in ſpiritual Coin.

But tho' they dare thus mock God to his Face, yet they are afraid of the Face of Man; tho' they make no ſcruple of with-holding God's Tithe, and pretend Conſcience for it, yet they would ſmooth it to the Government, as being againſt their Laws, and make Jeſuitical Subterfuges to avoid their diſpleaſure; as in this Quaker Anſwer to *Bugg*, which I have ſpoke of before, and will proſecute a little farther, to detect their Deceit and Hypocriſy.

As

As it was ſaid of *Hannibal*, that he never fought without an Ambuſh, ſo the Quakers never write without a Reſerve, a double Meaning, to ſecure their Retreat when pinch'd from another Quarter, as is moſt apparent in this their Apology againſt *Francis Bugg*'s Impeachment, as to the matter of Tithes. I will conceal none of their ſtrength: I ſee the ſtarting-hole that they have left, (as in all their Writings) whereby to eſcape from what I have before quoted, *viz. That their Teſtimony againſt Tithes does rather affect a Popiſh Clergy, than a Proteſtant Civil Government.* The Charm lies in the word *rather*; and if they are preſs'd hereafter with this Teſtimony of theirs, as favouring of Tithes; No, they will ſay, we did not by that at all allow of Tithes, but only, by way of compariſon, we would *rather* grant it to a Proteſtant Civil Government, than to a Popiſh Clergy; not that we think it lawful to pay them to either. And this is their true and genuine meaning by this Teſtimony, which I will ſhew yet more fully from the proofs they bring for it. They bring Precedents, as vouchers for them, out of *Fox*'s *Book of Martyrs*, of ſome who refus'd Tithes to the then Popiſh Clergy, and thence would inſinuate as if their Caſe was the ſame. Therefore they grievouſly accuſe *Francis Bugg*, in that *he moſt ſhamefully quarrels with the Quakers*, p. 3. *for renewing and aſſerting his* (Wickliff's) *and other famous Proteſtants and Martyrs Teſtimonies againſt the Corruption of Prieſts, and Popiſh Impoſition and Oppreſſion of Tithes.* And they inſtance another, one *William Thorp*, in the Reign of *Henry* IV.

But, to ſecure their double meaning, the arguments which they quote of theſe Men, are not againſt paying of Tithes to the then Prieſts, becauſe they were Popiſh, but as making Tithes not proper under the Goſpel, which reaches to all Prieſts, whether Popiſh or others. But will the Quakers be ty'd to the opinion of theſe Men in other things? No, ſurely; they will not ſo much as pretend to that. Why then ſhould they think to tie us to their opinion as to Tithes?

They lay particular ſtreſs upon the *ample Teſtimony* (as they call it) *given by* William Thorp, *as to their preſent purpoſe*; and they ſet it down at large: It militates againſt Tithes being paid at all under the new Law, that is, to any ſort of Prieſts. And how does this ſerve to the preſent purpoſe of theſe Quakers, who would put upon us, that they are only againſt Tithes being paid to Popiſh Prieſts? for otherwiſe they do in no ſort clear themſelves from *Francis Bugg*'s Impeachment, which is, their oppoſing the Laws of the Land, and preaching them down as anti-chriſtian, and not to be obey'd.

But as to *Thorp*'s argument, wherein they ſo much glory, it ſhews what a doughty Clerk he was. *Our Prieſts* (ſays he) *came not of the Lineage of* Levi, *but of the Lineage of* Judah, *to which* Judah *no Tithes were promiſed to be given.* Thus he, as theſe Quakers have quoted him. But now, who told *Thorp*, or the Quakers, that our Prieſts came of the Lineage of *Judah?* Are they *Jews?* What fulſom ſtuff is this! But our Saviour was of *Judah.* What then! he was not a Prieſt after the order of *Judah*, of *which Tribe* Moſes *ſpake nothing concerning Prieſthood*, Heb. VII. 14. but he was a Prieſt *after the order of* Melchiſedec, Heb. v. 6. and Tithes were paid to *Melchiſedec* long before *Levi*, who paid Tithes to *Melchiſedec, being yet in the Loins of his Father* Abraham, Heb. VII. 10.

Now the Evangelical Prieſthood is after the order of *Melchiſedec*, and therefore they claim Tithes, as being due to that Order of Prieſthood; ſo that all their arguments as to the Law and Levitical Prieſthood being ſuperſeded, operate nothing againſt Prieſts of a ſuperior and more excellent Prieſthood.

And there being as ancient mention of Tithes as there is of Prieſthood in the World, I have no manner of doubt but they are as ancient as Prieſthood itſelf, that is, as *Adam*; from whom deſcended the knowledge of Tithes, as of Sacrifices and Prieſthood, which are all Relatives, the one being the Maintenance, the other the Office of the Prieſthood; and therefore the one muſt be as ancient as the other; and they were all alike receiv'd by the heathen World by an immemorial Tradition from the beginning, without knowing of their beginning, as they knew not their own origination, nor of the World, of Marriage, and other poſitive Inſtitutions, which, by an univerſal Tradition, had been convey'd down to them.

God reſerv'd the tenth part of our Subſtance, as the ſeventh of our Time, to be paid as a Tribute and Acknowledgment to him from whom we receive all; and therefore the payment of Tithes is a part of God's worſhip; the Prieſts being made the receivers, (becauſe we cannot pay them to God immediately) is but a ſecondary Conſideration: They were part of the Offerings to God under the Law, *Numb.* XVIII. 24. they are call'd *his Inheritance*, Deut. XVIII. 1. not as then inſtituted, but then given to the *Levites*. Nor is *Melchiſedec*'s tithing of *Abraham* mentioned as the beginning or firſt riſe of Tithes; but it is told only occaſionally, and as a thing well known and receiv'd, even in thoſe early Ages.

And being part of the Worſhip of God, *holy unto the Lord*, Lev. XXVII. 32, 33. they were not alienable, or to be chang'd with any thing elſe: The Prieſts could no more excuſe Men from the payment of their Tithes, (for they were paid to God) than they could commute any of the other Offerings or Sacrifices, upon the pretence that they were given to the Prieſts for their Maintenance. No Man ſays that the People did offer Sacrifices to the Prieſts, tho' the Prieſts did live of their Sacrifices; neither are Tithes offer'd to the Prieſts, but to God, tho' they are paid to the Prieſts, and received by the Prieſts from the Hands of the People, as other Offerings to the Lord were.

Therefore the Subſtraction of the Tithes, as of other Offerings, is call'd a *Robbing*, not of the Prieſts, but *of God*, Mal. III. 8. It is invading what God has reſerv'd peculiar to himſelf, that we may not touch it. Of all the other Trees of the Garden we may freely eat: And this is the ſame Sacrilege as to taſte of the forbidden Fruit. That was the firſt Sin; it was Sacrilege: And I am not afraid to ſay, that all are guilty of it, who have ſeiz'd upon the Tithes of God, and pay them not to his Prieſts; and that this Sin will not be forgiven, without a ſevere Repentance and Reſtitution.

How far extreme ignorance, occaſion'd by the Torrent of the Times, will excuſe, I will not now diſpute; but I am ſure wilful or affected ignorance, occaſion'd by Negligence or Covetouſneſs, will not.

And let this be added to all that I have ſaid, that ſeveral Kings of *England*, who had then the ſole Right and Property in all the Lands of *England*, have anew dedicated, by particular Vows, as *Jacob* (*Gen.* XXVIII. 22.) all the whole Tithes of the Lands of *England* to God, and ſign'd Charters and Grants of the ſame, and tender'd them upon their Knees at the Altar of God, in preſence, and with the approbation of the Lords and Eſtates of the Land, with heavy Curſes and Imprecations upon themſelves, or any of their Succeſſors, who ſhould recall the ſame, or incroach, in any part, upon the ſaid Tithe of God, and upon all who ſhould receive ſuch Grants from them, or aſſiſt them in ſuch Sacrilege: And the ſame has been confirm'd by ſeveral Acts of Parliament.

Now

Now if a Man cannot violate his own Vow, how can he annull that of another? Eſpecially where his Vow was only for the payment of what God had before reſerv'd to himſelf.

But I will not launch out here upon this Subject, only tell theſe Quakers, that it was the Friars and Schoolmen who firſt ſet up the notion of Tithes being eleemoſynary againſt their own Canoniſts, on purpoſe to leave the People at liberty to beſtow their Tithes upon the Regulars, and to maintain the ſacrilegious Impropriations which the Pope had made of the Tithes of the ſecular Clergy to endow their Monaſteries; which *Henry* VIII. inſtead of reſtoring, did yet more ſacrilegiouſly impropriate to the Laity.

And here let the Quakers take a view of the original of their Arguments againſt Tithes; they have only lick'd up the ſpittle of the moſt corrupt part of the Church of *Rome*, and gone into the Scandal of our Reformation, which is moſt juſtifiable in our Doctrine and Worſhip; but the *high Places were not taken away:* Our *Jehu* Reformer deſtroy'd indeed *Baal* out of the Land, (2 *Kings* x. 28, 29.) but he depar ed not from the Sin of the *Golden Calves*. *O thou that abhorreſt Idols, doſt thou commit Sacrilege!* Rom. II. 32.

But our Quakers exceed all Corruption even in this; they not only refuſe to pay their Tithes to God, but they are tempted by the Seducer to rail againſt them as utterly unlawful and anti-chriſtian; and, to add even to this, they would now hypocritically excuſe themſelves at the Hands of the Government, and dare not bear their Teſtimony openly and aboveboard.

They ſimper with half a Mouth, and ſay, they mean it not againſt a *Proteſtant Civil Government*; when, no longer ſince than in their yearly Epiſtle for the Year 1693. directed from the yearly Meeting at *London*, to the monthly and quarterly Meetings in *England*, *Wales*, and elſewhere, it is poſitively enjoin'd, *That none ſhould pay Tithes, but refuſe the payment thereof as an anti-chriſtian Yoke of Bondage.*

And in a Book deliver'd by them to the Houſe of Commons, 1694. entituled, *The counterfeit Convert*, &c. which was wrote by *G. Whitehead*; and wherein they pretend to vindicate themſelves from Calumnies caſt upon them, and to ſet forth their true Doctrine, which they will ſtand by, and own as ſuch before the Parliament: There, p. 73. they openly declare, that their Teſtimony againſt Tithes was not a Law of their making, but of *Chriſt*'s. This is high indeed! For then it muſt ſuperſede all our Laws, and render them anti-chriſtian; this is a full Confeſſion of *Francis Bugg*'s Impeachment: But I meddle not now with that, only as to the Conſcience of the thing. Where do they find any Law of *Chriſt* gainſt Tithes? No, they are not able to produce one word, or any thing like it; but, on the contrary, there are plain intimations in the Goſpel of their continuance, particularly 1 *Cor.* IX. 13, 14.

But we need no new command for them in the Goſpel: If they are not forbidden, and abrogated by *Chriſt*, they are ſtill of force; they are no part of the typical or ceremonial Law; and nothing elſe of the Law was abrogated by *Chriſt:* They were before the Law, and the reaſon of them is eternal; that is, *honouring the Lord with our Subſtance*, (Prov. III. 9.) as with our *Time*, and that proportion of either which he at firſt reſerv'd to himſelf, muſt ſo remain.

But there is another Jeſuitical excuſe in p. 2. of theſe Quakers Anſwer to *Bugg*, *viz. That theſe their Orders are not Conſtitutions or Canons, but Epiſtles, wherein ſeveral Matters of Chriſtian Advice are recommended, and not impoſed.* This would ſeem as if theſe Quakers were left to their liberty whether they would pay Tithes or not: But the

contrary

contrary is made fully appear in the Inſtances of *Criſp*, *Story*, *Rogers*, &c. as before.

And as to the Style of their Orders being call'd Epiſtles: I ſuppoſe they have heard of the Pope's decretal Epiſtles. And he commands moſt abſolutely, when he writes himſelf *Servant of the Servants of God*. Soft Words, and hard meaning. That ſevere and terrible Excommunication againſt *John Story*, &c. above told, was by way of Epiſtle, which is taken notice of in the above-quoted Replication, in the very Title of it, *viz. A Teſtimony againſt the 66 Judges called Quakers, who writ an Epiſtle* (as they call it) *againſt* John Story, John Wilkinſon, *and thoſe join'd with them*, &c. I have ſhewn before, that not only their Writings, when they are call'd Epiſtles, but all, even the very Queries of theirs, are to be eſteem'd equal to the Scriptures; ſo that (as they ſay) *You might as well condemn the Scriptures to the Fire as their Queries.* That their Writings are not to be look'd upon as the Edicts of Men, but of God himſelf, *&c.*

But when they are pinch'd, then they are only Recommendations, and Advices——but ſuch as muſt be obey'd, under the pain of being Rebels to God, and diſown'd by them: Which, to much the greateſt number of them, conſidering their dependence upon one another in Trade, is their utter undoing.

Now ſuch Advices look very like Commands: And this laſt excuſe of the Quakers is no better than the former.

But in all this Anſwer to *Bugg*, they have quite forgot the moſt material Objection againſt them, which is ſome Quotations of theirs as to Tithes, which are cited by *Bugg*, particularly that mention'd p. 3. of *Edw. Burroughs*, in page 780 of his Works: *Tithes* (ſays he) *as receiv'd and paid in theſe days—are of Antichriſt.* This totally overthrows the Quakers Excuſe in their Anſwer to *Bugg*, *viz.* That they only ſpoke againſt Tithes being paid to Popiſh Prieſts, and by Popiſh Laws: For here *Edw. Burroughs* condemns thoſe Tithes as Antichriſtian which are receiv'd and paid in theſe days, which are to Proteſtant Prieſts, and by Proteſtant Laws. And to this the Quakers Anſwer has not return'd one word, or taken the leaſt notice of it: No, nor to that other Quotation out of the *Ancient Teſtimony*, &c. p. 2. *So it is no new thing that the People of the Lord call'd Quakers have ſuffer'd ſo deeply for, but the ancient Teſtimony to the Coming, Death, and Reſurrection of* Chriſt, *which they that plead for Tithes in this Goſpel-Day, do, in effect, deny*, &c.

Nor to that quoted out of *Thomas Ellwood*'s Antidote, *&c.* which I have mention'd before; but *Bugg* here more at large. Thus, p. 78. of the *Antidote*; *Truth allows no payment of Tithes at all under the new Covenant, but condemns it——They who pay Tithes do therein uphold a legal Ceremony, abrogated by* Chriſt; *and thereby deny* Chriſt *to be come in the Fleſh, which is a mark of Antichriſt*, &c.

To the Argument it is anſwer'd before, that Tithes are no legal Ceremony, nor any Ceremony at all. They are a juſt Tribute and Acknowledgment to God out of that Encreaſe, with which he has bleſs'd our Labours. This is far above a Ceremony, which, in its own nature, is a thing indifferent, neither good nor bad; which the Duty of *Honouring the Lord with our Subſtance* is not, but a neceſſary, and even a natural Duty. And as to the particular *Quantum* of a tenth part of our Subſtance, that was determin'd long before the Law, and was the univerſally-receiv'd Notion of the World in all Ages, and therefore of divine Inſtitution; and ſo, far from a legal Ceremony.

And as they were no Ceremony, ſo neither were they any Type of *Chriſt*, and to ceaſe at his coming, like Sacrifices, whoſe firſt Inſtitution was to pre-

figure

figure the Death of *Chriſt*, and the ſhedding of his Blood. And therefore *Chriſt* is call'd by the Name of his Types, *Chriſt our Paſſover is ſacrificed for us*, 1 Cor. v. 7. He is call'd our Paſſover and Sacrifice; but he is never call'd our Tithe; for that has no relation to any Typical Repreſentation of *Chriſt*; they prefigure not his Paſſion, or Death; they are totally of another nature, a Tribute due from us to our Creator and Preſerver, and therefore never to ceaſe: They are never fulfill'd, but in being duly paid. Sacrifices, and all other Types of *Chriſt*, are fulfill'd: For he only is now our Sacrifice; but he is not our Tithe. The Nonſenſe of ſuch a pretence appears from the very propoſing of it.

But in the next place, as Tithes are no legal Ceremony, nor Type, ſo neither are they abrogated by *Chriſt*, as *T. Ellwood* affirms, but cannot prove. We deſire any one Text to ſhew it. He quotes 1 *John* IV. 3. which has no more relation to it, than *Neh.* x. to the 28th Verſe; and is a plain demonſtration that they have no ſuch proof, elſe they would have brought it.

And it is as plain, that they have no Anſwer to give to thoſe Quotations which *Francis Bugg* produces out of their Books, otherwiſe it is impoſſible but they muſt have ſaid ſomething to them, they being ſo exceedingly ſcandalous and provoking to our Government both in Church and State; as their making our Magiſtrates to be *Pharaohs*, *Nebuchadnezzars*, &c. and the Clergy, very *Conjurers*, *Thieves*, *Antichriſts*, *Witches*, *Devils*, *Baal's Prieſts*, *Hell-hounds*, &c. and *crying woe and miſery to the Upholders (whether Kings or Parliaments) of that treacherous Crew and deceitful Generation. But* William Penn (continues *Bugg* in his *Impeachment*, p. 1.) *in his late Book, ſtyl'd,* The Guide Miſtaken, &c. printed 1668. p. 18. *goes a little farther*, viz. *Whilſt the idle gormondizing Prieſts of* England *run away with above* 150000 l. *a year, under pretence of God's Miniſters— And that no ſort of People have been ſo univerſally through Ages, the very bane of Soul and Body of the Univerſe, as that abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is reſerv'd to act their eternal Tragedy upon*, &c.

This was for the Church of *England*. And as for the Diſſenters (for he deals his blows round) he ſays in his *Quakeriſm a new Nick-name*, &c. p. 165. that they are *an ill-bred, pedantick Crew, the bane of Religion, and peſt of the World, the old Intendiaries to Miſchief, and the beſt to be ſpar'd of Mankind, againſt whom the boiling Vengeance of an irritated God is ready to be poured out.* And in his *Serious Apology*, p. 156. anſwering the objection of the Quakers blaſpheming the Miniſtry, he ſays, that if the *Quakers Expreſſions had been ten thouſand times more ſignificant, earneſt, and ſharp, againſt that curſed bitter ſtock of Hirelings, they had been but enough; and I would then ſay not enough, but that the reverence I bear to the Holy Spirit would oblige me to acquieſce in whatever he ſhould utter through any Prophet or Servant of the Lord.* [By theſe he means the Quaker-Prophets, who pronounced theſe Curſes againſt the Clergy. But he goes on] *And we have nothing for them* (the Clergy) *but Woes and Plagues, who have made drunk the Nations, and laid them to ſleep on downy Beds of ſoft Sin-pleaſing Principles, whilſt they have cut their Purſes, and pick'd their Pockets; Tophet's prepar'd for them to act their eternal Tragedy upon, whoſe Scenes will be renewed, direful, anguiſhing Woes of an eternal irreconcileable Juſtice.*

What flaming Ovens are the Hearts of theſe Men! Belching forth nothing but Hell and Damnation!

Bugg tells us in the ſame place, how induſtriouſly theſe Books are ſpread among the Quakers, inſomuch that a poor Widow Quaker, to whom he adminiſtred, whoſe Subſtance did not amount to ten Pounds, yet ſhe was ſo well ſtor'd with theſe Quaker printed Books and Pamphlets, that ſhe had more than two hundred of them: *Enough* (ſays he) *to infect a Nation, their chief Tendency being againſt Magiſtracy and Miniſtry, and all inſtituted Religion.*

And to all this heavy Impeachment, there is not one word of Anſwer in that which is call'd *The Quakers Anſwer to* Bugg.

Nihil dicit, is confeſſing of Judgment; and, by this, we muſt believe all theſe Impeachments of *Bugg*'s to be true, and that there is nothing to be ſaid in defence of them; but that the Quakers own them ſtill, and are juſt ſuch Men as he has repreſented them.

But to conclude; if they thought that they could prove Tithes to be abrogated by *Chriſt*, their being againſt the Law of the Land ought to be no objection: But their poor Trimming and ſeeking Excuſes, ſhews either that they dare not ſtand to the Truth, or that they think not their own Pretences to be Truth, though they would paſs them as ſuch upon others.

If they could prove Tithes to be abrogated by *Chriſt*, then indeed *Bugg*'s Impeachment would appear to be malicious, only to ſtir up Perſecution againſt the Truth of *Chriſt*, becauſe it was not own'd by the Law of the Land. But if it cannot be made appear, that Tithes are contrary to the Law of *Chriſt*, then they are juſtly impeachable who ſhall oppoſe the Laws of the Land in that particular. And this ſhews how dangerous a thing it is to admit Enthuſiaſm in any Government, when their Imaginations and Crotchets ſhall be thought equal to the Scripture, and to have force to diſſolve the Laws of the Land. It is no objection againſt Quakeriſm, that it has not been voted in St. *Stephen*'s Chapel, (as bad things have) and I ſhould like it not the better, but the worſe, if it were made the Parliamentary Religion of the Nation, which it may come to in its turn.

All Perſecution for the Faith, is ſuffering in oppoſition to Laws; and the Pſalmiſt tells of thoſe who eſtabliſh Wickedneſs by a Law; therefore this was the eaſieſt objection in the World to get over.

But now, for the Quakers (to curry a little favour) to ſham and trim, as in this their Anſwer to *Bugg*, and that in a matter of Conſcience, gives us an Idea of theſe Men far ſhort of Infallibility, even as the pooreſt Time-ſervers, and, in their unmannerly way, of Flatterers and Sycophants.

And I have ſhewn, that they were always ſo; courting all the proſperous Rebellions from 1650 to 1660.

And that their enthuſiaſtical Madneſs, and high blaſphemous Pretences, even to the Spirit of Prophecy, does ſtill continue among them, I come next to ſhew.

SECT.

SECT. XX.

The Pretenſions of the preſent Quakers to the Spirit of Prophecy, Infallibility, &c. wherein it is prov'd, by George Fox's *words, that they are Conjurers.*

IF what I have ſhewn of the Quakers were only the Deluſions of thoſe of them long ago, when they firſt ſet up; and that the preſent Quakers, though they could not be brought to diſown them, or condemn their wicked and blaſphemous pretences to Infallibility, the Spirit of Diſcerning, Prophecy, *&c.* yet were privately convinc'd of them, and would not themſelves plead for, or practiſe any more the like, we might the better bear with them, as hoping that, in time, theſe deſtructive Errors might wear out from among them, and, in the mean while, ceaſe to infect others: But if they ſtill perſiſt not only to juſtify, but practiſe thoſe ſame Blaſphemies which were with them from their beginning, we are oblig'd to look more narrowly after them, and purſue them, for their own good, till we, by the help of God, ſhall reclaim them, or, at leaſt, ſo detect them, as to prevent others from falling into their Snares.

Now I did really think that the preſent Quakers were aſham'd of theſe groſs Deluſions, ſo palpably detected, paſt all contradiction; tho' they would not own it, nor publickly cenſure theſe falſe Prophets of theirs, becauſe of overthrowing their Foundation, the pretended Sanctity of theſe their Leaders. And this was the reaſon that I thought it highly uſeful to lay open their horrid Deceit, for this purpoſe chiefly, that I might by this bring our preſent Quakers under that happy neceſſity, as I thought, of diſowning the mad Enthuſiaſm of theſe their adored Guides, and thereby perſuade them to return to the Sobriety of Religion; in *odium* to which, as a carnal and ſpiritleſs diſpenſation, they had been betray'd by theſe Phariſaical Pretenders, to quit the Communion of a regularly conſtituted and apoſtolical Church. But (alas!) the iſſue has quite deceived my Expectations; for our preſent obſtinate Quakers not only refuſe to be brought to diſown their own falſe Prophets, (though they cannot deny the inſtances wherein they are prov'd to be ſuch) but do ſtill fearleſly go on, and pretend themſelves to the ſame extraordinary Commiſſion of immediate divine Revelation, and thereby a Right to affix God's Seal, *Thus ſaith the Lord*, to whatever their Rage, their Malice, or their Folly ſhall ſuggeſt.

If they think theſe too hard words, they ſhall have harder yet; for this matter cannot be compounded; no, this is nothing ſhort of Blaſphemy, rank, wild Blaſphemy! And the Honour of God muſt take place of any Reſpect to Men, (and I have a great deal for ſome who are too much herein concern'd) therefore I muſt, I cannot help it, yea, *wo to me if I do it not:* I muſt freely and openly rebuke this proud blaſphemous Spirit, which ſeduces the Servants of God, and ſpeaks to them *in the name of the Lord*, whereby they are brought to worſhip It——What is That? What is It, which pretends to be God, and is not? Even That which inſpires Men to think what It dictates to be the immediate Revelation of God himſelf, and emboldens them to affix to it, *Thus ſaith the Lord.* This is the Prince of the

the Spirits of Deluſion, and this Prince they worſhip (tho' ignorantly) for God, who miſtake his Inſpirations for God's.

Now I am to tell the Reader, that the ſame Day-month after *George Keith* was excommunicated, as before told, *George Whitehead* (one of the Quaker Metropolitans) thought not that Condemnation ſufficient, but purſu'd him with his prophetical Verſe, in the following words.

Thus ſaith the Lord;

Becauſe thou haſt poured out great Contempt and Reproach upon my Servants and People, I will aſſuredly pour out and bring great Contempt and Confuſion upon thee.

This is ſigned, *George Whitehead*, and dated the 17th of the 4th Month, (that is, *June)* 1695. and was ſent to *G. Keith*. But Copies of it were likewiſe given out amongſt the Friends, that they might admire theſe prophetical Gifts; and if any thing unfortunate ſhould, in all *G. Keith*'s Lifetime befall him, that it might certainly be eſteem'd as the Conſequence of this Curſe, and *G. Whitehead* be thought as much a Prophet, and to have ſpoken *from the Mouth of the Lord*, as certainly as ever *Jeremiah* foretold the deſtruction of *Jeruſalem*, and the ſeventy Years Captivity.

But I proceed to a Man of much greater conſideration.

It is told before, p. 45. how Mr. *Penn* pronounced a Sentence of Apoſtaſy againſt *George Keith*, *In the name of the Lord*. It is true, this was not taking upon him the gift of Prophecy, like *G. Whitehead*; but it was as high a pretence to the Infallibility of Diſcerning, by delivering his own Judgment as the poſitive and infallible Oracles of God. And, if *G. Keith* does tell us Truth (if not, he is in a Man's hands that would have ſurely corrected him) in the ſecond of his Books above-mentioned, *The true Copy*, &c. p. 14. Mr. *Penn* did own before the yearly Meeting, That *the glorious Power of God, which he felt, did ſo tranſport him, that he was carry'd beyond himſelf, and knew not whether he was ſitting, ſtanding, or kneeling*, when he pronounc'd that Sentence. This was like St. *Paul*'s, *Whether in the Body, or out of the Body, he could not tell*——Good God! How great is the force of this mad Spirit of Enthuſiaſm! That a Man of Mr. *Penn*'s known Senſe and Abilities ſhould not be able to diſtinguiſh betwixt the violent Tranſports of Paſſion, and the immediate Inſpiration of the Holy Ghoſt! O that our Religion and the whole Scriptures ſhould be thus expos'd to looſe and atheiſtical Wits, when they ſhall compare the Inſpirations of the holy Prophets and Apoſtles with theſe of *W. Penn*, *G. Whitehead*, &c. and turn both alike into Ridicule!

O that the time were come, when theſe Quakers ſhould at laſt bethink themſelves of this horrid Scandal they have given to Chriſtianity! at leaſt, that Mr. *Penn*, who has a ſtock of Breeding, and excellent natural Parts, (too good to be thus employ'd) may reſcue himſelf from that Herd of Zealots, ſottiſhly poſſeſs'd, even to Blaſphemy!

And he is thus far towards it, (which, to a Man of his Reaſon, I reckon a great way) that he muſt either make out his own Inſpirations to be from God, in as high a degree as thoſe which were given to the Prophets and Apoſtles, or otherwiſe that he has no Authority to inſcribe the Name of God upon them, as They did.

Nay, he muſt not only defend his own Works, but he muſt likewiſe juſtify all the falſe lying Prophecies before told; or otherwiſe he muſt unherd, and be no longer of them, who dare father the Lyes and *Deliriums* of their own Brain upon the Holy Spirit of God.

He muſt anſwer one, once of their own Party, *John Penniman*, who has printed the Paper he gave into their late yearly Meeting, entituled, *A few words of Moment to be imparted to this yearly Meeting (at* London, 1695.) *of the People call'd Quakers.* And indeed they are *Words of Moment*, and to be duly conſider'd by the Quakers; they are grounded upon two Quotations out of *George Fox*, as follows:

All you that ſpeak, and not from the Mouth of the Lord, are falſe Prophets. G. Fox's *Anſwer to the* Weſtmorland *Pet.* p. 5. 1653.

They are Conjurers and Diviners, and their Preaching is from Conjuration that is not ſpoken from the Mouth of the Lord. G. Fox's Saul's *Errand*, &c. p. 7. 1654.

Now, the advantage which theſe Quotations do afford, is, to ſhew from the words of this great Prophet, that unleſs all that he has ſaid of his own, and all the Quakers Infallibility; of their ſinleſs Perfection, equal with God, not only in Quality, but in Equality; of their immediate Revelation in the ſame degree as the Prophets and Apoſtles; of their Souls being of one Subſtance and Perſon with God; if all this, and a great deal more, which is ſhewn in the foregoing Sections, be not *from the Mouth of the Lord*, then, by *G. Fox*'s own confeſſion, he was a falſe Prophet, and a Diviner: But all that knew him, or have taken the pains to read three Lines of his Works, will free him from being a Conjurer.

If all the black-mouth'd and helliſh Venom, and the beaſtly Naſtineſs before-mentioned, was not ſpoken *from the Mouth of the Lord*, then were all theſe Quakers Conjurers by *G. Fox*'s Rule.

If all the lying Prophecies mention'd Sect. VI. of *Solomon Eccles*, the Glover's Prophets, *&c.* were not *from the Mouth of the Lord*, then were theſe Conjurers inſtead of Prophets.

If all the falſe and fooliſh Miracles which *G. Fox* tells of himſelf in his *Journal*, printed 1694. which exceed the Foppery of a Popiſh Legend, if all theſe were not from God, then was he, and thoſe who recommended that *Journal*, all Conjurers.

If *G. Whitehead* cannot, by ſome better Miracles than theſe, vouch that the Curſe and Prophecy above-told, which he ſent to *G. Keith*, came *from the Mouth of the Lord*, then is *G. Whitehead* to be eſteem'd no better than a Conjurer. *Et ſic de cæteris*——

In ſhort, if the Quakers cannot prove all their Books and Preachings, (many of which, none of ſenſe among themſelves can deny to be thick-larded with groſs ignorance, and much nonſenſe) if all and every ſcrap and tittle of theſe be not *from the Mouth of the Lord*, then, by ſentence of *G. Fox* himſelf, all is Conjuration:

SECT. XXI.

Of the viſible Poſſeſſions of many Quakers by the Devil.

HAving prov'd Quakeriſm to be Conjuration, or *G. Fox* to be a Lyar, (let them take their choice;) I now proceed to a better proof than from *Fox*, to ſhew, that many of them were, eſpecially at their beginning, in an high meaſure poſſeſs'd by the Devil, that we might know from whence they had their Inſpirations.

And a viſible effect of this was that extraordinary ſhaking and quaking, like Fits of Convulſion, which theſe Quakers, at the firſt, either acted, or like the Heathen Prieſts of old, were poſſeſs'd with, whence they had their name of Quakers.

George Fox in his *Journal*, p. 156. to 161. ſtrongly vindicates this their Quaking as a Mark of divine Inſpiration.

Which if it be not, then it can be nothing elſe but Witchcraft and Conjuration, as *G. Fox* complains that the prophane did call it. *If you ſee one* (ſays he, *ibid.* p. 158.) *as* Habakkuk, *whoſe Lips quivered, whoſe Belly ſhook*, &c. *ye ſay he is bewitched*; and, p. 159. *Some of them that ſcoff at this Power, call it the Power of the Devil.*

Yes, and not only they that ſcoff'd at it, but thoſe that ador'd it, and were poſſeſs'd by it; and ſome of theſe have given us Relations of it in print, which are indeed wonderful, and do equal, if not exceed, all the Accounts in any Age, even of Heatheniſm, concerning the ſtrange Poſſeſſions of the Devil, or what has, of later Years, been told of Witches; as their Bodies being ſeen to lie as dead, while they have told of paſſing through the Air, and acting their phantaſtical Freaks, *&c.*

This is attributed by ſome to the ſtrong impreſſion made by the Devil upon their Imaginations, whereby they really thought that they did ſuch things as were tranſacted only in their Brain, fully poſſeſs'd and turn'd with the force of an enthuſiaſtick Madneſs.

But whatever the power of the Devil may be in ſuch caſes, or the methods by which he works upon thoſe miſerable Mortals, who are given up to his Inſpirations, (which I will not take upon me to determine) there never were more viſible and dreadful effects of it, no not in any of the poſſeſs'd Men mention'd in the Goſpel, than has been among the Quakers, even as declar'd and witneſſed by themſelves; and that not only as to the ſtrange and preternatural Diſtortions, quaking and ſhaking of their Bodies, paſt the power of any to counterfeit or to act it by their natural ſtrength; but what is much more horrible and exceeding all other Witchcrafts and Poſſeſſions of the Devil that ever were heard of before, theſe poſſeſs'd Quakers do impiouſly blaſpheme, and call themſelves *Chriſt*; and ſome of them have imitated his Paſſion, Death and Reſurrection madly in themſelves.

John Gilpin of *Kendal* in *Weſtmorland* has given us a ſtrange and wonderful account of his own Poſſeſſion by the Devil while he was a Quaker, in a Book, which he entituled, *The Quakers ſhaken*, &c. printed 1653. and atteſted by the then Mayor of *Kendal*, the Miniſter of *Kendal*, and ſeveral other Perſons, whoſe names are thereunto annexed. The Story is prodigious, and ſuch aſtoniſhing quaking and diſtortion of his Limbs, as could not be counterfeited, which the Devil told him was the effects of his inſpiration by the Spirit of God. He tells that he was converted to Quakeriſm by the powerful Preaching of *Chriſtopher Atkinſon*, a then renowned Quaker Apoſtle, who ſtumbled upon *Thom. Symonds*'s Maid in *Norwich* Jail, as before is told, Sect. VI. N. 5.

I find another Edition of *John Gilpin*'s Book, *Anno* 1655. which is mentioned by *Chriſtopher Wade*, in a Book of his call'd *Quakery ſlain*, &c. printed 1657. where, p. 7. he quotes out of *Gilpin*'s Book another monſtrous Poſſeſſion of one *James Milner*, who ſaid that he was *Chriſt*, and that he muſt ſuffer as *Chriſt* did, and in a juggling manner with a Knife and a Baſon, pretended that his Blood was ſhed, and that he gave up the ghoſt, as *Chriſt* did. He propheſied twelve ſtrange Propheſies, and liv'd to ſee them all prove falſe.

George Fox anſwers *Gilpin* in a pleaſant ſort of manner. He owns * that *the Lord did open true Propheſies, and mighty things to him* (James Milner.) But then, as an excuſe for his falſe Propheſies and his Blaſphemies, in calling himſelf *Chriſt*, &c. he makes this comical Apology: *In ſome things his mind runned out*, and that he condemns; *and yet theſe wicked Men will go tell the Nation of it.* This was a very ſad caſe, that he could not call himſelf *Chriſt*, and give forth falſe Propheſies, but theſe wicked Men muſt tell the Nation of it——It was nothing but his mind runned out——He only blaſphem'd, and ſought to delude the Nation, and yet they muſt not be told of it. For, notwithſtanding of all this, he is a Prophet good enough for *Fox*. *Fox* thinks that *the Lord did open true Propheſies, and mighty things to him.* True and falſe Prophet in one! Or elſe there never was one among the Quakers.

I will trouble the Reader but with one inſtance more. *John Toldervy* has printed a very punctual Narrative of his own Converſion to Quakeriſm, and of the moſt aſtoniſhing poſſeſſion of the Devil, in which he was held, after his ſaid Converſion, even to the Apparitions of evil Spirits, dancing and ſinging about him, and directing him what he ſhould do, and encouraging him in the principles of Quakeriſm, chiefly to adhere ſtrongly to his own Light within, which he was to make a ſuperior Guide to Scripture, as being the ſame Spirit which gave forth the Scriptures; and conſequently that he himſelf was as infallible as any of the Prophets or Apoſtles, having the ſame Spirit which they had.

And thus being brought to believe every ſtrong Imagination which came into his Head to be the immediate Dictate of the Holy Ghoſt; and theſe unclean Spirits having the power to make impreſſions upon his imagination, he became entirely ſubject to their Will, and was carried into ſtrange Exceſſes, even to attempt Miracles †, *That as Fire proceeded from the Lord upon the Altar, in the ſight of* Moſes, Aaron, *and the Children of* Iſrael, *ſo from the Lord in me*, [he ſays, ſo he call'd his Light within, thinking it to be very God and Chriſt, the true and real *Chriſt*, of whom that Man *Chriſt Jeſus* was but a Type or Figure; which is the Quaker-Doctrine, as before is ſhewn] *ſhould there proceed that virtue which ſhould infuſe a heat into theſe Coals and Sticks* (which he had gather'd together for that purpoſe) *by which a Fire ſhould be kindled*; *now being confident* (he goes on) *I ſhould effect the Work*; *yea, had I been Maſter of the whole World, I ſhould have ventur'd all, with a value of no worth, upon the performance of this Deed*; *having laid all things in their order, as directed by that Spirit which mov'd me to the Work, I was moved to blow with my mouth*, p. 31. *And blow I did*, (ſays he) *expecting ſtill that from my Life, the Lord, there ſhould heat proceed with my breath to the lighting of the Fire.*

But in the end, not being able to effect the thing, I was extremely troubled that I, the Chriſt *of God, ſhould fail in the performance of the firſt Miracle, ſince ſo many Miracles were wrought by him that was a Figure of me.* It is dreadful to repeat ſuch horrid Blaſphemy. After this, he was tempted to mimick over in himſelf our Saviour's Agony, Crucifixion, his Death, Burial, and Reſurrection, p. 37. thruſting a Needle through his Thumbs, for the piercing of *Chriſt*'s Body; falling down, and covering himſelf with ſhavings of white Paper, for a Winding Sheet, *&c.* There are multitudes of prodigious Inſtances in the ſaid Narrative of the incredible Power of Enthuſiaſtick Deluſion, to which I refer the Reader. He pre-

* Great Myſt. *printed* 1659, p. 298.
† *See* John Toldervy's *Book, call'd*, The Foot out of the Snare, *printed* 1656. p. 30.

tended

tended to be directed by Flies in moſt of his Extaſies. This minded me of the Etymology of *Beelzebub*, which ſignifies, *The God of Flies.*

But to go on: *James Naylor* wrote an Anſwer to *Toldervy*, call'd, *Foot yet in the Snare*, &c. printed in the ſame year 1656. To which *Toldervy* reply'd the ſame year; and call'd his Replication, *The Snare broken*, &c. And in the ſame year again, in two Sheets, call'd, *The naked Truth*, &c. he made a ſort of a half Vindication and half Recantation, not of the matters of fact of his foreſaid Deluſions (for theſe were undeniable,) but to free the Quakers from the Imputation and Scandal of them, and to clear himſelf to have been, and ſtill to continue a true Quaker, which makes the cauſe much worſe on their ſide.

James Naylor, in his Anſwer to *Toldervy*, makes him to be both a true Prophet and a falſe; (like *Fox's Apology* before-told for *Milner:)* And where *Toldervy* tells of his being moved to ſay *Thee* and *Thou*, not to pull off his Hat*; *To pull off the Points at his Knees, and his Buttons that were unneceſſary, and not to direct his mind in drinking to any*, and the like eſſential Points; theſe things *Naylor* ſays were dictated to *Toldervy* by the Spirit of God: But as to his being *led with Flies, to crucify himſelf, and to burn his Legs, and to prick Needles in his Thumbs*, and the like; theſe *Naylor* ſays were the Devil's Work: And yet they were the ſame Spirits which bid *Toldervy* do both the one and the other; and ſo both good and evil Spirits by *Naylor*'s Account.

But after *Naylor* had thus endeavour'd to vindicate the Quaker-Spirit, and to ſhew that *Toldervy* had it not like him *(Naylor)* in perfection, even that ſame year, *viz. Octob.* 24. 1656. all the good or evil Spirits entred into *Naylor* himſelf, and he ſet up to be *Chriſt*, and was *Hoſanna'd* into *Briſtol*, Quakers leading his Horſe, ſtrowing Branches and their Clothes in the way, and ſinging *Hoſannah* to him, and *Holy, Holy, Holy, Lord God of Iſrael.* Theſe Quakers ſaid upon their Examinations, that he, *James Naylor*, was the *Chriſt*, that his Name was changed from *James* to *Jeſus* †; that he was the only begotten Son of God, the only Saviour, and that they knew no other Saviour but him.

And *James Naylor*, upon his Examination, would not diſown any thing of this; but juſtify'd and own'd it in terms equivalent, p. 14.

But this was Threatning to the great *Fox*, who pretended to be the *Chriſt* himſelf.

Naylor was but *Fox*'s Diſciple; and now was ſetting up to be above him, to be his Lord and Maſter. And being thrown into Gaol for that his blaſphemous Cavalcade, *G. Fox* and his Myrmidons watch'd their time, run down *Naylor*, who was at laſt brought upon his Knees before *G. Fox*, confeſſing his Error, *&c.*

Thus he, who but a day or two before thought to juſtify the Quakers from the falſe Spirit of *John Toldervy* and his Quakers, was condemn'd himſelf for a falſe Spirit by other Quakers.

That nothing might be wanting for the full Conviction of that curſed Spirit which poſſeſs'd them both; and *G. Fox* as much as either of them, and his Followers, in their ſeveral Meaſures: Many more Inſtances might be added to *Gilpin*, *Milner*, *Toldervy*, and *Naylor*, of Quakers in an high degree, poſſeſs'd with the Devil. There have not been among ſo many of all Mankind ſuch a number as of theſe Quakers that have run quite mad; of whom Catalogues might be produc'd: For their Principle is little ſhort of Madneſs. Reading the Story of *Tol-*

* Foot yet in the Snare, p. 16.

† *See* Ra. Farmer's *Narrative of this Triumph of* J. Naylor, *entituled*, Satan Enthron'd, *&c.* printed 1657. p. 18, *&c.*

dervy one night to as ſober a Quaker as, I believe, is of the number; he own'd that he had many times ſat alone, expecting of Revelations: So very ſuſceptible do the Quaker Principles make Men of the wild Impreſſions of Enthuſiaſm. None of them have yet been able to give us any mark whereby to diſtinguiſh betwixt their explanation of the Light within, and the mere ſtrength of Imagination, which in its exceſs is Madneſs. And they having encourag'd this beyond all other ſorts of Enthuſiaſts, conſequently more of them have been carry'd to the height of it.

And thereby their Reaſon (the Seat of Religion) being thoroughly diſturb'd, they have been laid open and fenceleſs to the down-right poſſeſſions of *Satan*; not only in the opinion of thoſe that ſcoff at it, as *G. Fox* ſays in his *Journal* above quoted; but forc'd to be confeſs'd by themſelves, by the beſt of them.

That part of *Fox*'s Journal wherein he thus complains of their monſtrous Quaking, *&c.* to be conſtru'd as Witchcraft, and the Power of the Devil, is ſaid to be wrote in the year 1655. in the very height of their Inſpiration; which began in the year 1650. and went on trembling and quaking in a moſt prodigious manner till the Reſtauration, *Anno* 1660. ſince which time (the Nation having recover'd ſome ſenſe of Sobriety) their ſtrange and enthuſiaſtick fits of Quaking have been for the moſt part left off by them, or their *Numen* which inſpir'd them, has forſaken them; and there is now ſeldom any ſuch thing to be ſeen among them. But they too pretend to be ſober! What! are they aſham'd of their former Quaking? Or have they not now ſo great a degree of Inſpiration as they had before?

Patrick Levingſton, one of their Preachers, makes a very pleaſant excuſe for this, in his *Plain and downright dealing with them that were with us, and are gone out from us*, p. 10. *When Phyſick is given to the Body* (ſays he*) *is it not to work terribly, that it may purge the Body? And when all is purged out, the Phyſick leaves working, and the Body is ſtill. Were not all the Breakings and Meltings, and terrible Shakings and Quakings of Friends Bodies, to purge out Sin, and to bring to Stillneſs, Coolneſs, and Calmneſs of Mind?* —— *Now when terrible Shakings, Breakings,* &c. *were, they were but for a little time, and ſo were quickly gone again, and the voice of the Lord was not diſtinctly diſcern'd there; but theſe were, that Sin might be purged out, and then the cauſe of terrible Potions was taken away; and the Stillneſs being come, that's a durable thing, a ſolid Condition: And here the mind is brought into a capacity to diſcern the voice of the Lord; whereas in the time of the violent motions, the mind was ſo hurry'd and toſs'd with the rage of the Enemy, ſo that there was not a clear diſcerning what might be done, or left undone in many things.*

And this he gives as an Anſwer to thoſe modern Quakers, who were offended that this Spirit of Quaking had ceaſed among them, and objected, that *becauſe the mighty motions of the Bodies of Friends are ceaſed, and Friends are ſtill cool and quiet, therefore that the ſame Power is not in Meetings*——*and they cry, Where is the Power that was at firſt?*

Now here is a compariſon made betwixt the State of the Quakers from 1650 to 1660. and from thence to this time.

The firſt State was their time of Phyſick, they were thoſe ten long years in purging out their Sin. And their terrible Potions of the Spirit wrought violent Convulſions in their Bodies of Tremblings and Quakings, to the admiration of all Beholders.

---

* *See the third Part of the* Quakers Quibbles, Sect. 1. p. 4. 1675.

But there was worſe than that: For as *Levingſton* here informs us, during theſe extatick years, they were not in a ſolid Condition, and *the voice of the Lord was not diſtinctly diſcerned among them, the mind was ſo hurry'd and toſs'd, ſo that there was not a clear diſcerning what might be done, or left undone in many things.* This is a very ſad Reckoning! For what now will become of the firſt Quaker-Infallibility ſet up in theſe ſame ten Quaking Purging Years, *To diſcern between Truth and Error, between every falſe and right Way, and which perfectly diſcover'd to them the true ſtate of all things?* And that not only to *G. Fox*, or ſome of the chief of them, but to every one of them in particular, as before.

It ſeems that theſe Hurryings and Toſſings, for the firſt ten years, did not come from the Holy Spirit of God, becauſe *Levingſton* ſays, that *they hindred the diſcerning the Voice of the Lord:* Whereas the Extaſies of the holy Prophets did moſt perfectly diſcover to them the *voice of the Lord, and what was to be done, or left undone.*

But *Levingſton* ſays plainly, that *they* (the Quakers) *were hurry'd and toſs'd thus by the rage of the Enemy*; that is of the Devil: And that it was this which hindred them from the *clear diſcerning of what might be done, or left undone in many things.* For ſurely no Inſpiration from God could hinder this. And I hope no Quaker now will ſay, that the extraordinary Commotions of the holy Prophets of old were caus'd by the rage of the Enemy; when the Scriptures tell us plainly, that they were cauſed by the extraordinary Impulſe of the Spirit of God: Thoſe cauſed by the rage of the Enemy the Quakers have vindicated to themſelves. And as a farther Demonſtration of it, it is apparent, that ſince their extraordinary Quaking-Fits have ceaſed, they have (many of them) return'd to a more ſober mind. And the wiſeſt of them now ſeek to cover and palliate, all that they can, the Madneſs and Extravagancies of their firſt Quaking State.

But they will not yet condemn it: Nay, ſometimes (for they are all made up of Contradictions) they will ſupport it, and plead for it: And that not only as an extraordinary Inſpiration for ſome time, but as an holy Duty. And if it be ſuch, it muſt bind for ever.

Sam. Fiſher in his *Ruſticus ad Academicos, exercit.* 2. p. 18. ſays, *As for that holy Duty itſelf of Quaking, which as blind a Guide and brute a Beaſt as thou* (thus he treats Dr. *Owen* in the Quaker Courtly Dialect) *art in ſpeaking evil of*, &c.

Now if it be an holy Duty, then are the preſent Quakers fallen from their Duty, and from their Holineſs.

If it is an effect of the extraordinary Inſpiration of God, then have not the preſent Quakers ſuch a degree of the Spirit as the firſt Quakers had, which I ſuppoſe they will not be willing to own. For then there will be Degrees in their Infallibility: And if it be once coming down Stairs——

But if (as in truth it is) that their Quaking and Shaking proceeded from a ſtrong poſſeſſion of the Spirit of Enthuſiaſm, it will follow that all was a Deluſion then, and muſt be ſo ſtill, while our modern Quakers take upon them to juſtify thoſe who went before them and their Doctrines. And, by *G. Fox*'s Sentence above-told, all was and is Conjuration, and their Quaking was the poſſeſſion of the Devil, and the Quakers now are inſpir'd by him, and are falſe Prophets, Diviners, and Conjurers. And this, as *G. Fox* teaches, muſt certainly be ſo, if they have ſpoken any thing, not only againſt the Word of God, but if all that they have ſaid was not ſpoken *from the mouth of the Lord*; ſuch as the making it Heatheniſm and Idolatry to have the Image or Likeneſs of any Creature in Heaven or in Earth * painted upon a Sign,

* *See a Treatiſe of* G. Fox's *which was ſurnam'd* Iconoclaſtes; *and an Order of his printed at the end of* Tyranny *and* Hypocriſy, 1673.

if

if but only a Bed-ſtaff, Fire-ſhovel, Saw, Fork, or the like, of Man's making; and ſuch as where he preaches againſt Skimming-Diſh Hats, unneceſſary Buttons on Coats or Cloaks, ſlit Peaks behind on the Skirts of Women's Waſtcoats, ſhort black Aprons, needleſs flying Scarfs, Vizard-Masks, bare Necks, *&c.* All which he dictates as from immediate Inſpiration.

And, as before ſhewn from Mr. *Penn*, no Liberty of Conſcience muſt be allow'd in any of theſe things, and following the Light within is but a looſe Plea, if offer'd againſt any of theſe material Points! Tho' againſt the Church, or any of her Conſtitutions, it is a Plea undeniable and infallible; and to reject it, is to reject God himſelf, and to reſiſt the Light, which is *Chriſt*, and therefore above all human Ordinances, Laws or Conſtitutions whatſoever! But if *G. Fox* command to Thee and Thou, not to pull off Hats, or have ſlit Peaks behind in Women's Waſtcoats, *&c.* this is the immediate command of God, and a divine, not an human Conſtitution: And to have the Image of any Creature upon a Sign, is no leſs than Heatheniſm and Idolatry, if he give the word! But he has given the word, as above quoted; and yet the preſent Quakers do not follow it, but have Birds, Beaſts, *&c.* upon their Signs. What then? either they are all Heathens and Idolaters, or elſe *George Fox* was a moſt prophane and deluded Wretch to ſay ſo. And yet they pretend to be his Followers; and, by *George Fox*'s own ſentence, he himſelf was a Conjurer, that is, poſſeſs'd with the Devil, if what he ſo ſaid was not from *the Mouth of the Lord.* But they are doubly poſſeſs'd who know all this, and yet will ſtill maintain and follow him, tho' they do not follow him!

It were endleſs to collect all the particular inſtances of the ſtrange Poſſeſſions of the Quakers, when they firſt appear'd in the World, and for ſeveral Years after, of which we find frequent mention in the Books wrote in thoſe Times, and the deſcriptions of the monſtrous Diſtortions of their whole Bodies, very dreadful to the Beholders; and ſuch loud and hideous yelling at ſome times, as frighted Dogs, Swine, and Cattel at a great diſtance, and ſet them a running, howling, lowing, braying, *&c.* But I will ſet down one remarkable inſtance, which I find in a Book wrote by Mr. *Giles Firmin*, a then Miniſter in *Eſſex*, *An.* 1656. entituled, *Stabliſhing againſt Shaking*, &c. where, after other inſtances, he annexes at the end of the Book the following Account.

" A Miniſter in *Eſſex* gave this Narration to a Friend of mine, written " with his own Hand, and his name to it; the Copy is true that I here " offer to the Reader.

" *The* 8th *Month*, 19th *day*, 1654.

" At the earneſt deſire of ſome Friends, I went with *John Ward* and " *Anthony Hunter* to a Meeting of the deluded Souls call'd Quakers, at " *John Hunter*'s of *Benfield-ſide* in the County of *Durham*, where I found " about twenty Perſons ſitting all ſilent: After we had ſat a while (all " being mute) the Lord moved me to ariſe, and call upon his Name by " Prayer. I was no ſooner up, but my Legs trembled greatly, ſo that it " was ſome difficulty to ſtand; but after I had prayed a ſhort ſpace, the " trembling ceaſed. While I pray'd to God as a Creator, there was but " little diſturbance; but when I cried in the Name of *Jeſus Chriſt*, my " Mediator, God in my Nature, now in the higheſt Glory appearing, and " interceding for his Saints, then the Devil roared in the deceived Souls " in moſt ſtrange and dreadful manner, ſome howling, ſome ſhrieking, yell- " ing, roaring, and ſome had a ſtrange confuſed kind of humming, ſinging

" Noiſe.

" Noiſe. Such a Repreſentation of Hell I never heard of, nothing but Hor-
" ror and Confuſion.

" After I had done praying (not opening my Eyes before) I was amazed
" to ſee about the one half of theſe miſerable Creatures ſo terribly ſhaken,
" with ſuch violent various Motions, that I wondered how it was poſſible
" ſome of them could live.

" In the midſt of this Confuſion, one of them asked, if I were come to
" torment them? To whom I apply'd this word, *Matth.* VIII. 29.

" And while I ſpake ſomething of Faith, they declared that they were
" come to the Faith of Devils, *Jam.* II. 19. but ſaid, we were not attained
" to ſuch a Faith.

" After two Hours, as we were departing out of the Houſe, one of them
" curſed me with theſe words, *All the Plagues of God be upon thee.* Where-
" upon I returned, and prayed for ſuch of them as had not committed the
" unpardonable Sin.

Thus far this Miniſter; then Mr. *Firmin* adds: " Lately in a Town
" near me, when the Quakers were met together, there appeared one a-
" mongſt them in ſuch a ſhape, as cauſed them to break up their Meeting,
" with no ſmall trouble to divers of them. I cannot learn the perfect
" manner, for the Quakers will not reveal it; only ſo much ſome of them
" have affirmed, and I will not publiſh more than I am certain of: I wiſh
" it may turn to their Good." Thus Mr. *Firmin.*

I mention this Story the rather, becauſe *Edw. Burroughs*, in his Works, p. 167. gives this Anſwer; *As to the babbling Story* (ſays he) *at the end of thy Book, thou ſay'ſt a Miniſter in* Eſſex *gave thee the Narrative, but conceals his Name——Yet is* Thomas Tillam *known; his Teſtimony is like thine, and a Miniſter like thee, who was and is known in all Parts about* Hexam *to be a deceitful Fellow, who preached for Hire——an Anabaptiſt, contrary to thee——Yet if he give a babbling Story againſt us, thou believes him: But his Wickedneſs is well noted, who for his Filthineſs was caſt out and denied of the Aſſembly, to which he was a Paſtor, and ſtands as one caſt off by them——Thy laſt Story is an abominable Lye.* This laſt Story of *G. Firmin* he denies, but brings no proof, which had been eaſy to have done at that time, it being ſaid to be done at a publick Meeting. But as to the other Story of *Thomas Tillam*, (as he calls him) he does not ſo much as deny it; only (according to the Quaker-way) he falls upon him with Railing, and telling all the ill he can of him, which, without other evidence, none that know the Quaker-ſpirit will believe upon *Burroughs*'s Teſtimony. But if it were all true, what is that to his being an evidence of what he ſaw and heard; and before many other Witneſſes, who might eaſily have diſprov'd him, he naming both Time and Place ſo particularly? So that this ſeems a plain Confeſſion of *Burroughs* to the matter of fact: He only ſaying that *Tillam* was an Anabaptiſt, and therefore not be believ'd by *Firmin*, who was of another perſuaſion; that he was a looſe Man, *&c.* which makes nothing to the buſineſs.

Since the firſt Edition of this Book, there has been publiſhed an aſtoniſhing Account of ſome Quaker-Witches who proſecuted one *Henry Winder* and his Wife for their Lives, accuſing them of Murther from the *Mouth of the Lord*, and in his Name, and as receiv'd by expreſs Revelation from him; and, in the ſame blaſphemous aſſurance, promiſed that at the Aſſizes *a Spirit ſhould ariſe up at the left Hand of the Judge to prove it.* One of them being examin'd how, and in what manner this Revelation came to her, ſaid, *She could not well tell, but ſhe was ſure it began in her Feet.* They pretended, by Revelation, to go to the Place where the murther'd Perſon

Perſon was bury'd, and to find the Body, and many other ſuch-like circumſtances; inſomuch that this was brought to a Trial at the Aſſizes in *Carliſle*, *Auguſt* 1674. where their horrible Impoſture was fully detected, and *Winder* and his Wife acquitted, who after brought Actions of Defamation againſt theſe Witches, and put them in Priſon for the damages awarded, chiefly to bring them, by this means, to a confeſſion of their Wickedneſs and Deluſion; which they would not own, no not in a tittle, tho' ſo many ways detected, and would give no other anſwer to any who upbraided them with it, but *Fear God.* When they underſtood that *Winder* had brought a Writ of Defamation againſt them, they again ſet on to a new Proſecution of him and his Wife for the ſame Murther, and pretended that the Witneſſes of the Murther were reveal'd to them by the Lord, and nam'd certain Perſons, and told Mr. *Huddleſton* a Juſtice of Peace, to whom they apply'd, that it was reveal'd to them that he ſhould have *Winder*'s Land: They went likewiſe to *Bernard Kirkbride*, then Sheriff of the County, and told him, by the like Revelation, that he ſhould have *Winder*'s Goods: By this Temptation to engage them to further this new Proſecution. They likewiſe to engage *Winder*'s own Wife to join againſt him, came and told her, that *they had ſeen, by the Revelation of* Jeſus Chriſt, *that her Husband would certainly deſtroy her, and that he would be hang'd for it, and that her Children ſhould be left deſolate, and none to have Compaſſion on them.* But Mr. *Huddleſton* having examined the Witneſſes (whom theſe Witches had nam'd) each apart from the other, and likewiſe ſearch'd the ſeveral Places (for their Revelations vary'd, and being diſappointed in one Place, nam'd another) where they ſaid the murther'd Body was to be found; and the whole appearing to be a malicious and diabolical Deluſion, their farther Malice and Proſecution was diſappointed. Then *Winder*'s Actions of Defamation took place, and they with their Husbands were impriſon'd for Payment of the damages awarded: But he ſought no more than hereby to bring them to Repentance, and a Confeſſion of their Crime, upon which he promiſed to releaſe them. But they ſtuck to their Innocency, and one of the Witches, with her Husband, made their eſcape; another Couple lay in Priſon almoſt five Years before they could be brought (as Mr. *Winder* words it) to thaw a little: And in witneſs of their ſuffering for a righteous Cauſe, having Twins born in the Priſon, a Son and a Daughter, they nam'd one *Innocent Priſoner*, and t'other *Harmleſs Sufferer*. The third Couple had the damages wherein they were amerc'd paid by Friends, and ſo releas'd without confeſſing or acknowledging any Offence in them. The whole Relation is wonderful, and vouched paſt contradiction; it bears this Title, *The Spirit of Quakeriſm, and the danger of their divine Revelation laid open, in a faithful Narrative of their malicious Proſecution of* Henry Winder *and his Wife, as Murtherers, at the publick Aſſize at* Carliſle; *Printed for* John Hains *at the* Harrow *in* Little Britain, 1696.

Note here, that, as *H. Winder* in his ſaid *Narrative* tells us, *Poſtſcript*, p. 19. he had been a Quaker, and eminent among them, being Receiver of all their Collections in the County where he liv'd. But being afterwards convinced of the Deluſions in which he had been led, he left them, and return'd to that Church from whence he came out; and then diſcover'd thoſe Motives and Arguments which had ſeduc'd him to go among the Quakers, wherein their foul Errors and Hereſies did fully appear, particularly their leading Men from the outward *Chriſt*, from the Scriptures and all outward Ordinances, to mind only their own Light within, which laid them open, as without a Compaſs, to ſteer after all their own wild, raving Imaginations, and miſtake them for the infallible Light within, and downright Inſpiration divine. This enrag'd them to the degree before related, of ſeeking his Life;

and no Bonds of Relation could tie them; for two of the above-ſaid Witches were Siſters to *H. Winder*'s Wife, whoſe Life they ſought as well as his. And the Quakers in the Country where this Proſecution was, did own and abet theſe Witches all the while againſt *Winder* and his Wife. Two of the Witches (as *Winder* tells, p. 1.) *Margaret Bradly*, and *Mary Langhorn*, turn'd Quakers almoſt with the firſt in the North, and became very famous among them; moreover turn'd Preachers, and went up and down the Country to make Proſelytes, and *became very troubleſome both to Magiſtrates and Miniſters, with meſſages they pretended they had from the Lord unto them:* And their Quaker Husbands not only countenanc'd them in this their Proſecution of *Winder*, but ſuffer'd with them for it, rather than they would own them to have been in the wrong in it.

One *Benjamin Coal* a Writer of renown among the Quakers, has endeavour'd an Anſwer to this *Narrative* of *Winder*'s in a Poſtſcript to a Book of his, entituled, *The Quakers clear'd from being Apoſtates*, &c. printed 1696. where anſwering the objection why the Quakers did not diſown theſe Quaker Witches, and their Spirit too, he replies, p. 87. *What then! Do it therefore follow, that they muſt own them and it? An envious, as well as fooliſh Conſequence*, ſays he. But, by *Benjamin*'s leave, ſuch conſequence is neither *envious* nor *fooliſh*; for (as is before ſhewn) by their ſtated Diſcipline, and Decree of their yearly Meeting, *Anno* 1675. it is order'd, *That the Church's Teſtimony and Judgment againſt ſcandalous Walkers, and the Repentance and Condemnation of the Parties reſtor'd ſhould be recorded in a diſtinct Book, to be produc'd or publiſh'd for that end:* And this they have practis'd in many caſes of far leſs conſequence than of theſe Witches; that is, where any of their Party make the leaſt oppoſition to the orders of their Church, and will not ſubmit implicitly to their Commands, or dare plead their Light within againſt them. Thus have they excommunicated *John Story*, *Wilkinſon*, and many other Quakers with them, for not ſubmitting to the Court of Women's Meeting, erected by *G. Fox*, as before is told; and ſince have done the ſame to *G. Keith*, not for his Doctrine, they pretend, nor for any Immorality in his Life or Converſation. What then? They ſay only for his ſtubbornneſs and contradiction to them. And they excommunicated *John Barnet* a Quaker Merchant, only for ſelling a Book of *Will. Rogers*'s (another Quaker Diſſenter to their Women's Meetings and the Authority aſſumed by their Church) call'd, *The Chriſtian Quaker*, becauſe they ſaid it was *prejudicial to the Truth, by corrupting Peoples Minds, tending alſo to draw them into diſeſteem of many of the Lord's Servants*, as it is expreſs'd in their Bull of Excommunication againſt him, by the monthly Meeting at *Devonſhire-Houſe*, bearing date the 4th day of the 11th Month, 1681. And they oblig'd *John Bringhurſt*, a Quaker Printer, to ſubſcribe and print a Condemnation of himſelf for printing of the ſaid Book, as you will ſee more at large in *Satan Diſrob'd*, Sect. III. N. 2. of the *Gleanings*. Now we refer to their foreſaid Regiſter of Condemnations, whether theſe foreſaid Witches were oblig'd to ſign ſuch Inſtruments of Condemnation againſt themſelves. Let them give us a Tranſcript of this out of their Regiſter, otherwiſe let the World judge of the conſequence, whether they have heartily and in good earneſt diſown'd theſe Witches and their Inſpirations.

But, ſay the Quakers, why ſhould the miſcarriages or failings of particular Perſons in our Communion be charg'd upon the whole Community, more than in other Communions? more than all the looſe and debauch'd in the Church of *England* ought to be made an objection againſt that Church? I anſwer, becauſe the failings of the Quakers, of theſe Witches, (for example) of *Naylor*, of *Milner*, of *Gilpin*, of *Toldervy* before-mentioned,

tioned, and of all their falſe Prophets, are built upon and proceeding from the Quaker-Principle of the Light within, and that Notion which they have of it, as inferring perſonal Perfection, and infallible guidance of the Holy Spirit, *&c.* And therefore to ſhew perſonal Failings in them, and a very fallible guidance of what they call their Light within, is the plaineſt Argument can be us'd to ſhew that they are not guided by a true Light; but that that which they call their Light is Darkneſs, and is juſtly chargeable upon their Principle, and conſequently upon their whole Communion. But no failing of any Member in the Church of *England* can be charg'd upon any Principle of that Church: Nay, no Man can be guilty of any Scandal, ſuch as we have objected againſt the Quakers, but he does thereby deſert the known Principles and Doctrines of our Church; and ſo far is literally a Non-conformiſt to our Church: And therefore his Non-conformity to our Church cannot juſtly be made any Objection againſt our Church.

But if the Quaker-Humility will ſuffer them to come down to the common Rank of other Mortals: If they will acknowledge themſelves to be fallible, deceivable, and peaceable, like other Men, that they may put Darkneſs for Light, and Light for Darkneſs as well as others; and are no ſurer of their Inſpirations than we are of ours: If they will freely and frankly own this, then ſhall they be admitted to the common Privileges of Mankind; and their perſonal Failings will be charg'd no farther than the Perſon, and not upon their Principle or Community: And in ſuch caſe it would be highly uncharitable, and a great Sin, to expoſe the private Failings of any.

But if they will ſtand upon a Pinacle above the level of all the reſt of Mankind, or of all who call themſelves Chriſtians; then muſt they expect to have their Failings expos'd, and not to be ſpar'd; there is no other way to humble them. If they believ'd themſelves, they would deſire, and not complain, to be brought to this Teſt. Our Saviour provok'd the *Jews* to it: *Which of you* (ſaid he) *convinceth me of Sin?* And if the Quakers had an unerring Portion of the ſame Spirit, (as they pretend) and were free from Sin, they would be farther juſtify'd by the ſtricteſt Diſquiſition could be made into their Lives and Actions. But to complain of this as hard uſage, and claim all that Tenderneſs and charitable covering of Faults which is neceſſary for frail Sinners, is a bewraying of their falſe pretence to Innocency and Perfection.

And yet they will keep up this pretence, tho' every one of them ſhould fall after one another. For if any fall, the reſt ſay, it was becauſe he kept not to his Light within: And ſo of a ſecond, third, fourth, *&c.* How then are they diſtinguiſhed, or kept more ſecure from falling than others?

This is ſo ſenſible a Point, that tho' *George Whitehead*, in his *Anſwer to the Snake*, &c. (hereafter to be conſider'd) gives ſome ſort of excuſe or other (ſuch as it is) to other parts of the Book, yet he paſſes this Section of their diabolical Poſſeſſions wholly untouch'd, and begins his Catalogue of the Miſtakes, Abuſes, *&c.* in the *Snake*, at p. 93. after all that is there ſaid concerning theſe monſtrous Poſſeſſions, whereby he yields the truth of them. And theſe poſſeſs'd Quakers pretending to as high and certain Inſpiration as any of the others, and own'd by the others, and glory'd in by them till diſcover'd, ſhews their Plea to Inſpiration to be altogether precarious.

Eſpecially when ſuch are allow'd to be Preachers among them, as were two of *Winder*'s Witches, and that for a long time, for 20 years together, from near their beginning 1650. till 1674. that they were detected at the Aſſizes in *Carliſle*. The Quakers take it very ill to ſuppoſe that Jeſuits could preach among them undiſcover'd, tho' but for once: Yet Witches have done it 20 years together: And their Infallibility in diſcerning no whit abaſhed. But when any one ſpeaks againſt it, they cry out, *What!*

Will

Will you deny the Infallibility of the Spirit, or the Spirit's Teachings! Madly ſuppoſing, that every Imagination which comes into their deluded Minds is the certain Inſpiration of the Holy Ghoſt; nay, often miſtaking the very Poſſeſſions of the Devil for the motions of God's Spirit, as the poſſeſs'd Men before-mention'd, and the murderous Witches did themſelves believe, and would have perſuaded others, and did perſuade the other Quakers for a long time, till diſcover'd by others. For all others have a better Spirit of diſcerning than the Quakers, who pretend moſt to it: For others have their Judgment more clear, not prepoſſeſs'd with Enthuſiaſtical Blindneſs; and therefore ſee the Beginnings and Tendings of the Quaker-Enthuſiaſm, and have all along told them what it would come to: While the Quakers were deluded by it, as they muſt confeſs, paſt all help of excuſe in theſe Quaker-Witches, whom they admitted as Preachers among them for ſo many years together, and in the other Perſons notoriouſly poſſeſs'd by the Devil, and in all thoſe whoſe perſonal Failings have been as notorious; and in all their now Separatiſts, and thoſe formerly, while they ſtay'd among them. And all and every one of theſe had the ſame Pretences, and the ſame Arguments and Proofs for the Spirit as any other Quakers: And the Quakers would have thought it as great Blaſphemy to have oppos'd this Pretence in theſe deluded Perſons, and a ridiculing of the Teachings of the Spirit, as they think ſuch an oppoſition is to themſelves now. Nay, they did think ſo while theſe Perſons ſtay'd among them, and call'd it ſo in thoſe who oppos'd them; which is a full demonſtration that they miſtook the Spirit of the Devil for the Spirit of God: That they miſtook it ſo in others they cannot deny; and why may they not ſo miſtake it in themſelves? For thoſe others, in whom they were miſtaken, did as much believe themſelves in the right as theſe do now, and could give as much proof of it: And therefore theſe may be miſtaken as well as they; nay, of all Men, are moſt miſtaken, who have made Witches their Preachers, and taken them for Saints, which is literally *Satan transform'd into an Angel of Light.* And ſurely they who believe him muſt be led by him.

SECT. XXII.

What ſort of Enthuſiaſm or Inſpiration is own'd by the Church of England.

THE Word Enthuſiaſm ſignifies Inſpiration, and may mean a good as well as an evil Inſpiration: Tho', from the frequent falſe Pretences to it, it is generally us'd in the worſt Senſe. Therefore to cut off any Miſtakes upon this account, and becauſe theſe poor miſled Quakers, and other Enthuſiaſts among us, are made to believe that the Church of *England* does wholly throw off all Inſpiration of the Holy Spirit, and reſts only on their outward Forms, I will here briefly ſet down the Doctrine of the Church of *England* in this Point, and ſhew what ſort of Inſpiration ſhe allows, and what it is which ſhe rejects.

I. She conſtantly teaches, that all the ſaving Graces are wrought in our Hearts by the Inſpiration of the Holy Ghoſt; inſomuch, that of our ſelves we are not able ſo much as to think a good Thought: And that this Inſpiration is as neceſſary to our fructifying, or bringing forth good Works, as the influence of the Sun is to the Earth's bringing forth of her Fruits: That whatever may bear the appearance of good Works in us, and is not wrought by

by this Inſpiration, is not good, nor acceptable to God; as it is expreſs'd in our 13th Article:

Works done before the Grace of Chriſt, *and the Inſpiration of his Spirit, are not pleaſant to God——Yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.*

What fuller can be ſaid for the neceſſity of this Inſpiration? And if the Quakers will have this call'd, *The Light within*, we will not diſpute with them about a Word, it is the Thing and Meaning that we contend for.

This is the conſtant Tenour of all our Prayers. *Almighty God, who ſeeſt that we have no power of our ſelves to help our ſelves, keep us,* &c. Second Sunday in Lent.
And becauſe——we can do no good thing without thee——Who ſeeſt that we put not our truſt in any thing that we do——We humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires, ſo by thy continual help we may bring the ſame to good effect——That by thy holy Inſpiration we may think thoſe things that be good——Grant us by thy Spirit to have a right Judgment in all things, &c. First Sunday after Trinity. Sexageſima. Eaſter-day. Fifth Sunday after Eaſter. Whitſunday.

And in the ordering of Deacons, this is the firſt Queſtion demanded by the Biſhop from thoſe who are to be ordain'd: *Do you truſt that you are inwardly moved by the Holy Ghoſt to take upon you this Office——Do you think that you are truly called according to the Will of our Lord* Jeſus Chriſt, *&c.* The ſame is demanded in the Ordination of Prieſts and Biſhops. And the Words of Conſecration of a Biſhop are, *Receive the Holy Ghoſt for the Office and Work of a Biſhop in the Church of God.* And the Hymn *Veni Creator Spiritus* is ſung:

Come Holy Ghoſt our Souls inſpire,
And lighten with celeſtial Fire, &c.

And according to this, we pray that God would *cleanſe the Thoughts of our Hearts by the Inſpiration of his Holy Spirit:* That he would *prevent and further us in all our Works:* And that *of his only Gift it cometh, that we do unto him true and laudable Service:* Nay, not only our Works or Prayers, but that our very *Deſire to pray* is his Gift. We pray for Perſons to be baptized, that God would *waſh them and ſanctify them with the Holy Ghoſt.* And our Catechiſm teaches, *that we are not able of our ſelves to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace.* And laſtly (for I muſt tranſcribe our whole Liturgy to name every place where the Inſpiration of the Holy Ghoſt is witneſſed and prayed for) thus the Biſhop prays for Perſons to be *confirmed: Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold Gifts of Grace, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and ghoſtly Strength, the Spirit of Knowledge and true Godlineſs; and fill them, O Lord, with the Spirit of thy holy Fear now and for ever.* First Collect in the Communion Service. Laſt Collects. 13th Sunday after Trinity. 3d Sunday after Trinity. Baptiſm; First Collect. Catechiſm. Confirmation.

Here is an Enumeration of the principal Gifts of Grace for which we pray: And in the Exhortations before the Communion, it is earneſtly inculcated upon us, that if we be not thus ſpiritually prepared, all the outward Ordinance will avail us nothing: *For otherwiſe* (as it is there worded) *the receiving of the holy Communion doth nothing elſe but encreaſe your Damnation.* And there is not one Book of Devotion us'd among us that does not tell us the ſame: That the inward is the Soul of Religion, without which, the outward part is but a dead Carcaſs, and ſtinks before God; and that the inward purity of the Heart cannot be wrought but by

the operation of the Holy Ghoſt, who is the only Author of all Holineſs. So exceedingly groundleſs is that miſtaken Prejudice taken up againſt the Church of *England* in this Point, that I do not believe there is one Man to be found in our Communion ſo ignorant, or ſo ill taught, as to think the outward performance can make us accepted with God, unleſs the inward does go along with it. And if the Quakers, or any other, thought that we too much neglected the inward, their Admonitions and Example would have been well receiv'd; but they ought not to accuſe our Doctrine, as denying Inſpiration: For this Doctrine of the Inſpiration of the Holy Ghoſt is the *Alpha* and *Omega* of our Religion; I have ſhewn it in our Offices of Baptiſm, Confirmation, and holy Orders of Biſhop, Prieſt, and Deacon; in our Catechiſm and Common-Prayers. And to all who are acquainted with theſe, I have taken very needleſs pains; at leaſt they might think that one Quotation or two had been ſufficient: But I have enlarg'd for the ſake of theſe Quakers, and other Enthuſiaſts, who are poſſeſs'd with the moſt falſe and violent Prejudices againſt our Doctrine and Worſhip, and then are ſtrictly forbidden ſo much as to look into our Liturgy, Articles, or Homilies, whereby to undeceive themſelves, and are led in as blind and implicit a Faith in their Leaders, as any is to be found in the Church of *Rome* itſelf.

If they think I have wrong'd them, let them then be perſuaded to read, and judge as they ſhall find. And for this particular Subject we are now upon of Enthuſiaſm; as to what ſort of Enthuſiaſm is allow'd, and what cenſur'd in our Church, beſides our Homilies and Liturgy, I recommend to their ſerious Peruſal Dr. *Hammond*'s *Poſtſcript concerning new Light, or divine Illumination*, which is added to his *Annotations upon the New Teſtament:* And that excellent Sermon of Dean *Hicks*, call'd, *The Spirit of Enthuſiaſm exorcis'd*, preach'd before the Univerſity of *Oxford* the 11th of *July*, 1680.

Now this ſort of Enthuſiaſm or Inſpiration, which is allow'd and own'd in our Church, is full as much as any ſober Quaker can mean by the Light within: Which therefore, in this Senſe, is not diſowned, but avowed by us. And as much ſtreſs is laid upon it as they can reaſonably deſire: It is made neceſſary to every good Work and Thought, and the cauſe of all the good that is in us; and we are directed to it, to follow and be guided by it, and are aſſur'd that it will lead us to all Truth that is requiſite and neceſſary for our eternal Salvation. It is this which opens the Scriptures to us, and our Underſtandings rightly to apprehend the true ſenſe and meaning of them; and which inclines our Will to love, and duly to follow the divine Precepts therein commanded.

If any Quaker (as I am confident all that are in the leaſt ſober-minded will) ſay that this is all they mean by their Light within; then where is the difference? Why do they break off, and ſeparate from our Communion upon the pretence of the Light within, wherein we agree with them? What reaſon have they to cenſure ours, and all other Miniſters but their own? as Mr. *Penn* ſays, in his Preface to *Fox*'s *Journal*, p. 38. *We have ſeen the Fruit of all other Miniſtries by the few that are turned from the Evil of their Ways.*

Firſt, This is a very bad Argument: For Men's being evil may proceed from their own perverſeneſs, and not from the fault of the Miniſtry. We find but few that were converted by the Miniſtry of *Chriſt* in all his Lifetime, *Acts* i. 15.

And, by Mr. *Penn*'s Conſequence, this muſt be charg'd upon the Miniſtry, and as a Proof that it was not good: And would farther juſtify the Miniſtry of *Theudas*, *Acts* v. 36, 37. who got about four hundred to follow him; and *Judas* of *Galilee* drew away *much People*.

But

But, *ſecondly*, this is a moſt uncharitable Preſumption, and the height of ſpiritual Pride, to condemn all the World but themſelves; while they cannot deny that there are many in other Communions of ſober, honeſt, and, to all appearance, religious Converſation. But that is no matter, it is all formality in them! The Quakers only have the Spirit, and truly follow its Inſpirations, or the Light within! Therefore Mr. *Penn*, in the ſame Page of his Preface, cenſures ours (with others) as *A dry Doctrinal Miniſtry——That can teach but the Ear, and is but a Dream at the beſt:* And p. 21. *They* (the many Miniſtries in the World) *declare of Religion, ſay many things true in words, of God*, Chriſt *and the Spirit, of Holineſs and Heaven*, &c. *But which of them all—— ever directed a Man to a divine Principle, or Agent, placed of God in Man, to help him*, &c.

I anſwer, which of them has not? Not one that I know of. Did any ever yet deny *the Candle of the Lord, ſearching the inward parts*, Prov. xx. 27. I have ſufficiently vindicated the Church of *England* in this; and the Sects amongſt us, Presbyterians, Independents, Anabaptiſts, and all the way down to *Muggleton* himſelf, have ſet up upon great pretences to the Spirit. But Mr. *Penn* ſays, that is only *in word*, none feel or experiment the power of the Spirit but the Quakers; and being infallible, we muſt take their word! As likewiſe, * *That it is plainly poſſible for one that hath received the Word of the Lord, to miſs in the diviſion and application of it:* Which is a very pertinent caution Mr. *Penn* beſtows upon his beloved and much honoured Brethren that are in the exerciſe of the Miniſtry among the Quakers.

And if they may miſs, how do we know but they have miſs'd? How did he know they could miſs, but by their having miſs'd? And how does this miſſing conſiſt with Infallibility; ſuch Infallibility as they ſet up (*Sect.* VI.) and Mr. *Penn*, in this ſame Preface, p. 36.? *For being quickned by it* (ſays he, that is, by the Light within) *in our inward Man, we could eaſily diſcern the difference of things, and feel what was right, and what was wrong, and what was fit, and what not, both in reference to Religion and civil Concerns.*

Here is an Infallibility of as large a latitude as can be deſir'd; it is both ſpiritual and temporal.

And yet it may miſs in the diviſion and application of *The Word of the Lord*, and be nothing the leſs infallible.

But will they give no body leave to miſs but themſelves? Muſt we be Conjurers, and they Apoſtles, and all for our miſſing? Is their miſſing too *from the Mouth of the Lord?* If not, then *George Fox* has pronounc'd them all to be Conjurers. Even dear *George!* Thou who excelleſt them all——

II. I have ſhewn what Inſpiration or Enthuſiaſm is own'd in our Church, which is that of ſanctifying and ſaving Graces; I come now to ſpeak of that Enthuſiaſm which is extraordinary and miraculous, ſuch as the Gifts of Tongues and Prophecy, and miraculous Cures, *&c.*

And theſe miraculous Gifts, as they are of much leſs value to us than the ſaving Graces, ſo are they not greatly to be coveted, or pray'd for: † We muſt be wholly paſſive in this caſe, and leave it altogether to the Wiſdom of God, when, where, and how to beſtow theſe: But to pretend falſly to any ſuch Gifts, is downright diabolical, it is expreſs Blaſphemy againſt God, and by his Law to be puniſhed with Death.

---

* Penn, *ibid. p.* 39. † *See* Enthuſiaſm exorcis'd, *before quoted.*

All

All ſuch Enthuſiaſm or Inſpiration is moſt certainly from the Devil; and therefore we muſt be well aware of it, and examine all ſuch pretences diligently; and having detected Falſhood in them, oppoſe them with all Zeal, cry aloud, and give the World warning of the Spirit of Deluſion broken looſe among them.

And there can be no Neuters in this War; whoever can be patient to ſee the Name of God thus openly and preſumptuouſly blaſphem'd, is no Chriſtian, has no zeal for God, nor love for the Souls of Men, but is ſuch a Latitudinarian *Laodicean* as God will ſpue out of his Mouth.

Had the Quakers pretended to never ſo great Talents in ſanctifying Graces, tho' greater than they had, they ſhould not have been oppos'd by me, becauſe I wiſh to them, and to all Men, much greater than they have, and daily encreaſe of them.

But when I found them pretend to miraculous Gifts, and, upon this fund, to ſet up Schiſm, and ſeduce Multitudes from the Peace and Unity of the Church, and introduce damnable Hereſies, I thought it an unpardonable Sin any longer to forbear to warn others, and ſeek to undeceive the poor and ſimple ſort among them, who are led blindly in their ſnares. The Lord reſcue them, of his infinite Mercy. *Amen.*

If *G. Fox* had ſet up for the greateſt Zeal towards God, and to the moſt extraordinary Impulſe of Spirit, and Experiences (the then Cant) of God; and that, upon this pretence, he had been carry'd even to Exceſſes, much might have been allow'd to ſuch a well intended Zeal, tho' not according to Knowledge. But in his *Journal*, p. 83. he deſpiſes ſuch a low Diſpenſation, which he turns over to the Prieſts, as he calls them, who diſputed againſt him. *One of them* (ſays he) *told me, that he could ſpeak his Experiences as well as I: But I told him, Experience was one thing; but to go with a Meſſage, and to have a Word from the Lord, as the Prophets and Apoſtles had and did, and as I had done to them; this was another thing: And therefore I put it to them again, Could any of them ſay he had ever had a Command or Word from the Lord immediately at any time?* Thus he.

And here can be no miſtake, becauſe he puts the diſtinction himſelf betwixt immediate Revelation and inward Impulſes, thoſe ordinary Aſſiſtances or Inſpirations which good Men experiment of the Holy Spirit of God in their Studies and Meditations upon the holy Scriptures, their Preaching, Praying, and other means of Grace which God has appointed: Such Experiences the Prieſts own'd to *G. Fox*. But he pretended to farther, that is, to immediate Command from God, to go with ſuch a Meſſage, *&c.* as the Prophets and Apoſtles had; not a mediate Command, by the mediation of the uſe and knowledge of Scripture, Preaching, Praying, or any human means, but immediately, without help of Scripture, or any thing elſe, from God himſelf, as when he ſpoke to *Abraham*, or any of the Prophets or Apoſtles. If *George* had pretended only to have reaſon'd with us out of the Scriptures, we could have born with him.

If Mr. *Penn* had contented himſelf, to have told us of his great knowledge in the Scriptures (not to give us new,) to have celebrated himſelf for a thouſand Virtues, or for his Learning, or any other natural or acquir'd Abilities, he ſhould have peaceably enjoy'd all theſe Trophies (however deſerv'd) for any pains I had taken to the contrary.

But when p. 29. of his Preface Mr. *Penn* would perſuade us that this *Fox* had outward Revelations and Viſions from God, upon a very high * Mountain

* Pendle-Hill. *See* Fox's Journal, *p.* 72. *of a great People, whom he ſaw in white Raiment by a Rivers ſide*, &c.

in *Yorkſhire*, and there had his Commiſſion given by God to go to the North, *&c.* this obliges us to look more narrowly into the matter; for there is no medium left by this, but either that all theſe Nations, and all the World, (to whom he directs ſome of his Papers) are fighters againſt God in not ſubmitting to his Meſſage by his Prophet *Fox*; or otherwiſe, that this *Fox* was a Wizard, poſſeſs'd with the Devil, and that all are deluded fatally, who follow him, or would recommend him.

And when all this is but the Preface to pretended Miracles, exhibited in his fooliſh Legend of a *Journal*, as Vouchers of his Miſſion.

When miraculous Gifts are not only aſcrib'd to *G. Fox*, but to the Rabble of theſe Quakers, whom Mr. *Penn* (*ibid.* Sect. x. p. 23.) compares to the ancient Prophets, and tells us of their Prophecies, particularly of the *Plague*, and *Fire of* London, *in expreſs terms*, (ſays he) *and likewiſe particular ones to divers Perſecutions*, (I ſuppoſe it ſhould be *Perſecutors*) *which accordingly overtook them, and which were very remarkable in the Places where they dwelt*; *and in time they may be made publick for the Glory of God.*

But, Mr. *Penn*, this would be the beſt time; for one Prophecy before it be fulfill'd, is worth twenty that are publiſh'd afterwards.

Beſides, People will be apt to ſay that you pick and chuſe out of your Regiſter of Propheſies, and, having many, (moſt, if not all, Curſes and Judgments) ſome muſt likely happen, or towards it, and that you give us only them, but throw all thoſe that miſcarry behind the door.

And ſome may ſuſpect even forgery, that Propheſies are coin'd after the facts come to paſs.

Therefore, to obviate all theſe objections, and to prevent the deceiving of After-generations, who may not be ſo well able to examine into matters of fact, ſaid to be done long before their time, it is deſir'd that Mr. *Penn* would now publiſh his Regiſter of Quaker Prophecies, or for ever after hold his Peace.

But we muſt take them as he pleaſes to give them, and by what he has told us, we may gueſs at the reſt: He names Prophecies of the *Plague* and *Fire of* London, *in expreſs terms*; and there he leaves us in the general, but tells not who, where, when; that is reſerv'd for After-ages, when there ſhall be none alive to diſprove it.

But notwithſtanding, it is fair in us freely to own what is come to our knowledge, tho' the modeſty of the Perſons concern'd might let it ſleep in generals unexamin'd.

Be it known then unto all Men, that one *Solomon Eccles*, a Quaker Preacher and Prophet, did go naked through *Bartholomew* Fair the Year before the Fire of *London* with a Pan of Fire upon his Head, warning the People to repent, *&c.*

But it muſt likewiſe be known, that there is not a Year, hardly a Month, wherein ſome Quaker or other is not going about our Streets here in *London*, either naked, or in ſome exotick figure, denouncing Woes, Judgments, Plagues, Fire, Sword, and Famine; [and it was never more likely that ſome or all of theſe may be coming towards us;] nay, ſo frequent are theſe Quaker Prophets amongſt us, eſpecially in Curſes, (wherein they wholly deal) that there is not a Bill of Mortality wherein many of their Propheſies are not fulfill'd. But nothing of a publick Calamity of any ſort can come, but what is beſpoke and claim'd by hundreds of them.

But if the Quaker Prophets knew ſo particularly of the Fire of *London*, how came it to paſs that they were not better provided againſt it? For it is well known that the Quakers in *London* did ſuffer as much by the Fire

as the reſt of their Neighbours, and were as much ſurpriz'd by it; as themſelves have confeſs'd.

But worſe than all this: * When *Thomas Ebbit*, another Prophet of theirs, came out of *Huntingdonſhire* to *London* a day or two before the Fire (as a Quaker tells us the ſtory) to warn them of it; the Quaker *Sanhedrin* of their Elders at *London* took him to task, and having examined his Gifts, rejected him, and *did almoſt perſuade him that it was a Deluſion*, as that Quaker Author words it; and ſo refuſing to take warning, they ſhar'd with others in that Judgment.

But now as to *Solomon Eccles*, (who, I ſuppoſe, is the Prophet Mr. *Penn* points at) I refer the Reader for a taſte of his prophetick Talent to what is before ſaid of him p. 38.

But Mr. *Penn* has liberty to produce any other Prophet he thinks fit upon this occaſion, and he ſhall have a fair hearing.

In the mean time, let all impartial Men judge betwixt that ſober and chriſtian enthuſiaſm which is profeſs'd, taught, and pray'd for in the Church of *England*; and that mad and blaſphemous Enthuſiaſm which is ſet up amongſt the Quakers, to give forth pretended Prophecies, and vent the greateſt of Deluſions, *in the Name of the Lord.*

SECT. XXIII.

An impartial Compariſon between Fox, Muggleton, *and* Oliver's *Porter; wherein is contain'd* Fox's *own Account how he came by his Inſpiration.*

COmpariſons, in ſome caſes, are odious; but when they are juſt, they ſet things in the cleareſt Light; and we judge moſt impartially of our own faults, when we ſee them reprehended in another. For this reaſon I have pitch'd upon this compariſon, and began with it in the Introduction, p. 19. and will conclude this laſt Section with it, to ſhew the Quakers that their pretence to Inſpiration is built upon no better or other foundation than theirs whom they moſtly condemn, and whoſe Madneſs is apparent to all the World: That if they be not able to ſhew any better Plea or Authority (as hitherto they have not) for their Separation from the Church than *Muggleton* or the Porter have done, they would ſeriouſly bethink themſelves, and return. And to begin with what they moſt value themſelves upon, their Gift of Prophecy, and even of the Fire of *London*, upon which Mr. *Penn* lays ſo great a ſtreſs, and makes particular inſtance, as above; this is to let him and others know that none of their Prophets told more expreſſly of the Fire of *London* than did *Oliver*'s Porter, and great notice was taken of it; and I can produce thoſe who heard him proclaim it publickly; that is, general threatnings of Fire, *&c.* He knew as little as the others; but when the Fire happened, then theſe general ſayings of his and others were thought of, and who pleas'd might think them Prophets.

---

* Tyranny and Hypocriſy detected, 1673. *Sect.* 16. p. 38.

Here

Here let me intercede for a little Acquaintance of mine, and one very well known to Mr. *Penn*, that he may not be forgot, nor loſe his Place in this College of the Prophets. And he ſhall produce as good Vouchers for his Gift of Prophecy, eſpecially in Curſing, as *G. Fox* himſelf, or any Quaker ever was in *England*. His Name is *Lodowick Muggleton*, who pronounc'd a Curſe againſt ſeveral Quakers by Name, ſome of whom (*Joſ. Coale* was one) died ſoon after: Which he attributed to the weight of his Curſe, and urges as a proof of his Prophetick Spirit; and it was as good a one as that which *G. Fox* tells in his Journal, p. 488. *That Baron* Weſton *died ſoon after he had fallen into a great rage againſt me*, ſays *G. Fox*. But *Muggleton* has many ſuch Miracles to ſhew, and is a liberal Curſing Prophet, next to the great *Fox*, who muſt always have the Preheminence. But *Muggleton* claims the ſecond Rank of Worthies.

And one of his Diſciples told me that they had a Regiſter of his Propheſies, which in due time may be made publick.

I. He got his Inſpiration about the ſame time with *George Fox*, and both equally qualified. *Fox* a Journeyman to a Shoemaker (which Mr. *Penn* does not mention, but makes him keep Sheep, as *a juſt figure of his after Miniſtry and Service**;) and *Muggleton* a Taylor. And as they were equal in their Endowments, ſo the ground and occaſion of their Enthuſiaſm was the ſame: That is, Deſpair.

For ſo *G. Fox* tells of himſelf in the beginning of his *Journal*, p. 3, 4, 5, 8, *&c.*

And I had it as to *Muggleton* from his own Mouth, long before *Fox*'s *Journal* was printed.

And their Caſe was ſo exactly the ſame, that when I read the *Journal*, it ſeem'd a very Repetition of *Muggleton*'s Story, as he told it to me.

They were both ſo deeply ſeiz'd with Deſpair, that, like the poſſeſs'd Man in the Goſpel, they forſook all human Converſation, and retir'd into Deſarts and ſolitary Places, where they ſpent whole Days and Nights alone.

And *Fox* tells, p. 5. that when Phyſick was preſcrib'd him for this, and Bleeding, they could not get one drop of Blood from him either in Arms or Head, (tho' they endeavour'd it:) *My Body* (ſays he) *being as it were dry'd up with Sorrows, Grief and Troubles, which were ſo great upon me, that I could have wiſh'd I had never been born.*

This was the firſt Inſtance we find of a Prophet, who ſubmitted to be cur'd of his Inſpiration by Phyſick.

But in this ſad condition, and rack of Soul, he (and *Muggleton*, as he told me) wander'd about to ſeveral Prieſts and Profeſſors (as he called them) ſeeking reſt, ſome relief from his deſpair; but finding none, no Advice that could eaſe his tortur'd Mind, he (as *Muggleton*) concluded the fault to be in his Phyſicians, (who themſelves had run into Schiſm upon pretence of their own Enthuſiaſm, and now read their Sin in their Puniſhment) and therefore return'd to his Houſe whence he had come out, his own diſorder'd and diſtracted Mind. *And* (as he tells us, p. 8.) *when all hopes in them, and* [for their ſakes] *in all Men was gone, ſo that I had nothing* (ſays he) *outwardly to help me, nor could tell what to do*——In this moſt diſmal of all Conditions quite over-run, and given up to Deſpair (the blackeſt Fury in Hell) no wonder his Brain was turn'd; (Deſpair in that height is downright Diſtraction, and the greateſt ſpiritual Madneſs.) In this lamentable ſtate, the leaſt glimpſe of Comfort, the ſmalleſt reſpite from theſe intolerable pangs ſeem'd Heaven and Paradiſe to him. *Now was I come up*

* Preface *to* Fox's *Journal*, p. 29.

in

in the Spirit (ſays he*) *through the flaming Sword into the Paradiſe of God. All things were new, and all the Creation gave another ſmell unto me than before*, &c.

This does lively expreſs the mad Joy which a deſpairing Soul does find in the leaſt ſhadow of Relief, in one drop to cool a flaming Heart. And then *Fox* being prodigiouſly ignorant, took every new Thought that came into his mind (tho' common to almoſt all the reſt of Mankind) to be no leſs than immediate divine Inſpiration; that this was the very Voice of the Lord to him, that thus the Lord had ſpoken to him, as he blaſphemouſly boaſted, in things which every body of common Senſe knew as well as he: But his Ignorance made him think it a Secret to all human kind; and the very Thought of it was worthy to denominate him a Prophet *ſent from God*, and exalted him to the height of ſpiritual Pride; and many other Devils entering in with him to his Houſe ready fitted to receive them, his poor, ignorant and deluded Heart, his laſt ſtate became worſe than the firſt.

Thus p. 5. He tells us as a wonderful Opening (to repeat his Cant) which the Lord gave to him, and ſets it down as a moſt extraordinary Diſcovery, no leſs than miraculous, in magnificent manner. Thus: *About the beginning of the year* 1646. (ſays he) *as I was going to* Coventry, *and entring towards the Gate, a conſideration aroſe in me how it was ſaid, That all Chriſtians are Believers, both Proteſtants and Papiſts; and the Lord open'd to me, that if all were Believers, then were all born of God.* Here was a mighty Diſcovery!

At another time (he goes on) *as I was walking in a Field, on a Firſt-day Morning, the Lord opened to me, That being bred at* Oxford *or* Cambridge *was not enough to fit and qualify Men to be Miniſters of* Chriſt: *And I ſtranged at it, becauſe it was the common Belief of People. But I ſaw it clearly, as the Lord opened it to me, and was ſatisfy'd, and admir'd the goodneſs of the Lord, who had opened this thing unto me that Morning.*

Now this extraordinary Opening, which this cunning *Fox* ſo ſtranged at, becauſe as he thought it was the common Belief of People, was never the Belief of any one Man in the World that was not in a Fit of Diſtraction as great as poſſeſs'd him, or his Neighbour *Muggleton*.

Nor did ever any Man in his right Wits ſay, *That being bred at* Oxford *or* Cambridge *was enough to make a Man fit to be a Miniſter of* Chriſt. Then could no Biſhop refuſe to ordain any Man that was bred at *Oxford* or *Cambridge*. It is true that Learning is a great, and (without miraculous Endowments, ſuch as were given to the Prophets and Apoſtles) a neceſſary Qualification to fit a Man to be a Miniſter of *Chriſt*, ſo as to be able to diſcharge his Office with profit and advantage to his Flock: And ſuch Learning is generally to be had at Univerſities and Schools; and if this Cobler and his Brother Botcher had been bred at *Cambridge* or *Oxford*, in all probability the Nation had been freed from both theſe Mad-men. They had not been ſo mad, ſo ſottiſhly ignorant, as to take the commoneſt Notions in the World for ſuch Wonders, ſuch ſupernatural Revelations, and to have magnify'd themſelves above all Mankind, for what all Mankind knew better than they did.—

Fox had never recorded it as ſuch a wonderful Opening what he tells p. 6. *At another time* (ſays he) *it was opened in me, that God who made the World, did not dwell in Temples made with hands.* And *this at the firſt* (ſays he) *ſeem'd a ſtrange Word.* Mighty ſtrange! *Fox*, it ſeems, did not know before but that God dwelt in a Church, as a Man does in a Houſe, ſo

* Journal, p. 17.

as

as to be lock'd up, and to be no where elſe when he was there! This is a worthy Man to make a Prophet of! And theſe are notable Diſcoveries that he has made! And ſuch are all his Diſcoveries, all his new Light. Even this fundamental, diſtinguiſhing Principle of the Quakers, of *the Light within*, that is, as all the ſober of them do now pretend to explain it, and ſay that *Fox* himſelf meant no more by it, than that we are not only to look to *Chriſt* without us, and, by a mere hiſtorical Faith to believe that he died, roſe, *&c.* for us; but that we muſt receive the Influence of his Holy Spirit within us, in our Hearts; and that this is it which does enlighten and ſanctify us, *&c.*

And this no ſober Chriſtian ever yet did deny: So that, if this be all they mean by it, *Fox* brought no new Principle into the World, no more than all the Chriſtian World knew and believed. Only he was ignorant of that: And his own groſs Ignorance is all that he has diſcover'd to us.

But he being thus prepar'd, came at laſt to be fully poſſeſs'd with the Spirit of Enthuſiaſm; and whatever roving Imagination (which is ſtrongeſt in Mad-men) took place in his Head, he did dictate it forth as the immediate Command of God; and perhaps (for who knows the length which Enthuſiaſtick Madneſs may run?) might come at laſt to believe it himſelf.

When the Lord (ſays he, p. 24) *ſent me forth into the World, he forbad me to put off my Hat to any*——*And I was required to* thee *and* thou *all Men and Women.*

Such hideous ſtuff is all the reſt of that Journal! And perhaps when *Muggleton* is dead, ſome of his Diſciples may after this Example give us a Legend of his Miſſion, Life, and Miracles; which will be nothing behind this of his Collegue *Fox:* For he began in black Deſpair as the other, and both carry'd it on with the moſt ignorant and wild Enthuſiaſm that it may be was ever heard of.

II. There was a third Prophet, of the ſame Graſs, who might have gain'd as many Proſelytes, and been as famous in his Generation as either of theſe; but that he was hindered from travelling by the Temptation of a very convenient and proper Lodging provided for him in *Moorfields.* His Education and Accompliſhments were equal to the others; but he came to greater Preferment. He was by Profeſſion a Porter, to which he was advanc'd in *Oliver*'s Court; where having learn'd to cant in the then Mode, he commenc'd an Enthuſiaſt Preacher, and (as *Fox)* never recover'd to the day of his Death. He could quote Scripture as faſt, and to as little purpoſe, as either *Fox* or *Muggleton:* Nor did he want his Diſciples.

I was one day making a viſit to him with the reſt of his Collegiates; and upon a Graſs-Plat before his Window, which was the End-room of the Building next the Poſtern, I ſaw ſome Women very buſy with their Bibles, turning to the Quotations as he preach'd to them out of the Window; and they did ſigh and groan, and ſhew'd as ſtrong motions of Devotion as could be ſeen at any Quaker-Meeting. I thought indeed they had belonged to the Family, and told the Keeper, that he ought not to diſpoſe of theſe ſo near one another, but ſhould ſeparate that Preacher and his Congregation, becauſe they fed one another's Madneſs: But he told me that he had charge of none but the Preacher, and that there often came Perſons to hear him preach, and would ſit many Hours under his Window, with great ſigns of Devotion.

This gave me the curioſity to ſpeak to one of theſe Women, a grave, ſober-like Matron; and I ask'd her what ſhe could profit by hearing that Madman? She, with a compos'd Countenance, and as pitying my Ignorance, replied, that *Feſtus* thought *Paul* was mad: Which made me reflect that there

were ſeveral ſorts of Madneſs; and what ill luck ſome mad Folks had to be clos'd up, whilſt others went about the Streets.

This, and not Priſons, had been the proper Lodgment for *Fox* and *Muggleton*, (who boaſts too of his Sufferings) as well as *Oliver*'s Porter.

III. But (if there could be any Diverſion in Madneſs) it would make one merry to behold the civil War, as there was conſtantly betwixt *Oliver*'s Porter and the other leſs Mad-men, who call'd him mad, and he call'd them wicked and prophane, and pronounc'd Curſes againſt them *in the name of the Lord*, for deſpiſing his Gifts and Miſſion: So do the Quakers and *Muggletonians* curſe one another bitterly, and call one another Serpents and Sorcerers. I have heard a Quaker ſay, that *Muggleton* deſerv'd all that he met with, that is, *Newgate*, Pillory, and his Books burn'd; becauſe, ſaid the Quaker, he was a Deceiver of the People. And *Muggleton* ſays the ſame of them, and that *Fox* met better treatment than he deſerv'd: And the authority of the one is as good as the other. And there we leave them.

IV. But this I muſt ſay, that *Muggleton* ſticks truer even to *Fox*'s Principle of Enthuſiaſm, than either *Fox* himſelf or his followers.

For *Fox*'s chief and only principle was at firſt to direct Men to the inward anointing, and that *they needed no Man to teach them, but as the anointing teacheth them:* Therefore that they ſhould *come off from all Men's teaching unto God's teaching*; for that *God was come to teach his people himſelf*. But *Fox* would not truſt to this, for he went about teaching outwardly, and has erected an outward Church Diſcipline and Authority to over-rule that anointing, if it prove refractory. And tho' they have rejected the Sacraments as outward things, yet they keep up an outward Miniſtry and Preaching, which are more inconſiſtent with their principle, of reducing all to the inward, and waiting for the Lord, in ſilence, within, *&c.*

But *Muggleton* has no outward either Sacraments or Teaching, nor any outward Worſhip or Aſſemblies, for any thing relating to religious matters; but leaves every Man free to follow his own impulſe, and to an univerſal Liberty of Conſcience. If any embrace his principles, welcome: If not, let them go.

This is true Liberty of Conſcience, and ſticking to the inward principle: With which the Quaker-Preaching and Church Diſcipline is altogether inconſiſtent, even as at firſt taught by themſelves.

V. However, *Muggleton* and *Fox* muſt be allow'd to be Brethren (tho' not in equal perfection) becauſe they both ſet up to deſtroy the outward, or whole body of Religion, and reduce it all to a Skeleton, or a Ghoſt, upon pretence of giving preference to the ſpiritual or inward part of Religion, (which none denies) as if one ſhould deſtroy the Cask to preſerve the Wine, upon pretence that the Cask is no part of the Wine.

But theſe two Mad-men, *Fox* and *Muggleton*, being totally ignorant of this, thought themſelves ſpiritual, by running down all outward Forms; and both their Inſpirations came from the ſame Author, the Father of Lyes, who in that hurricane of Schiſm and Rebellion got an Act of Parliament for Toleration and Liberty of Conſcience to ſow his Tares at Noon-day, with doors open, *&c.* and he made full uſe of his liberty. He enter'd into the Herd of our Swine, the Beaſts of the People, and drove them over precipices of Enthuſiaſm, to periſh in the ocean of Hereſy and Error. Among theſe *Jannes* and *Jambres*, *Fox* and *Muggleton* were Chiefs of greateſt note. But *Fox* has got more followers of late, ſome, tho' very few, of more Senſe and Learning; whoſe labours have render'd their cauſe much more deform'd, like a Monkey dreſs'd in Man's cloaths, and ſet on horſeback, or as a Jewel hung

---

* *See his* Journal, p. 5. 31. *and* 57.

in

in a Swine's Snout. The Jargon was ſomething agreeable to the Enthuſiaſm of Mechanicks, both alike intelligible; But to ſee it dreſs'd up in the guiſe of Learning, and ſet off in Mr. *Penn*'s elegant Style——'Tis ſuch a ſight! and it has undone them, by diſcovering them; for being now made to ſpeak Senſe, they are capable of being anſwer'd by Reaſon.

VI. There are ſeveral others of *Fox*'s Diſciples whom I might juſtly bring into this compariſon; and I have ſhewn more monſtrous Deluſions, and even diabolical Poſſeſſions amongſt the Quakers, than any they can inſtance amongſt the *Muggletonians*, and which are much more dreadful than the enthuſiaſtick madneſs of *Oliver*'s Porter.

Yet while they are enrag'd againſt the others, they endeavour (all that is in their power) to extenuate and excuſe the far greater exceſſes amongſt themſelves; and when any of them are found out, and detected ſo plainly to the Eyes of the World, that they are forc'd (ſeemingly at leaſt) to diſown them; yet they do it with more tenderneſs and alleviation than they afford to any of thoſe who ſeparate from them, though upon the ſtrongeſt conviction of their Conſciences, and the moſt rational grounds.

This is the reaſon why the Quakers could palliate and excuſe *James Milner*, as above-told, for ſaying that he himſelf was God and *Chriſt*, but yet were all in a flame againſt *George Keith* for preaching the Inſufficiency of their Light within to Salvation, without the Perſon of the Man *Chriſt Jeſus* as without us: For this deſtroy'd all their Foundations, and the Kingdom of *Satan* which he had ſet up on high amongſt them; and therefore he ſtirr'd up all the Rage and Zeal of his Proſelytes againſt any who durſt aſſault his *Aſylum*, his very Temple and Throne.

James Milner was judg'd to have a pure Seed in him, notwithſtanding of his horrid Blaſphemy and lying Prophecies before told; for they were indeed the pure Seed and Doctrine of the Quakers, tho' he blurted it unſeaſonably and too plainly.

But *G. Keith*, for his moſt Chriſtian Doctrine of a *Chriſt* without, was condemn'd by their late yearly Meeting, in their Bull of Excommunication, as *acted by an unchriſtian Spirit——And it is the Senſe and Judgment of this Meeting*, (ſay they) *that the ſaid* George Keith *is gone from the bleſſed Unity of the peaceful Spirit of our Lord* Jeſus Chriſt, *and hath thereby ſeparated himſelf from the holy Fellowſhip of the Church of* Chriſt, *&c.*

This is as high as any Pope or General Council ever yet pretended; it is not only from the Fellowſhip of the Quakers in *England* or *Penſylvania*, but of the whole Church of *Chriſt*, of which the yearly Meeting of the Quakers in *London* think themſelves the ſufficient Repreſentatives, and capable to determine and conclude them by their Votes.

But there is one thing come in my way, which I ask the Reader's patience to ſet down. It is told before, p. 45. how Mr. *Penn* at *Ratcliff* Meeting the 17th of *February* 1694. pronounc'd *G. Keith* an *Apoſtate*, *in the Name of the Lord*. This was before *G. Keith*'s Condemnation in the yearly Meeting the 16th of *May* 1695. This Apoſtaſy of *G. Keith* was by the new Doctrine of a *Chriſt* without he had preach'd in *Penſylvania*, which occaſion'd the Tryals and Debates there which I have mention'd. And upon the noiſe which theſe Proceedings made here in *England* amongſt the Quakers, Mr. *Penn* (the Proprietor of *Penſylvania*) wrote to one *Robert Turner*, a Quaker Juſtice of Peace in *Philadelphia*, where the greateſt Conteſt was about *G. Keith*'s new Doctrine, in which Letter were theſe words: *I am ſorry any ſhould quarrel honeſt and learned* George Keith; *my Love to him; let him live in his Principles: If I come there, that Controverſy, with the reſt, ſhall ſoon vaniſh; and he ſhall want no encouragement from*

from me, for I love his Spirit, and honour his Gifts, and his peculiar Learning, eſpecially Tongues and Mathematicks, his Platonick *Studies too; all being ſanctify'd to the Truth's Service, which is worthy to have the preheminence.* Thus Mr. *Penn.* And that which I would know from him, is, whether *George Keith* has ſince vary'd from that Doctrine which he then preach'd in *Penſylvania?* I do not hear it is ſo much as alledged that he has, in the leaſt tittle, vary'd ſince that time. And if ſo, here will be a ſad account of that infallible diſcerning Spirit which the Quakers do appropriate to themſelves to judge* Perſons and Things, Powers, Magiſtrates, Kingdoms, and Churches. And may it not, upon this occaſion, be ſaid to Mr. *Penn* in the words of *G. Fox, (Gr. Myſt.* p. 96.) *Thou not being infallible, thou art not in the Spirit, and ſo art not as a Miniſter:* For when he wrote the above Letter, he judged *G. Keith* to have a right Spirit, and deſir'd to let him live in his Principles; and yet, for the very ſame Principles, he has ſince judged him an Apoſtate *over the Head of him. I love his Spirit,* ſays Mr. *Penn:* It is *an unchriſtian Spirit,* ſays the yearly Meeting, whereof Mr. *Penn* was a principal Member. *The tendency of divers of his late Writings* (ſays the yearly Meeting, in their aforeſaid Bull of Excommunication againſt *George Keith) hath been to expoſe the Truth:* Did not Mr. *Penn* then gueſs very ill, when he gave it under his Hand (as aboveſaid) that *all* G. Keith's *Studies were ſanctify'd to the Truth's Service?* Theſe Writings which the Meeting meant were what *G. Keith* had printed in *Penſylvania,* in defence of thoſe Principles which Mr. *Penn* then approv'd, at leaſt ſo far as to give them Toleration, and to let *G. Keith* live peaceably in them: For *George Keith* had not, before that Excommunication, printed any thing againſt the Quakers, after his return into *England* from *Penſylvania.*

VII. Now ſince they ſo plainly contradict themſelves, and one another, and have thus palpably expos'd their vain pretence to a Spirit of Diſcerning, which whoſoever wants, even to the length of knowing Men's Hearts, (which is the Peculiar of God alone) and *to diſtinguiſh an holy Man from an unholy Man, without ſpeaking ever a word,* and *to give an infallible Character of any Man's State, and how they ſtand before God,* cannot (according to *G. Fox*) be a true Miniſter of *Chriſt,* (as before is ſhewn, *Sect.* VI. N. 11;) would it not now be proper to exhort theſe Men to repent?

But I muſt tell them, that they muſt firſt ceaſe to be Quakers; for they who pretend to Infallibility can never repent, or acknowledge a fault: Therefore the Quakers do not ask pardon for Sin, becauſe they pretend that they have no Sin. If any one can give evidence that ever he heard at any Quaker-Meeting Remiſſion of Sins pray'd for, he is deſir'd, for the vindication of the Truth, to declare it.

God has promis'd to give to thoſe who ask; but thoſe who will not ask, have no Title to any Promiſe in the Goſpel: Their condition is the moſt deſperate of any of Mankind; the Lord help them, and hear our Prayers for them, ſince they will not pray for themſelves. Had ever the Devil any poor Creatures at ſuch a lock before! To bar up their way, by a proud and blind conceit of Perfection, from ſeeking, or ſo much as wiſhing to return from their Sin!

And the ſame Principle muſt keep them from making any Reſtitution to Man, becauſe a Wrong to Man is a Sin againſt God; and therefore if they cannot ſin againſt God, they cannot do any wrong to Man; and, on the contrary, if it can be prov'd that they have done any wrong to Man, it

* *See before,* Sect. vi.

follows

follows certainly that they can ſin againſt God. Therefore they muſt put it to that iſſue, whether any Quaker ever wrong'd any other Man, and let their Infallibility ſtand and fall with this; they muſt do this, they cannot refuſe it, as being a neceſſary conſequence of their Principles. And yet they will not do it, they cannot do it, becauſe there are many and undeniable inſtances which can be produc'd to the contrary; and if the Friends deſire any, for ſatisfaction, they ſhall have ſufficient; but, for the preſent, I do here demand reparation, in the behalf of the Church of *England*, for all the vile and ſcandalous Epithets which the Quakers have beſtow'd upon her, (ſome of which I have repeated) and indeed upon the whole Catholick Church, and upon all the Chriſtian Kings that ever were in the World, making them all Apoſtates and Antichriſts, (as above is quoted out of *G. Fox*'s *ſeveral Papers*, &c. p. 108.) and likewiſe in behalf of all the particular Perſons whom they have traduc'd with ſuch odious and hell-fetch'd Names before-mention'd, *Sect.* XVII.

But particularly in behalf of one whom they have moſt ſcandalouſly robb'd; the Perſon wrong'd is Mr. *Selden*, and the Thief is *Francis Howgil*, in whoſe Works there is a Diſcourſe againſt Tithes that is ſtollen moſt apparently in whole Paragraphs *verbatim* out of Mr *Selden*'s *Hiſtory of Tithes*, which I have compar'd. It was ſhew'd to me as a learned Piece of a Quaker; but I ſoon found the deceit, and think it incumbent upon me to detect it. This will let the World ſee that the Quakers railing againſt Learning was only becauſe they themſelves had none of it: But when they thought they could make any advantage by it, they would venture even to ſteal it from others.

I would now deſire the Friends to tell me whether *Selden* was not inſpir'd as much, or rather more than *Howgil*, ſince *Howgil* only ſtole from him? And whether this plagiary Art has not mightily expos'd the Friends aſſurance of their own Infallibility, ſince they durſt not truſt to their Light within, but come for help to thoſe whom they had vilify'd, and run down as very Antichriſts and Devils, and the Seed of the Serpent? *Let no Man have the name of a Miniſter*, (ſays *G. Fox* in his *Several Papers* before quoted, p. 33.) *that is made at Schools and Colleges, and by the Tongues of the natural.*

But, it ſeems, their Miniſters may borrow Tongues from thoſe that are bred at Schools and Colleges, as the *Iſraelites* did Jewels from the *Ægyptians*.

But the *Iſraelites* did not ſteal the *Ægyptians* Jewels; they had their good leave before they took them.

But, alas, they ſtole their Gods too: Theſe Quakers (whether they know it or not) have ſtollen and improv'd the ancient moſt antichriſtian Hereſies, as I have ſhewn above, p. 76.

VIII. They have rather outdone them, even *Diotrephes* himſelf, in loving the pre-eminence, and that above the very Apoſtles.

They really thought themſelves to have a Diſpenſation beyond the Prophets or Apoſtles, whom they call'd *low and carnal in their day* (ſee before, p. 68.) I can name thoſe that now ſtand high among them, who being preſs'd with a Text out of one of St. *Paul*'s Epiſtles, (not twenty Years ago) did, before many Witneſſes of the principal Quakers, not ſtick to ſay, *that* Paul *was dark and ignorant, like*——(him whom they oppos'd) *and that they ſaw beyond him.*

The occaſion of this (if the Friends pretend not to remember it) was a ſolemn Meeting, or Council, which was call'd of ſome of their principal Preachers in *London* about the Year 1678. upon an accuſation preferr'd by ſome of them againſt one of their number, for theſe three heretical Doctrines,

as they eſteem'd them: 1. *That the Body of* Chriſt *aroſe out of the Grave.* 2. *That* Chriſt *is to be pray'd to.* 3. *That we muſt come to the Father through* Chriſt.

There were various opinions in that learned Council concerning all of theſe, they being ſuch deep and abſtruſe points in Divinity; but none of the heretical ſide were diſown'd by the other, or caus'd to ſign Inſtruments of Condemnation againſt themſelves, as in other caſes is uſual with them.

Upon the ſecond point, that Text 1 *Cor.* 1. 2. being urg'd as a proof for the Invocation of *Chriſt*, the above anſwer was return'd, *that* Paul *was blind and ignorant*, and that *they ſaw beyond him*; and they ſtood upon it, that no *Engliſh* Quaker was ever heard to pray to *Chriſt*.

If the Friends think it more for their Service that name, time, and place be ſet down, it ſhall be done, whenever I can ſay, that it is upon their requeſt, becauſe I would be civil. In the mean time, I can tell them, that about the Year 1662. *John Parrot*, one of their chief Preachers, being queſtion'd for ſome expreſſion he had us'd, he juſtify'd himſelf by ſhewing the like in the Prophet *Hoſea*; to which *George Fox* anſwer'd, *That the Prophets were not come to the Son:* This was a common ſaying with him. And at another time, one preſſing *John Bolton* with the authority of *Abraham*, he ſaid, Abraham *was before* John; and that *the leaſt in the Kingdom, (i. e.* of the Quakers) *was greater than he.* But of this enough before; and it is now time to come to a concluſion.

IX. Having firſt given this advertiſement to the Reader, that I have not to ſome few matters of fact ſet down my Vouchers, and ſometimes ſet down but the two firſt Letters of their names, which is but ſeldom, and then only when they were not willing (unleſs upon neceſſity to clear the Truth, which they will not refuſe) to have their names expos'd to the fury of the Quaker Spirit, which throws ſo much dirt upon any who dare oppoſe them, that no Man, though never ſo innocent, would deſire to be ſo beſpatter'd; which is the reaſon given by the ingenious Author of *The third Part of the Quakers Quibbles*, printed 1675. why he did not let himſelf be known; and may be one reaſon why they have not yet attempted any anſwer to that Book alone (I think I may ſay) of all that have been wrote againſt them; being depriv'd of their beloved topick, which they uſe inſtead of argument, to vilify and diſcredit all that is in their power, the good name of any who writes againſt them.

Let the Reader take this for one reaſon, (if he pleaſe) tho' I ſay not that it is the only one, why the Author of this ſmall Treatiſe has not troubled the world with his name.

For he deſires no ſtreſs to be laid upon who ſays, but upon what is ſaid: Beſides, he thought it needleſs to tell his name to theſe Gentlemen with whom he has to do, becauſe, as before quoted, p. 30. *George Fox* ſays, that *they* (the Quakers) *have an infallible Judgment to judge Perſons and Things.*

Which yet has not diſcover'd to them the Author of *The Quakers Quibbles*; and this Author may perhaps eſcape as well, tho' his concern is not great, if it prove otherwiſe.

The CONCLUSION.

I Will make no excuſe for the length of this Diſcourſe, becauſe that would make it longer; but I think it neceſſary to give the Quakers this ſatisfaction, (if they will take it as ſuch) and to aſſure the Reader, that there is no mixture of any perſonal prejudice in this Undertaking; for I do freely own that I have a real kindneſs and good wiſhes for every one of the Quakers that I have hitherto been acquainted with; and I never receiv'd any ſort of diſobligation from any of them in my whole Life; and that it was, in a great meaſure, for their ſakes that I engag'd my ſelf in this Controverſy, out of an earneſt deſire to open the Eyes, at leaſt of ſome of them, to ſee thoſe horrible deluſions wherein they are led; and, in the next place, to hinder the encreaſe of ſuch pernicious Doctrines, and prevent others from falling into their ſnares.

But becauſe it would be too great hopes to expect the converſion of all of them at once, (I wiſh I may be miſtaken) and that I am told it is their cuſtom to anſwer all Books which are printed againſt them:

I do, before-hand, give a neceſſary caution to whomſoever ſhall be appointed to this Task, that they ſhould not, after their uſual faſhion, carp at ſome word or expreſſion, and neglect the whole ſubſtance of the matter againſt them, or give one general evaſive anſwer to the whole, as they have done to the ſeven Queries, bearing date the 15th of *May*, and preſented to their late yearly Meeting the 17th of the ſame *May*, 1695. (the ſame day that they excommunicated *George Keith)* whereby the better to conceal their *Janus*-anſwers, which all carry two faces, looking two direct contrary ways. For being caution'd in the Introduction to the ſaid Queries in as plain terms, I think, as words can bear, of their manner of double anſwers, particularly as to the nature of *Chriſt*, how that they can ſubſcribe the whole Creed, (as above-told) and yet not mean one word of it of a perſonal *Chriſt*, exiſting now in Heaven in his own true human Nature, without all other Men; or that he is now any otherwiſe a Man, than as exiſting in his Saints; but that they mean all they ſay of their own Light within, which they call a ſpiritual *Chriſt*, and ſhedding ſpiritual Blood, *&c.* within them: And being thus caution'd and deſir'd to clear themſelves from this imputation, (if it was one) by giving a plain *Yea* or *Nay* to the ſaid ſeven Queries, of which the firſt Query was, *Do you believe in* Chriſt *without you, now in Heaven?* And Query 6. *Is* Chriſt *now, at this day, and for ever to come truly and really a Man, in true and proper human Nature, without all other Men?* Theſe are plain and ſhort Queries, and yet they ſay in their anſwer, that they cannot give their *Yea* or *Nay* to each Query as deſir'd, becauſe they were not plain and direct Queries; and therefore put them all off together with one general anſwer, wherein they proceed in the ſame manner againſt which they were caution'd, and which they were told was laid to their charge as a trick and deceit of theirs to hide and cover their monſtrous Hereſies: But, notwithſtanding all this provocation, they ſtill uſe it, they muſt uſe it, for they have no other way left to blind the Eyes of the World, and to preſerve the leaſt pretence to the name of Chriſtian. Accordingly, in their ſaid anſwer, they tell of *Chriſt, born of the Virgin* Mary, *who ſuffered under* Pontius Pilate, *&c.* but they keep off from the whole ſtreſs of the Queries, *viz.*

viz. whether they believe in ſuch a *Chriſt*, as without them? And that he is now, at this day, a Man, without all other Men? No, not a word of this, this pinches too cloſe. And I think this is a full confeſſion of their Hereſy, while they will not, by any means, be brought in plain terms to diſown it: And then give ſuch a ſenſeleſs and apparently falſe excuſe for it, as that the Queries were not ſo plain and direct, as that they could anſwer to them particularly, and refer in general to their Books already printed.

Out of ſome of which *George Keith* has collected their true and genuine Anſwers to each of the ſaid Queries: And they are printed together with the Queries and their Anſwer, by *Walter Kettilby*, at the *Biſhop's Head* in St. *Paul's* Churchyard, 1695. under this Title, *Groſs Error and Hypocriſy detected*, &c. to which I refer the Reader.

And I may perhaps preſent him with a farther examination of the above-ſaid Quaker-Anſwer to the ſeven Queries, of their waving to anſwer as to the ſatisfaction of *Chriſt*, wherein they dare not deny themſelves to be direct *Socinians*; and of ſome other material Points, which I will not inſiſt upon in this that has already ſwell'd ſo much beyond its firſt intended Bounds.

Only I do now give this caution to thoſe Quakers who ſhall be ordain'd to anſwer this Book, (if they ſo think fit) that they ſerve it not as they have done the Queries before-told, but that they would reply diſtinctly to each Section by itſelf; and not anſwer a Book, as Rats do, by nibbling at ſome corners of the Leaves; ſtealing through it like Moths, to no other purpoſe than to deface ſome words at a venture, without any need ſo much as to open the Book, or examine into the ſenſe and meaning of it.

Otherwiſe, let them paſs it in ſilence, and that ſhall be taken for a full confeſſion of the charge.

But if they will anſwer, I deſire that they would (for brevity, and to give us a taſte of their Spirit) begin with a plain *Yea* or *Nay* to the two of the ſeven Queries, which are above inſerted, *viz.* the firſt and the ſixth. Theſe are not ſo long, nor ſo intricate, as not to admit of a plain *Yea* or *Nay* in anſwer to them. But if the Quakers refuſe this, or ſhall ever again, after all this caution, give only a general and evaſive Anſwer; then I ſhall conclude, and I believe all the Readers with me, that nothing fair is intended by them, or to be expected in their Anſwers to all the reſt of this Book; and that they are not ſound in the Faith.

24th of *February*, 169$\frac{6}{7}$.

Being St. *Matthias*'s Day, who was choſen in the place of the Traytor *Judas:* And the Collect prays for true and faithful Paſtors to the Church, and to preſerve her from falſe Apoſtles and Teachers. *Amen.*

ADVERTISEMENT.

PAGE 49. I have ſet down a Quotation out of Mr. *Penn*'s *Addreſs to Proteſtants*, which I took out of another Print, not having the *Addreſs* by me to conſult. But becauſe I love not to take Quotations upon truſt, I procur'd the Book, (tho' after that Sheet was printed off) and found indeed the words exactly as quoted; but (to do Mr. *Penn* right) they were not

not ſet down as his opinion, but rather as one of the grounds of Perſecution, which he finds fault with. Yet the uſe for which I brought that Quotation will ſuffer nothing for the loſs of it: For it was added, but by the bye, in aid of a larger and more full Quotation againſt Liberty of Conſcience, which I have faithfully tranſcrib'd out of Mr. *Penn*'s *Brief Examination and State of Liberty Spiritual.* For his *Addreſs to Proteſtants upon the* (then) *preſent Conjuncture, An.* 1679. when the Quakers needed a Toleration, run ſo high for Liberty of Conſcience, and againſt Perſecution, that the Separate-Quakers took advantage of it againſt *George Fox*, and the reſt of the High-Church-Quakers, who had excommunicated them for not ſubmitting to their Authority and Injunction. And this gave no ſmall offence to the *Foxonian* Quakers, who for this reaſon were not pleas'd with Mr. *Penn*'s Addreſs: Therefore, to mollify them, and to keep up the full Authority of their Church, tho' he would throw down ours, he wrote his *Examination and State of Liberty Spiritual*, An. 1681. which is (in effect) an Anſwer to his *Addreſs*, and totally overthrows it, and all pretence to Liberty of Conſcience, which he calls *a looſe Plea*, even in the ſmalleſt matters, as you will ſee in the Quotation which I have ſet down, p. 48, and 49. And therefore that Quotation out of his Addreſs, which I have mention'd p. 49. *viz.* That *Holy Living is become no Teſt among us, unleſs againſt the Liver; the tree was once known by its fruits, 'tis not ſo now; the better Liver the more dangerous, if not a Conformiſt:* I ſay, this, tho' deſign'd by him againſt the Church of *England*, for not giving Toleration to the Quaker-Hereſies, becauſe of their innocent Lives, as they pretended, lies ſtill againſt Mr. *Penn*, and the other *Foxonian* Quakers, for their ſeverity (as far as their Power reached) againſt the Separate-Quakers, as *Story*, *Wilkinſon*, &c. who differ'd from them in much ſmaller matters than the Quakers do from us: And the Lives of theſe Separatiſts were as unexceptionable as any of the Quakers. Yet this was no Plea for favour from the Church-Quakers, *Holy Living was no Teſt with them*, &c. as Mr. *Penn* has ſaid, and it is left to him to anſwer. And tho' the uſe I made of it was in relation to the Separate-Quakers, (as you will ſee in the place) and tho' it is ſtill, as quoted, a full proof in that Point, and therefore I needed not have made any excuſe for it; yet, becauſe Mr. *Penn*, in the place quoted, did not ſpeak it with relation to the Separate-Quakers, but to the Church of *England*, I thought it was fair to tell ſo much in this *Advertiſement*. And I have been ſo careful in my Quotations, that tho' diſproving of them was the only effectual Anſwer could have been given to *The Snake*, yet *G. Whitehead*, in all his venomous *Antidote* againſt *The Snake*, has not found one to be falſe; but generally ſlides from them, without taking any notice of them, becauſe he well knew they could neither be diſprov'd or anſwered. And all the Quaker-Books (eſpecially of ſo great a *Rabbi* as *G. Whitehead)* being approved by their *Second-Days-Meeting* of their Preachers and Elders, we muſt take it for granted that this is the opinion of them all. And therefore that we have all their ſuffrages to the truth of the Quotations in *The Snake*; which is the very *Jugulum Cauſæ*, and infers all the reſt.

A SUPPLEMENT, *upon occaſion of* George Whitehead's *Anſwer to* The Snake in the Graſs, *lately publiſhed.*

SINCE the ſecond Edition of *The Snake in the Graſs* began to be printed, there came out an Anſwer to it, by *George Whitehead*, with which I am very well pleas'd, becauſe it confirms all the matters of fact there related, to every purpoſe and intent for which they were produc'd; and he has not detected one falſe Quotation of all that I have brought out of their Books: And to have detected ſuch, was the only proper Anſwer that could have been given. Therefore the Reader may now ſecurely depend upon the Quotations I have produc'd; which is in effect the whole cauſe.

If you will ask me, of what then does *George Whitehead*'s Anſwer conſiſt? Why, of bitter Railing, and Threatning if I ſhould write any more againſt them: Of very poor and guilty excuſes for ſome things that are objected againſt them; and a total ſilence or forgetfulneſs of the moſt material Points wherein they were accus'd; of calling this a ſevere Perſecution againſt them; of pleading not guilty to the Charge, without diſproving any part of the Evidence.

In ſhort, it was intended purely to have it to ſay, that there was an Anſwer to ſuch a Book; and that is enough with the Quakers, who are not permitted to read the Books that are written againſt them, and receive as Goſpel whatever their Rabbies dictate. And as for others, I ſuppoſe the courage of the Quakers is ſomewhat abated, to hope for more Proſelytes; ſo that if they can but ſecure the Conqueſts they have already made, they will be content not to extend their Empire; at leaſt for the preſent, not till they ſee another fit occaſion.

When I ſhall have leiſure to conſider this Anſwer of the Quakers κ̓ τ̓ ώδα, which for their good I do intend, I hope by it to put an end to my pains in this controverſy, and to make it fully appear to all the world, and to all of themſelves, who will not ſhut their eyes, that they have not been falſly charged by me: That the vile Hereſies objected have been taught among them; and that the Defences and Excuſes which ſome of them do make for this, renders them threefold more culpable, by ſhewing that they apprehend theſe Errors which they ſeem to diſclaim, and yet will not condemn them, nor thoſe who broach'd and ſpread them abroad, but ſtill ſtick by them, maintain and defend them, as true and infallible Guides; and, as ſuch, recommend them to the vaſt multitudes of their deluded Followers; whereby theſe deſtructive Errors are kept alive, and ſtill propagated amongſt them.

And ſince I find that there is no doing of them good, but againſt their wills, I will run the hazard of what they threaten me with, and venture their diſpleaſure, rather than fail in my chriſtian duty towards them, to contribute my pains to open their eyes, and ſave them from deſtruction both of Soul and Body. And I truſt in God that he will protect me from their rage, while I have no other deſign (which I can ſincerely ſay before him) than their good and ſalvation.

But becauſe the Reader may not take my account of this Anſwer of *George Whitehead*'s wholly upon truſt, before my Reply ſhall come out, I will here give him a ſpecimen of the truth of what I ſay.

I. *Firſt*

I. *First* then, he wholly paſſes by what one would think a material objection againſt them, of the manifeſt poſſeſſions of many of them, and ſome of their chief Preachers, by the Devil, which was in the beginning of the Preface. But he ſays nothing to this, nor reckons it as any of the miſtakes, abuſes, or calumnies in *The Snake:* For having made a catalogue of theſe (as he endeavours to prove them) he begins at * Page 93 of the Preface, and ſo goes on, whereby we may reaſonably ſuppoſe that he found none ſuch in what went before.

But now, as to thoſe miſtakes which he pretends to find: How does he prove them to be ſuch? Why, by boldly and confidently averring that they are ſuch, without ſo much as taking the leaſt notice, or pretending to anſwer any of the proofs which are brought: For example,

II. To all that is objected before in Sect. XVIII. of the Quakers manifold Treaſons againſt the King; of their taking Arms, and fighting againſt him for *Oliver* and the *Rump*; their applauding and rejoicing in the murther of King *Charles* I. and their blaſphemous denouncing of Curſes, and ſending forth lying Propheſies, in the name, and, as they pretended, by the ſpecial commiſſion of the Lord God againſt the King, and all who adher'd to him: And of their vigorous oppoſing the Reſtauration of King *Charles* II. to the very laſt. All which is prov'd from the Writings of their firſt Apoſtle *G. Fox*, of *Howgil*, and *Biſhop*, and others of their principal Pillars; their Books and pages quoted, and faithfully recited. To all this, it is anſwer'd by *George Whitehead*, in a very few words, p. 24. of his *Antidote againſt the Venom of the Snake in the Graſs*, (ſo he ſtyles his Anſwer) where he never ſo much as names one of theſe proofs out of their Books, denies none of them (for indeed he could not) only ſays, *We need but anſwer theſe with negation and deteſtation, as being moſt foul raileries, proceeding from a ſpirit of perſecution and deadly malice, which the righteous Lord will rebuke.* (They cannot refrain their trade in blaſphemous and curſed Propheſies!) yet he pretends not to diſprove one ſingle Quotation or Authority, which is there produc'd againſt them.

But he adds (like a Prince!) *has he* (i. e. the Author of *The Snake) not heard of ſome of the Clergy who have lately abſolved perſons condemned of High Treaſon?* There's a high touch! Who hereafter dare queſtion the Loyalty of *G. Whitehead*, or the Quakers? *Probatum eſt!* But he goes on: *His quoting* Bugg's *Authority for theſe black Charges*, p. 199. *ſhews his partial credulity in not taking notice of our Anſwers to him.* Now, Reader, when you turn to the place, you will find that no Authority of *Bugg*'s is quoted at all for the Charges before-mentioned. The Charges againſt them in *Bugg*'s Impeachment, which is there mentioned, is upon the Subject of Tithes; wherein he likewiſe takes occaſion to ſhew their barbarous treatment of the Clergy, and alſo of the Government which ſupports them; damning them all together to Hell, in the moſt outragious terms that Furies could invent. And he quotes their Books and Pages, ſome of which Quotations I ſet down, p. 189, *&c.* of the Preface, and refer to them again, p. 199. which *G. Whitehead* here quotes. And how do I refer to them? I deſire the Quakers to convict *Bugg* of falſe Quotation in theſe barbarous Paſſages, which he has produc'd out of their Books. Is this referring to his Authority, or not rather appealing to their own Books? Well: But I have not taken notice of their Anſwers to *Bugg*. Indeed *(George!)* if thou wouldſt not be angry, this was a little too impoſing upon thy Reader: For the joint Anſwers of the Quakers to that Impeachment of *Francis Bugg*,

* *The references to the Pages quoted in this Tract out of the firſt Edition of* The Snake in the Graſs *can't be exactly adjuſted, by reaſon of the alterations which the Author mentions before the ſecond Edition.*

is not only caſually mentioned, but particularly inſiſted upon, and made the ſubject of a diſtinct Section. It is *Sect.* XI. of the Preface, begins at p. 121. and continues to p. 171. and bears this Title in the Contents; *The Quakers Anſwer to* Francis Bugg's *Impeachment upon this head (i. e.* of Tithes) *conſider'd.* Now *(George!)* any who had not read *The Snake*, and would take thy word, would believe that I had taken no notice at all of the *Quakers Anſwer to* Bugg's *Impeachment:* And then whether thou haſt not herein endeavour'd to deceive thy Reader, and cover the Errors of the Quakers, I leave to thy own Conſcience, and all the World to judge. Thou ſay'ſt *(ibid.)* that I have *not taken notice alſo of your Anſwer to* John Pennyman *on the like paſſages*, entituled, *Chriſt's Lambs defended*, &c. Why ſhould I? What is that to our preſent buſineſs? You are not now anſwering *John Pennyman.* I have brought ſeveral authorities of the Quakers Treaſons, *&c.* which are not in *John Pennyman*'s Book, *(The Quakers Unmask'd)* to which thy *Chriſt's Lambs* was intended for an anſwer; particularly I have ſet down large quotations out of *George Biſhop*'s Works, whom Mr. *Pennyman* does not mention. Why did'ſt not thou anſwer to theſe? Either deny the Books, or the Quotations; diſown the Author, or put ſome tolerable meaning upon his loud Blaſphemies and bloody Treaſons. No, they are too broad to be excus'd or palliated; and therefore are ſlid off in this moſt ſincere manner, by referring to a Book which has not one word of them.

For, to tell thee the truth, *(George!)* I have undergone the penance of reading over thy tedious Anſwer to *John Pennyman*, even thy *Chriſt's Lambs*; and there is not one word in it, from top to bottom, one tittle to the purpoſe, but ſuch ſhuffling and cutting as in thy preſent Anſwer to the *Snake*; only thus much it ſerves for, that you may have it to ſay, there is an Anſwer to ſuch a Book: And if any thing of that ſort be ever afterwards objected againſt you, then to cry out, this is anſwer'd already. Thus you now refer to your *Chriſt's Lambs*; and if any hereafter ſhould object againſt you any of thoſe things which are objected in the *Snake*, tho' without quoting of the *Snake*, or perhaps without ever having ſeen it; then would you refer to this thy new *Antidote*, and ſay, that has been objected in the *Snake*, and anſwer'd in the *Antidote*, tho', may be, not one word of it in the *Antidote*, or ſhuffled off as thou doſt (in the ſame p. 24.) *G. Fox* and *Edw. Burroughs* their traiterous abetting of *Oliver* and the Rump, of which very many proofs are brought in the *Snake* from their own Words and Writings; without naming one of which, or offering to diſprove the leaſt of them, every word of thy Reply is in theſe words, *This is very harſh, and deny'd*; and thou haſt not one ſyllable more in anſwer to it. Yet, if that were again objected, O, would the Quakers ſay, that has been anſwer'd already! From the aboveſaid full and ingenuous Anſwer, *G. Whitehead* turns to retort upon the Clergy. *He (i.e.* the Author of the *Snake) forgets* (ſays he) *how the then Clergy abetted* Oliver, *and highly applauded him and his Son* Richard, *as their* Moſes *and* Joſhua; *and ſhews as little regard to the Act of Indemnity in theſe Recriminations, if they were true.* Thus he ends, and I have not omitted one word of his Anſwer to this Charge, which concludes with p. 24. As for the then Clergy, (as he calls them) let the Quakers and them reckon about their equal Treaſons and Rebellion; the Clergy of the Church of *England* are not herein concern'd; they then ſuffer'd for their King, and with him. But what means *George* by bringing me under the laſh of the Act of Indemnity! What Quaker, or Quakerly-affected Council drew up this Anſwer for him? The King has pardon'd the Lives of theſe Rebels, but has he granted them a Charter therefore to lye, and to tell the World that they were always loyal and true,

nay, and infallibly ſo? Cannot they fare well, but they muſt cry Roaſt-meat? But if paſt faults muſt not now be ſo much as remember'd, was it not as great an encroachment upon the Act of Indemnity for the Quakers to upbraid the other Diſſenters, the Presbyterians, Independents, *&c.* with their Treaſons and Rebellions, and to ring loud Peals upon that Text againſt them, which they did; and upon which occaſion Mr. *Pennyman* wrote his *Quakers Unmask'd*, being a Collection of their Treaſons, and abetting of all the ſeveral ſorts of Uſurpations in their time, and ſent it privately to the Quakers ſeveral Years before it was made publick, to prevent their railing againſt the Presbyterians for their Seditions, Treaſons, and Fighting-principles, the Quakers being as guilty in all theſe themſelves. But this could not hinder them from continuing to print ſtill on, in the ſame ſtrain, againſt the Presbyterians; and therefore Mr. *Pennyman* at laſt publiſh'd his *Quakers Unmask'd*, to ſhew how little reaſon the Pot had to call the Pan black——Was it no offence then againſt the Act of Indemnity for the Quakers to upbraid the Presbyterians, *&c.* with their former Diſloyalties; and muſt it now be an offence to tell the Quakers that they were as deep in the mud, as the others in the mire? But enough of this.

I will give one inſtance more of the nature of this Anſwer of *G. Whitehead*'s: Coming to that part of the Charge againſt the Quakers where they pretend to an equality with God, he ſays, p. 88. *Where did ever the Quakers ſo advance themſelves, to be one Perſon, Subſtance, Soul with God, and equal even to God? We poſitively deny the Charge——and give this perſon leave to ſecure ſuch perſons in* Bedlam, *if he can find any among us that he can plainly prove to hold the ſame thing as he charges.* Now whether this be not plainly prov'd before in *Sect.* II. and III. I refer to any that have Eyes to read: And *G. Whitehead*, in this his Anſwer, does not deny one of the quotations, or ſo much as name one of them, much leſs diſprove them. So that I leave it to the judgment of the Reader, whether I have not now fairly *G. Whitehead*'s Warrant to ſend *G. Fox* to *Bedlam!* He has gueſs'd right for once! And whether he ought not to accompany him, if he will ſtick by him!

III. But from hence it does appear, that this ſecond Edition of *The Snake* will prove a full Reply to this Anſwer of *G. Whitehead*'s: For what Reply could I give to the Anſwer of this particular (for example,) or thoſe before mentioned, but to ſet down the proofs which I before produc'd, where *G. Fox*, &c. do poſitively aſſert all theſe things? And this being in *G. Whitehead*'s method thro' all his Anſwer, the Reply to each particular muſt prove a reprinting of all thoſe proofs in *The Snake* which *G. Whitehead* has omitted, and that is almoſt of the whole Book. And any who will take the pains to compare *The Snake* with this Anſwer, will, I am confident, think that this is a ſufficient Reply.

But becauſe the Quakers ſhall not complain of being thus put off, I do intend to make a particular Reply, and to follow *G. Whitehead* through every ſingle point that he touches; for this end eſpecially, that this being the laſt caſt of the Quakers, and all the defence they have to make, I may ſo plainly detect it, as to leave them without excuſe, and, by the bleſſing of God, to convince all of them, except thoſe who are reſolv'd not to be perſuaded, tho' they were perſuaded; and theſe I muſt leave to the Mercy of God and Miracles to cure, but hope to diſarm them ſo, that they may not be able to hurt others.

IV. *George Whitehead*, in this ſame little Anſwer, pretends to have anſwer'd likewiſe *Satan Diſrob'd*; yes! and the *Diſcourſe of Baptiſm* too, upon which he beſtows not two leaves, wherein he does not attempt to anſwer ſo much as one ſingle objection, or to remove one ſtone of that foundation

upon which the outward or Water-baptiſm is built; but, becauſe he might find ſomething to ſay, he falls upon an Advertiſement of two other Diſcourſes which are there promiſed, but not yet publiſhed, and ſays, that *the Author ſhould have held his hand, until he had ſeen an Anſwer to his Snake in the Graſs*, which, in the very firſt page of his Book, he tells, that the Quakers did not intend to anſwer; but afterwards were brought to it to ſatisfy the importunity of others, that is, about a Year and a half after *The Snake* was publiſhed. But the Author ſhould have ſtay'd and waited on; what had he elſe to do?

V. Let me here deſire the Reader to look over the concluſion of this Diſcourſe, (which, in the firſt Edition, is the end of the Preface) and ſee what caution is there given to guard againſt the fallacious methods of the Quakers way of anſwering Books; and when he ſees this Anſwer of *G. Whitehead's*, he will find, that it was not in his power to avoid falling into every ſnare, againſt which I gave him warning; eſpecially having told him, and all of them before, that it was not in their power to avoid it, becauſe their Cauſe would not afford it, not being able to bear a fair and clear Anſwer; and provok'd them to ſhew the contrary, if they could, in their Anſwer to *The Snake*, and to let the World judge of their Cauſe by it. I deſir'd them to anſwer to each Section by itſelf, and not give one general and evaſive Anſwer; that they would not, like Rats, nibble at ſome leaves, carp at an expreſſion, and ſo ſlip over the moſt material points, and the proofs which were brought againſt them: Yet this they have done moſt exactly, not meddling with the proofs, as if none ſuch had been produc'd, and ſliding by twenty or thirty pages together, where it pinch'd them; of which I have given ſome inſtances: And the Reader who will be at the pains to compare their Anſwer and *The Snake* together, will find abundance, almoſt in every page of their Anſwer. But let me here take notice of one inſtance more. The firſt Edition, *Sect.* v. of the Book, p. 28. was upon *The wrathful and proud Spirit of the Quakers*; and there, p. 32, 33. there are ſome of the moſt ſenſeleſs and venomous expreſſions againſt their adverſaries that ever came out of the mouth of Man, while they pretend to be the very meek of the Earth, and call themſelves *the Lambs of* Chriſt! But *G. Whitehead*, in his Anſwer, p. 58, 59. gives a leap from p. 20. of *The Snake* to p. 38. and ſays not a word of this matter; for the proofs he could not deny; and what elſe could he do? This is *Sect.* XVII. of this preſent Edition, and there, p. 99. you will find the above-mentioned Sweetneſſes of the Quaker-Spirit, with ſome additions, as to their cleanlineſs, p. 100.

VI. But this is ſo inherent in the Quakers, that it ceaſes to be a fault in one ſenſe, that is, becauſe they cannot help it; of which *G. Whitehead*, in this Anſwer of his, gives convincing proof. For after all the caution given them in *The Snake*, and expoſing the fury and implacable malice that reigns in their Spirit, he not only paſſes all this by without any anſwer to it, or excuſe for it; but (which we muſt ſuppoſe one good reaſon why he did ſo) he does practiſe it afreſh in this his Anſwer, in a moſt bitter and invective manner: Every page is full of it, *ſlanderous Lyar*, *impudent*, *ſculking*, (that he is fond of) *vile*, *mercenary Soldier*, and the like; theſe are the moſt courtly terms the Author of *The Snake* meets with. He calls him, p. 44. *a poor diſſembling Hypocrite, through whom the Devil and Malice does invent and produce terms and characters* (for them, the Quakers:) Aye, but the Devil is in it *(George)* he has *prov'd* them too, and ſo plainly, that thy excuſes confirm it the more. Whereas thou canſt not prove one word of all thy ſenſeleſs ribaldry againſt him; but, like a Dog, thou only break'ſt thy Teeth upon the ſtone that was thrown at thee. Thou call'ſt

call'ſt him an unknown Author: How then doſt thee know that he is a Hypocrite? Has he diſſembled with thee? Has he not dealt plainly enough by thee? And why call'ſt thou him mercenary? Was it becauſe he took more part with *George Keith* (as thou objecteſt) than with thee? But he has not ſaid any thing in behalf of *G. Keith*, but only ſo far as he maintains the true chriſtian Doctrine againſt thee and thy Friends: And he diſputes againſt *G. Keith*, as well as thee, where he thinks *George Keith* to remain in an error. But why mercenary for all this? All the Town knows that *George Keith* is a poor Man, who makes hard ſhift to ſupport his Family: And thoſe Quakers who adhere to him, are the poor Church of the Quakers: Whereas thy Church in *Gracechurch Street* are of the richeſt trading Men in *London*; and many of them ſuch. The Author of *The Snake* then was ill-advis'd, if he wrote for hire, to go to thoſe who had nothing to give; and to diſoblige thoſe who could have gratify'd him. But, *George*, thy tongue is no ſlander: And he thanks thee, that thou mak'ſt ſuch ſenſeleſs Lyes of him as confute themſelves; and ſhew only the rancour and venom of thy Spirit, that overflows in an effeminate and ungovernable paſſion; which moves not anger, but pity, in thoſe whom thou deſireſt to provoke, and leaves thee wholly diſappointed of thy malice.

But if thou wilt not hear me, I recommend to thee the chriſtian Advice of a Friend of thine, *William Penn*, in his *Addreſs to Proteſtants*, p. 242. *Men that are angry for God, paſſionate for* Chriſt, *that call names for Religion, may tell us they are Chriſtians if they will; but no body would know them to be ſuch by their Fruits; to be ſure they are no Chriſtians of* Chriſt's *making.*

Now, I would deſire of thee and *William Penn* to read over again once more the names which thou and he, and others of your Fraternity, have call'd Men for Religion; ſome of which are above quoted, Sect. XVII. And then to tell me, whether by Mr. *Penn*'s Sentiments, as before expreſs'd, you are Chriſtians of *Chriſt*'s, or of whoſe making? And remember withal, 1 *Cor.* VI. 10. That *Revilers ſhall not inherit the Kingdom of God.* And *Jam.* I. 26. *If any Man among you ſeem to be religious, and bridleth not his tongue——This Man's Religion is vain.*

VII. The *Concluſion* (which I deſir'd the Reader to review upon this occaſion) ends with a ſhort Teſt of the Quaker-Sincerity and Soundneſs in the Faith, *viz.* That they would begin their Anſwer to *The Snake* with a plain *Yea* or *Nay* to two of the ſeven Queries, which were preſented to their yearly Meeting, 1695. Becauſe, in their fallacious Anſwer to them, they pretended that they were too long and intricate to anſwer them diſtinctly; and in their Anſwer they left out the moſt material words, upon which the chief ſtreſs was laid, as is ſhewn in *The Concluſion:* And therefore it is there preſs'd upon the Quakers, that they would yet, after all their dodging, give a plain *Yea* and *Nay* to theſe two ſhort Queries: Otherwiſe, that it ought to be concluded, that they never intended a fair Anſwer; and that they were not ſound in the Faith. But no provocation can bring them to ſpeak plainly and in ſincerity; for then their cauſe were gone, that is, it would be known. Had they forgot this ſhort and eaſy Teſt, (which they would never have refus'd, had they been ſincere) tho' it was in the laſt words of the Preface, in the firſt; as of the Book in this Edition: I ſay, had they forgot this, tho' a bad excuſe, it had been ſome; but they have not forgot it. They repeat ſome of the provocation that was given them to anſwer it: Nay, they begin with it too as deſir'd; and p. 5. to *The Reader*, they call it a *Monſtrous Calumny* to ſay there was any dodging in their firſt Anſwer to the Queries. And now one would have expected a full, plain, direct, and categorical Anſwer in this: But they beg your

your pardon; you ſha'n't catch them at that! No: They will not anſwer ſo much as to one of theſe two ſhort and eaſy Queries propos'd. What then do they mention this for? Why do they name this provocation to them to anſwer, ſince they will not anſwer? This is their Modeſty! They reprint their long tedious Anſwer to the ſeven Queries, which takes up four Pages. Well! And what then! Do they reply to that unfairneſs which is charg'd upon them in the *Concluſion* of *The Snake*; particularly their leaving out in their Anſwer thoſe words in the Queries upon which the chief ſtreſs was laid, whereby to detect their double meaning, whether they believ'd in *Chriſt* now, as without them, without all other Men? Do they anſwer now to this, or make any excuſe for having left out theſe words before? Or do they now uſe them? No, none of theſe things: Only they think that reprinting their Anſwer is ſufficient to ſolve all the Objections againſt it. Well! have they reprinted the Queries too; to which they anſwer, that the Reader may compare them, and ſee whether the Objections againſt their Anſwer be juſt or not? Whether they have anſwer'd fully and plainly or not? No, ſays *G. Whitehead*, p. 6. *The ſaid Queries appear to be of ſo little weight——and perverſly deſign'd for Cavil, that I do not think they deſerve to be reprinted here.* It was not fit! *George*, thee art in the right; they are twice better anſwer'd, without ſeeing of them. Yet, in the Reply to this thine Anſwer, I ſuppoſe it will be thought fit to let the Reader ſee the Queries, as well as your Anſwer. But I will not take up time in this, which is deſign'd only to give the Reader a view of thy general method of anſwering, to ſtay his ſtomach till the Reply can be got ready. Take one reliſhing bit or two more, and ſo farewel.

VIII. In anſwer to Sect. XVI. of the *Quakers damning all the World but themſelves*, ſays *G. Whitehead*, p. 59. of his *Anſwer*, *We damn none to Hell: 'Tis Men's own wickedneſs which carries them to Hell.* And in anſwer to their taking the very attributes of God to themſelves, he retorts, p. 100. the Titles of *Grace*, and *My Lord*, given to Biſhops. And, *Do theſe import divine Honour and divine Attributes, or earthly, pray?* ſays *George*. Some charitable body help this poor Petitioner in this difficult point, which puzzles his Underſtanding. I would adviſe thee, *George*, to go to thy Friend *William*, who underſtands Courts better than thee, and ask him his meaning for calling thee and others of your Miniſtry, in his Preface to *Fox*'s *Journal*, p. 39. his *Much honoured Brethren*. Can you take much honour to your ſelves, and not allow a little to Biſhops? Suppoſe from that ſaying of *William Penn*'s I ſhould arraign you all as guilty of Blaſphemy for taking the divine Attributes to your ſelves, how many ſcornful, malicious, lying, ſlandering, ſculking, perſecuting, mercenary Devils, Serpents, Vipers, *&c.* had I receiv'd from thee! Even ſo many haſt thou deſerv'd. *What thinks he* (ſays *George*, *ibid.* to the Author of *The Snake*) *of Godfathers and Godmothers? Are not theſe divine Attributes, and very high ones too?* The Lord help him, and reſtore him to his Wits. Reader, what ſhall I do with ſuch a Man as this? Greater extravagance is not in *Bedlam!* And Men may be mad *ſecundùm quid*. He thinks this enough to throw off all the Idolatry charg'd upon them, Sect. VIII. in transferring both the divine Attributes and Worſhip to themſelves.

IX. It is eaſy for him to throw off any thing, or to anſwer any thing. Theſe words being quoted out of a Quaker-Book, entituled, *The Sword of the Lord drawn*, p. 5. viz. *Your imagined God beyond the Stars, your carnal* Chriſt *is utterly deny'd——That* Chriſt *is God and Man in one perſon, is a Lye.* *G. Whitehead* does not deny the Quotation, but ſays, p. 155. *We do not affect the Terms.* Was not this a terrible rebuke! A full condemnation of the Author and ſuch damnable Hereſy! *George*, why didſt not

not beſtow upon him ſome of the pretty names thou call'ſt me, only for telling thee of theſe things? No! no! he was a Friend in ſaying of them, and had a good intention: But I am an Enemy, and have a murderous, perſecuting deſign to detect them; for what elſe can it be, ſince all the World cannot excuſe them from being the moſt outragious and blaſphemous Hereſy? And then muſt all Men look upon Quakers as Monſters, as no Chriſtians. And is this no Perſecution! Why truly, it is a ſad caſe, that the Quakers ſhould endure all this, rather than they will quit *G. Fox* and their ancient friends, their Blaſphemies, their Hereſies, their Treaſons! but endure it they muſt, till they either quit them or defend them. Their ſide-long anſwers and ſilly excuſes will not do. Theſe do but ſhew how unwilling they are to come off from theſe damnable Doctrines which they had once ſuck'd in, and yet now dare not fully own: But would impoſe upon the World with their double meanings, and call it Perſecution, when they are drawn out into the Light.

But I muſt not ſurfeit the Reader with a Breakfaſt, leſt he loſe his Stomach to his Dinner. I have given him a taſte of this *Anſwer* of *G. Whitehead*'s; and he may gueſs by that what a plentiful meal we are like to have when the whole Regail ſhall be ſerv'd in.

In the mean time, I have ſome other buſineſs, and releaſe the Reader to his, till the next opportunity.

John Audland's *blaſphemous Letter to* George Fox, *ſpelt and pointed according to the Original, which is referr'd to, and partly quoted* Sect. VIII. p. 62.

DEare and preſious one in whome my life is bound up and my ſtrenth in thee ſtands, by thy breathings I am nuriſhed and refreſhed: and by thee my ſtrenth is renewed: bleſſed art thow for Ever more: and bleſſed are all they that Enjoy thee: life and ſtrenth comes from thee holy one: and thow art the bleſſed of the lord for Ever more, dear dear reach unto mee, that I may be ſtrenthened, to ſtand in the mighty power and dread of the lord, for the ſarviſſe is very great, my travell and burthen was never, ſoe as now ſince I ſaw thee: but dayly doe I find thy Preſence with me, which doth exceeding Preſerve mee; for I cannot reane but in thy preſence and power: pray for me that I may ſtand in thy dread for Ever more: deare my deare brother *John Cam* hath been Exceeding ſicke and he is very weake I can ſay little of his recovery as yet his wife is with him ſhe is deare and preciouſly keept; their deare love is to thee, oh reach through all in thy mighty power to him this bearer can declare to thee of the work this way: *Jo. Wilkinſon* and *Jo. Storey* is heare, their love is dearly to thee: deare harte there is one thinge that lies upon me: I ſhall lay it before thee: as tuching thy comeing into *Wiltſhire:* I was there at Juſtice *Stoks* houſe: and his famaley is all prety loveing and convinced: and he is a ſober wiſe man and there is honeſty in him which will ſtand: and there is a pretey people that way: it hath laid Exceedingly upon me theſe 3 days of thy beeing at that place: I know not ſuch another place in all the Counterey: for thee: dear: I was much wounded to know that thow was in ſuch a rude place and ſuffers ſoe amongſt them: and this was I moved to lay before thee: and great is my diſere that it may be ſoe: the Place is a-

bout 20 miles from *breſtol* in *wiltſhire* one mile from *chipenam* a markete towne Juſtice: *ſtocks* houſe, *Jo: Cam* tould me that the Juſtice he was with was a very Loving and prety man: this bearer was there he can declare to thee more: but oh that thou weare but at that place I mention: it is free and ſuteable for frends coming to thee: it lies much upon mee: and if thow find moveings ſtrike over thither I ſhall ſay no more of it: the worke is great heare away pray for us all that in thy Power we may abide for Evermore: I am thyne begoten and nuriſhed by thee and in thy Power am I preſerved glory unto thee holy one for Ever:

John Audland.

CONTENTS

CONTENTS *of the* SNAKE *in the* GRASS.

A *Preface concerning Enthuſiaſm, wherein a ſhort account of Mrs.* Bourignon. page 3.

An Introduction, ſhewing the deſign of the following Work; with a juſt compariſon betwixt the Quakers and Muggletonians. p. 17.

Sect. I. *Concerning the Quakers notion of the Light within.* p. 19.

II. *Of the Quakers making their Soul of the ſame Perſon and Subſtance with God* p. 22.

III. *Their aſpiring to an equality with God.* p. 24.

IV. *Their pretence to a ſinleſs Perfection.* p. 27.

V. *To an immediate Revelation, equal to what was given to the Pen-men of the holy Scriptures.* p. 28.

VI. *To Infallibility.* p. 29.

Wherein Num. 1. *is ſhewn that they had this from the Church of* Rome. ibid.

2. *It is prov'd from the Writings of* George Fox. p. 30.

3. *From* William Penn. p. 32.

4. *Of* George Whitehead's *Infallibility.* p. 34.

5. *Of* Chriſtopher Atkinſon's. ibid.

6. *Of* James Naylor's, &c. p. 36.

7. *A Touchſtone for their Infallibility.* ibid.

8. *Particularly as to their pretended gift of Prophecy.* p. 37.

(1.) *Of the Glover's Prophets in* Cheapſide. ibid.

(2.) *Of* Solomon Eccles's *Prophecy againſt* John Story. p. 38.

(3.) *Of* William Penn's *againſt* Thomas Hicks. p. 39.

(4.) *Of* Edward Burroughs's, *concerning the downfal of* Rome. ibid.

9. *The unreaſonableneſs of making a Schiſm from the Church upon theſe pretences.* p. 40.

10. *Of the high Church authority aſſum'd by the Quakers.* p. 41.

Whereby the Infallibility of the Meaſure *(as they call it) of the Light in particular Perſons is deſtroy'd. This is ſhewn,*

Firſt, *In the inſtance beforementioned of their falſe Prophets.*

Secondly, *In thoſe Quakers who have left their Communion.*

Thirdly, *In their preſent Diſſenters, who ſet up different Communions.*

Fourthly, *In reducing their Infallibility from Particulars to their Church.* p. 42.

Fifthly, *In their proſecution of* G. Keith, *&c. in* Penſylvania. p. 44.

Sixthly, *In the* Barbadoes *Judgment.* ibid.

Seventhly, *In the Sentence of others of them in* London. ibid.

Eighthly, *In* William Penn's *extraordinary Sentence againſt* G. Keith *at* Ratcliff *Meeting,* p. 45.

Ninthly, *In the mutual Excommunications of the* London *and* Weſt-Country *Quakers.* p. 46.

Tenthly, *In the three Quaker-Churches of* Grace-church-ſtreet, Harp-lane, *and* Turner's Hall. ibid.

Eleventhly, *In the fourth Church of new Quakers in* America. p. 47.

Twelfthly, *In* William Penn's *large Teſtimony againſt Liberty*

berty of Conſcience, and the freedom of the Light within particular Perſons, contrary to the orders of the Church. p. 48.

II. *Their Infallibility expos'd in their childiſh blunders both in their preaching and printing.* p. 50.

VII. *Concerning the Authority of the holy Scriptures, and the Quakers contempt of them.* p. 51.

VIII. *Of the Idolatry of the Quakers.* p. 61.

IX. *Their Hereſy in the doctrine of the holy Trinity.* p. 65.

X. *Of the Divinity and Incarnation of* Chriſt. p. 67.

XI. *Of the Satisfaction of* Chriſt. p. 77.

XII. *Of the Reſurrection of the Body.* p. 79.

XIII. *Of the holy Sacraments.* p. 88.

XIV. *Some Remarks upon* G. Whitehead's *Creed.* p. 81.

XV. *Of the probability that popiſh Emiſſaries firſt ſet up and propagated Quakeriſm in* England. p. 94.

XVI. *That the Quakers do damn all the world but themſelves.* p. 96.

XVII. *The venom and naſtineſs of the Quaker Spirit.* p. 98.

XVIII. *Of the Quakers pretended principle againſt fighting; wherein of their Loyalty.* p. 101.

XIX. *Of Tithes; wherein is ſhewn what Liberty of Conſcience is allow'd by the Quakers.* p. 111.

XX. *The pretenſions of the preſent Quakers to the Spirit of Propheſy, Infallibility, &c. wherein it is prov'd by* G. Fox's *words that they are Conjurers.* p. 131.

XXI. *Of the viſible poſſeſſions of many Quakers by the Devil.* p. 133.

XXII. *What ſort of Enthuſiaſm or Inſpiration is own'd by the Church of* England. p. 144.

XXIII. *An impartial compariſon between* Fox, Muggleton *and* Oliver's *Porter.* p. 150.

Wherein Fox's *own account how he came by his inſpiration.* p. 151.

The Concluſion. p. 159.

A Supplement upon occaſion of George Whitehead's *Anſwer to* The Snake in the Graſs, *lately puliſhed.* p. 162.

John Audland's *blaſphemous Letter to* George Fox, *ſpelt and pointed according to the original, which is referr'd to, and partly quoted* Sect. VIII. p. 62. p. 169

Satan diſrob'd from his Diſguiſe of Light:

OR, THE

QUAKERS Laſt Shift

To cover their

MONSTROUS HERESIES,

Laid fully open:

IN A

REPLY

TO

Thomas Ellwood's ANSWER

(Publiſh'd the end of laſt Month)

TO

George Keith's NARRATIVE

OF THE

Proceedings at *Turners-Hall, June* 11. 1696.

WHICH

Alſo may ſerve for a REPLY (as to the main Points of Doctrine) to *GEO. WHITEHEAD's Anſwer* to *The Snake in the Graſs*; to be publiſhed the end of next Month, if this prevent it not.

They ſhall make their own Tongue to fall upon themſelves: All that ſee them ſhall flee away, Pſal. lxiv. 8.

PREFACE to SATAN DISROB'D, &c.

I. *THIS Reply is ſhort in compariſon of the Anſwer, which conſiſts of 232 Pages; yet I think it is full, as having omitted nothing that is material.*

II. *I have undertaken this Task neither out of pique nor favour to either of the Parties herein engag'd, but only ſo far as the Chriſtian Religion is concern'd between them; and therefore (as I have caution'd* Sect. I. Numb. VII) *this is not meant as a Defence of* Geo. Keith *any farther than he defends the Truth of the Chriſtian Faith: For which reaſon I have wholly omitted all the perſonal reflexions caſt upon him, and the contradictions which* Tho. Ellwood *pretends to find in his former Books (while he was a Quaker of their Communion) to the Doctrines which he now ſets up in oppoſition to them: For ſeeing he has in his* Narrative *acknowledged ſome Errors in his former Books, and promiſed a *retractation of them, we may have patience till we ſee what thoſe Errors are which he will confeſs. In the mean time we muſt acknowledge, that he having had an academic Education, and more Learning than is ordinary among the the Quakers, has, by the bleſſing of God, improv'd it to ſo good purpoſe, as to diſcover thoſe very groſs Errors among them, which till of late lay hidden from the eyes of the world.*

III. *Thoſe Errors in their Faith and Doctrine, which I have ſet down in* The Snake in the Graſs, *I have taken out of their moſt approved Books, eſpecially of* George Fox, *the head and founder*

* Which he has publiſhed ſince the firſt Edition of this Book.

of

of their Order; and I have been very punctual in my quotations, else I should have heard of it before this time.

Now this Answer of T. Ellwood's, *tho' it be not to* The Snake, *yet it is to the chief Heresies therein objected; and this being the Defence they have to make, if it prove sophistical, evasive and unsound, (for which I refer to what follows) this will wind up the Controversy, and leave no room to the Quakers but only for Repentance, and a full and free acknowledgment of their Errors, which have kept them so long divided from the whole Catholick Church, to the dreadful peril of their Souls.*

I wish from my heart that this may be the answer they will return: But if otherwise, I hope they will not take so long time to do it as in answering The Snake.

And I desire that they may not count me an Enemy, because I tell them the truth.

Since this was first wrote, George Whitdhead *has published something which he calls an Answer to* The Snake, *such another as this of* Ellwood's *to* G. Keith: *Upon occasion of which I have added a* Supplement *to the after Editions of* The Snake; *and if I had not therein promis'd more, it might have serv'd for a sufficient Reply; it is more such than* G. W.'s Antidote *(as he calls it) is an answer to* The Snake, *or any thing else that it pretends to. But however, I intend, with the first convenient leisure, to rid my self of the promise I have made, and, I hope, to take my leave of the Quakers in a Defence of* The Snake, *&c. against the cavils of* G. W. *and some others of the Quakers that have since appear'd in aid of him and their cause: For I am abundantly surfeited with raking the Dunghill of their Writings, and nothing should oblige me to undergo that drudgery but the hopes of doing them good by it. Tho' I have provok'd the rage of their Setters, yet, I bless God, I have had better success with others of them; for whose sakes I grudge not the office of a Scavinger, and the* Herculean *labour of cleansing so foul a Stable; a sink and complication of the vilest Heresies that ever have been broach'd in the Christian Church, even all of forty one, blended and improv'd.*

A FULL

A FULL REPLY TO THOMAS ELLWOOD's Anſwer, &c.

SECT. I.

Of Faith in Chriſt, *as he outwardly ſuffered at* Jeruſalem.

I. THAT which makes this Reply ſo ſhort, is only cutting off the frivolous and impertinent digreſſions, by which *T. E.* ſeeks either to tire or divert the Reader from the main ſtreſs of the conteſt betwixt *G. K.* and the other Quakers, which is their heretical and blaſphemous Doctrines; and this will make my Reply the more full for being ſo ſhort, by letting the Reader have a fair view of the Controverſy, without interruption or confuſion.

He ſpends the firſt 23 pages in excuſing their not coming to defend themſelves at *Turners-Hall*, as p. 11. becauſe of *the King's abſence, want of Trade, ſcarcity of current Money, which might have occaſion'd a mob*, &c. And p. 20. that *G. K.* did not give notice what weapon he intended to uſe, and of what length, that they might have provided themſelves accordingly, *i. e.* that he did not in the ſhort Advertiſement of half a Sheet, which he printed to give notice of that Meeting, ſet down all the Books and Quotations which he intended to produce againſt them.

II. But, to come to the buſineſs, *T. E.* p. 26. juſtifies this reaſoning of *George Whitehead*'s; who in his *Light and Life of* Chriſt *within*, printed *An.* 1668. p. 47. calls it *Nonſenſe to tell of God being Co-creator with the Father, or that God had glory with God. Does not this imply two Gods, and that God had a Father? Let the Reader judge*, ſays he. Now *T. E.* would make us believe that *G. W.* in all this quarrel'd only with the particle *Co*, which ſignifies *with, viz.* the Word was Creator jointly with the Father.

Anſwer 1. Then, by this, *T. E.* yields that *G. W.* did not believe that the Word was a Creator with the Father. 2. This is the very language of Scripture, *John* 1. 1. *The Word was with God*, and that *all things were made by him.* 3. It is *G. W.*'s own language, as quoted by *T. E.* p. 32. *The Word, in the beginning and with the Father, in his Glory before the world began.* This is in *G. W.*'s Book call'd *Chriſt aſcended above the Clouds*, An. 1669. p. 68. And in his *Quaker's Plainneſs*, An. 1674. p. 24. he ſays, that *the Father and the Son are Co-workers.* Therefore *G. W.* found no fault with the particle *Co*, or *with*, becauſe he uſes it himſelf. 4. *G. W.*'s reaſoning proceeds farther than the particle *Co*, for he argues that God, that is, the Word, could not have a Father, and that this would imply two Gods. P. 27. *T. E.* quotes *G. W.* ſaying again his *Light and Life*, &c. p. 24. *To tell of the Word God, Co-creator with the Father, is all one as to tell of God being Co-creator with God, if the Father be God; and this is to make two Gods, two Creators*, &c. By which it is undeniable, that he did not allow the *Word* to be God, or to have a Father.

T. E. after this quotes ſeveral paſſages out of other Books of *G. W.*'s as owning the Divinity of *Chriſt*; but theſe (if ſincerely meant) are no explanation, but a flat contradiction to this: Therefore let theſe Quakers detract their Hereſies and Blaſphemies, that is all that is deſired of them.

But in the next place, it would be inquir'd what they mean by aſcribing Divinity to *Chriſt*, or the *Word.* This is the way to reconcile theſe contradictions. And, in truth, I cannot find that they mean by it any diſtinction from the Father, otherwiſe than as the *Sabellians* held, a diſtinct operation or manifeſtation of the Father. Chriſt *is not diſtinct from the Father*, ſays *George Fox* *, and † *they* (the Father, Son, and Holy Ghoſt) *are not diſtinct. G. W.* in his *Quakers Plainneſs*, p. 23, 24. ſays, that *the diſtinction of Father and Son is not only nominal,——but real, in the divine relations of Father and Son:* But *G. Fox* ſays, in his *Great Myſtery*, p. 142. that Chriſt *is not diſtinct from the Father*; and p. 293. in anſwer to this aſſertion, that *the Father, Son, and Holy Ghoſt are three, therefore diſtinct*, he oppoſes it, and ſays, *they are not diſtinct:* And he oppoſes *Chr. Wade* for ſaying, that *God the Father never took upon him human Nature, (but the Son,* as *Chr. Wade* words it) and quotes againſt it that Text where *Chriſt* is call'd, *The everlaſting Father.* So that herein they join'd with thoſe old Hereticks the *Patripaſſians*, and with *Muggleton*, who ſay, that it was God the Father who was incarnate and died. They cannot think otherwiſe, if they believe the *Word* to be nothing elſe but a diſtinct operation and manifeſtation of the Father, and ſo but nominally different from him, as ſome of them do expreſs it; for an operation or manifeſtation can neither be incarnate or die.

III. The next Hereſy of *G. W*'s and the Quakers, which *T. E.* defends, is that againſt the Incarnation of *Chriſt*, in making *Chriſt* or the *Word*, to have aſſum'd an human Body only as a Veil or a Garment, wherein he dwelt for a time as Angels when they appear'd in Bodies; but deny, with

* Great Myſtery, *p.* 142, 293. † Ibid. *p.* 246.

the

the *Socinians*, that he really became a Man by taking our Nature into his own Perſon; and therefore ſay, that he had not an human Soul, tho' he dwelt in an human Body. For this *G. K.* produc'd this paſſage out of a Book of *G. W.*'s called, *The Divinity of* Chriſt *aſſerted*, Part II. p. 18. which *T. E.* owns, and repeats p. 33. *viz. If the Body and Soul of the Son of God were both created, doth not this render him a fourth Perſon?* In excuſe of this *T. E.* ſuppoſes that he in anſwer to whom *G. W.* wrote this, (one *T. Danſon*, a Presbyterian Preacher) did hold that *Chriſt* had a created Soul from eternity; and upon that ſuppoſition that *G. W.* brought this as an abſurdity following from *Danſon*'s poſition, that this would infer a fourth perſon in the Divinity. Now this is ſo groſs a prevarication, that not only no Presbyterian, but no Chriſtian ever held that *Chriſt*'s created Soul was from eternity; it is a contradiction, for if it was created, it could not be from eternity. And therefore ſuch a pretence as this is downright pleading guilty; but it ſhews the true Quaker Doctrine, that *Chriſt* had no human Soul, and conſequently that he was not truly a Man: For proof of which, this quotation of *G. K.*'s was moſt pertinent, and *T. E.*'s anſwer confirms it much more; as does his excuſe for this other queſtion of *G. W.*'s quoted in the ſame place, *viz. Where doth the Scripture ſay that his (Chriſt*'s) *Soul was created?* This was a Query, ſays *T. E.* And what then? ſo was the other before quoted, for which he makes no ſuch excuſe, becauſe he thought he had another. But will *T. E.* ſay, that this queſtion was not put as an objection againſt the Doctrine of *Chriſt*'s having a created, that is, an human Soul? Or will he ſay, that *G. W.* or himſelf believes that *Chriſt* had, and ſtill hath an human or created Soul? See the confuſion to which theſe Men are reduc'd! They are forc'd to oppoſe what they dare not deny, becauſe they will not confeſs to the truth; which ſhews them to be ſelf-condemn'd, and to have abandon'd all Sincerity.

IV. And as they deny *Chriſt* to have an human Soul, ſo *G. K.* quotes *G. W.*'s *Nature of Chriſtianity*, p. 29, 30. to ſhew, that *G. W.* does not acknowledge that *Chriſt* has now the Body of a Man, or will come in that Body, to judge the world. *T. E.* repeats the words of *G. W.* p. 37. *Doſt thou look for* Chriſt *as he was Son of* Mary, *to appear outwardly, in a bodily exiſtence, to ſave thee? If thou doſt, thou may'ſt look until thy Eyes drop out before thou wilt ſee ſuch an appearance of him.* This *George Whitehead* wrote againſt one *Robert Gordon*; and, ſays *T. Ellwood*, p. 38. *If he be dead, his Eyes may be already dropt out, without ſeeing it.* This was ſpoke like *Merry Andrew*. Why? Did *Robert Gordon* pretend that the laſt Judgment ſhould come before he died? Was that the diſpute betwixt him and *G. W.*? No, their diſpute was concerning *Chriſt*'s coming in his human Body to the laſt Judgment, and *T. E.* does not pretend to the contrary; and therefore this childiſh put off, as it is an affront to his Readers, ſo is it a total yielding up the cauſe, and that in the moſt ſhameful manner: As is his other excuſe, that that coming to Judgment was not to ſave us; for the conteſt was not for what end he ſhould come, but whether he would come or not? None ever ſaid that the Saints were not ſaved, that is, juſtified, and in Bliſs, before the day of Judgment; yet the full and compleat conſummation of their Bliſs, in the re-union of Soul and Body, and perfect happineſs, will not be till then; which is the ultimate and compleat Salvation.

V. The next quotation is out of the ſame Book of *G. W.*'s, p. 41. which *T. E.* repeats in his, p. 39. in theſe words; *And that he* (Chriſt) *exiſteth outwardly, bodily, without us, at God's right Hand: What Scripture-proof hath he for theſe words? And then what and where is God's right Hand?*

Is

Is it viſible or inviſible? within us, or without us only? And is Chriſt *the Saviour, as an outward bodily exiſtence or Perſon without us, diſtinct from God, yea, or nay? And where doth the Scripture ſay he is outwardly and bodily glorified at God's right hand? Do theſe terms expreſs the glory that he had with the Father before the world began, in which he is now glorified?* In excuſe for all this vehement denial of *Chriſt*'s bodily Exiſtence at the right hand of God, *T. E.* ſays, p. 40. *That ſometimes Queſtions are only for information, or to amuſe an adverſary; not to ſhew one's own opinion.* Yes, ſometimes they are ſo: And it is very plain when they are ſo. And ſometimes they are the moſt poſitive way of aſſerting, as implying an aſtoniſhment or wonder of the contrary, as ſo manifeſt an abſurdity as is not to be defended: And it is as manifeſt, when Queſtions are in this ſtrain. And *T. E.* dares not ſay that theſe Queſtions of *G. W.* were not in this latter ſenſe. And therefore his ſuggeſting this was againſt his own conſcience, and to ſhew that he was reſolv'd to ſupport his cauſe, right or wrong.

His ſecond Anſwer is yet more notorious, p. 40. He ſuppoſes that *R. Gordon, G. W.*'s opponent, intended to deny the Divinity of *Chriſt* (which he never deny'd, but ſtrongly aſſerts) *and to ſet up the Body that was born of the Virgin for the only, whole, entire* Chriſt *and Saviour:* And that *G. W.* only meant to oppoſe him in this. 1. The words above quoted were a ſtrange ſort of oppoſition, if this had been ſo. But, 2. This is as errant a ſlander as ever was invented; and *T. E.* and *G. W.* know it full well: For *R. Gordon* held no ſuch thing, nor any thing like it; no, nor any Man that ever was born, that only the Body was *Chriſt!* Did that ever enter into the head of any Creature! So confounded, ſo deſtitute of all appearance of Truth, are theſe Quaker Pretences, whereby, inſtead of forſaking, they ſeek to cover and ſow Fig-leaves before their Nakedneſs. They have but one ſecurity left, that it is a ſhame to confute them. But this drudgery ſome muſt undergo, for the good of thoſe among them who are not ſtung with the deaf Adder, and to ſave others out of their cobweb, but deſtructive Snares, to thoſe who are bewitch'd into them. What is above quoted out of theſe Books of *G. W.*'s, *viz. Light and Life—The Divinity of* Chriſt—and *Nature of Chriſtianity*—is all own'd and recommended by *Will. Penn* in his *Reaſon againſt Railing*, p. 185, 186.

VI. As vile and groſs, but more impudent, is that Imputation which *T. E.* puts upon whole profeſſions of Chriſtians, in vindication of *G. W.*'s Anſwer to a Baptiſt, who from *Rev.* 1. 7. inferr'd, that *thoſe who pierc'd him* (Chriſt) *in his body of fleſh, ſhall ſee that body viſibly come again:* Which *G. W.* oppoſes in his Book, called, *Chriſt aſcended above the Clouds*, &c. printed 1669. p. 21, 22. and ſays, that this is an addition to the Scripture. And *T. E.* p. 47. brings him off as before, by ſuppoſing that the Baptiſt meant, as if *Chriſt*'s Body, at his coming to Judgment, ſhould not be chang'd at all from the condition and appearance it had upon Earth; and that it was only this ſort of appearance which *G. W.* oppoſed. *It is well known* (ſays he, p. 49.) *that many of the Baptiſts, as well as others of other profeſſions, do hold the body of* Chriſt *now in Heaven to be as really and materially a body of fleſh, blood and bones, as it was when upon the Croſs.* And p. 47. *Not ſo much as mentioning any change in it.* Now if there never was a Chriſtian, who did not believe that *Chriſt*'s Body was glorified in Heaven, and much changed from the condition it was in upon the Croſs, how will *T. E.* anſwer for this horrid and ſenſeleſs Imputation caſt upon ſo many Chriſtians? How will he clear *G. W.* from denying *Chriſt*'s outward appearance at the great Day, when he can ſave him by no other ſuppoſition than this, which is notoriouſly falſe to all that bear the name of Chriſtians? Ay, and muſt be ſo to *T. E.* and *G. W.* themſelves.

VII. Here

VII. Here *T. E.* ſpends a great deal of fruitleſs pains (as in ſeveral other places) in retorting upon *G. K.* But I leave him to defend himſelf. He needs no Second in his conteſt with them: For, as to the points of Doctrine debated, he has brought them (for the moſt part) to comply with him, at leaſt to counterfeit an agreement, which is a greater victory, if that were his aim. They confeſs that they have no objection againſt his Morals, and that they differ not in Doctrine from him; and yet have excommunicated him, that is, have condemn'd themſelves. And as to their Retortions and Inconſiſtencies charg'd upon him, he has hitherto kept himſelf ſuperior to them; and ſet them an example, which is the only method to ſave their conſciences and reputation, if they have not too much pride to follow it, that is, he has own'd that there are ſome errors in his former Books, and has promis'd to print a * Retractation of them, as St. *Auguſtin* and other great Men have done, and to their greater praiſe. But *T. E.*, and the party he defends, ſtand ſtill upon their Infallibility, after it is expos'd to the utmoſt contempt. They will yield no error in themſelves, no not in an *Iota*; not in their ſaying that *Chriſt* was born at *Nazareth*; which *T. E.* in his *Truth Defended*, printed 1695. p. 167. quotes out of *W. Penn*'s *Chriſtian Quaker*, p. 104. But on the contrary, they invent ſuch ſalvo's, and ſtrange fetches, to reconcile their Hereſies and Contradictions (as *T. E.* in the preſent caſe) that ſink them deeper into the mire, is a plain conviction of their guilt, and makes them a Laughing-ſtock to all Mankind: But like the Bird that hides his head, and thinks no body ſees him; ſo they, while they do not confeſs againſt themſelves, think themſelves ſafe, and will perſuade many of their implicit followers that no body elſe ſees them.

VIII. But enough of this. Let us return to *T. E.* p. 53. he defends *G. W.*'s diſputation againſt a Baptiſt, for aſſerting that there was a perſonal *Chriſt* now in Heaven at God's right hand: All which *G. W.* in his Book laſt quoted, *Chriſt Aſcended*, &c. p. 24, and 69. turns inward, *viz.* to a *God's right hand within us, and a Chriſt within us*; and to underſtand theſe as *out of his people, in a perſonal being, which are no Scripture-Terms* (ſays he) *ſtill implies him to be a perſonal God or* Chriſt, *like the* Anthropomorphites *or* Muggletonians *conceit of him.* So that it ſeems a perſonal God or *Chriſt* without us, is as ridiculous to *G. W.* as the *Anthropomorphite* or *Muggletonian* conceit of God's having a Body in ſhape and circumſcription like to ours. Can we imagine theſe Men ſo ignorant as to know no difference betwixt Perſon and Body; but to think every Perſon to be a Body, becauſe, in common ſpeaking, when we ſay ſuch a Perſon, we mean a Man, and this Man has a Body? This ſure muſt be the ſize of their Philoſophy! though it is hard to believe it, that Men who are Writers, and trouble the world with Books, ſhould remain in ſuch childiſh Ignorance, as to think that no Spirit is a Perſon, as *G. W.* does, in his *Truth defending the Quakers*, An. 1659. p. 43. where diſputing againſt one *Tho. Smith* for aſſerting three Perſons in the Godhead, he adds, *And the like imagination hath he brought to prove Angels Perſons, and yet confeſſeth that they have not fleſh and blood; and that all Perſons have not fleſh and blood.* This ſeems a monſtrous abſurdity to the Quakers! and as ſuch he puts this perilous Queſtion, p. 49. *Whether is a perſon viſible or inviſible; are not all perſons viſible, if rational ſubſtances?* And upon this pretence they deny perſonality to God; and by this, fall into the ſame *Muggletoniſm* with which they charge the Baptiſt: For if God cannot be a Perſon without having a Body, then he muſt have a Body, or have no Exiſtence, becauſe every intelligent Being is a Perſon, that is the meaning of the word Perſon: Which

* *Which is now printed.*

if the Quakers have not hitherto underſtood, let them go to School again, and learn to read before they write; and to humble themſelves greatly before God, and confeſs their fault before Men, for cauſing ſo grievous a Schiſm in the Church, and branding ſo many Chriſtians, all the world but themſelves, as limbs of the Devil, and deſerters of the Faith, upon a miſtake, which proceeds merely from their own Ignorance. But tho' God be a Perſon without a Body, yet *Chriſt* has now, and ever will have a Body, an human Body, in his Perſon, even the ſame Body which he took of the bleſſed Virgin, in which he ſuffer'd, roſe from the dead, and aſcended into Heaven. And for *G. W.* to call this the *Anthropomorphite* or *Muggletonian* conceit, ſhews his utter Ignorance and blind Hereſy; for both theſe give a Body to God, *i. e.* to God the Father, to the very nature of the Deity; which has no relation to thoſe who acknowledge only the Body of *Chriſt*, but own no Body of the Father. But *G. W.* puts both in the ſame bottom, and makes the one as abſurd and contradictory as the other, to ſhew how ſound and orthodox he is in the chriſtian Faith! And *T. E.* makes no other defence for *G. W.* but his old falſe Suppoſe, that this Baptiſt was an *Anthropomorphite*. Nay, p. 53. he finds fault with *G. K.* for ſaying that, *There is no Church of* England *Man, Presbyterian, or Baptiſt, that holds that notion, that the Godhead has the ſhape of a Man.* *T. E.* tells him that he is *too ſlight a voucher for all theſe Communions:* Inſinuating as if ſome of them did hold that notion, againſt his own heart, which knows the contrary. All the world knows it, that all theſe Communions do deteſt and abominate any ſuch notion: Nor can I tell him, in all Chriſtendom, where to find (except himſelf and partners) any aſſociates for the *Muggletonians* in this point, but only their Brethren the *Bidleite Socinians*, or *Unitarians*, for *Bidle* was a profeſs'd *Anthropomorphite*, as he has publiſh'd in his *Socinian* Catechiſm. But *T. E.* takes great pains to prove that *G. W.* does acknowledge (in what ſophiſtical ſenſe he underſtands, and we too now underſtand them) a Body of *Chriſt* now in Heaven. Let him free himſelf then, upon this *hypotheſis*, from *Muggletoniſm*, and he will at the ſame time ſee all thoſe ſet free whom he moſt falſly accuſes of it. But what Body of *Chriſt* does he allow now in Heaven? A ſpiritual Body all do allow. But is it a true human Body in our Nature? No, keep off that —— That would diſcover all —— *for the Nature of* Chriſt (ſays *G. W.* in his Book, call'd, *The He-Goats horn broken*, &c. by way of wit upon his opponent one *Jo. Horne*) printed *An.* 1660. (as quoted by *T. E.* p. 58.) *ſo that it is not their* (i. e. human) *Nature, for their Nature is filthy; therefore it is not in* Chriſt. Here *G. W.* expreſly denies, and endeavours to prove that *Chriſt* has not now our human Nature; becauſe (forſooth) our Nature is filthy, that is corrupted. But did the Baptiſt ſay that it was filthy in *Chriſt?* No, expreſly to the contrary. He ſaid that it was pure in *Chriſt*, tho' corrupted in us. And how now does *T. E.* bring off *G. W.* in this? Why, after the old faſhion, *i. e.* he ſays that *G. W.* only meant that our Nature was not in *Chriſt, that is* (ſays he) *as it is filthy*; which the Baptiſt, nor any other ever ſaid. So that he ſets up a Man of Straw, and throws him down again; and thinks thus to deceive all mankind, and keep their vile Hereſies ſtill in the dark. But they are diſcover'd: And I muſt farther diſcover, that tho' they ſometimes, in oppoſition to the Doctrine of the bleſſed Trinity, do deny God to be a Perſon, upon the ſuppoſition that he has no Body; which they uſe as an *Argumentum ad hominem* againſt us, who do not own him to have a Body; and they think, conſequently, cannot prove him to be a Perſon: Yet all this is nothing elſe but a piece of groſs hypocriſy in them; for they with the *Anthropomorphites* and *Muggletonians*, do hold that God has a Body, and that *Chriſt*, as God, had a manhood from eternity (as hereafter ſhewn

Sect.

Sect. xv.) which they diſtinguiſh from the outward Manhood he took of the bleſſed Virgin, not in his own nature, but only as a *cloathing to his heavenly Manhood*, (as *T. E.* ſays expreſſly, p. 96, 97.) They will not allow that he took the Manhood of our Nature into his Nature, becauſe as *G. W.* and *T. E.* here argue, our Nature is filthy, and therefore not in *Chriſt*. And *Iſaac Pennington* in his *Queſtion to the Profeſſors*, p. 30. ſays, that *the fleſh and blood of our Nature was not* Chriſt's, *only as a Veil or Garment*; but he attributes to *Chriſt* a Manhood of his own Nature, a Body of Fleſh, Blood, and Bones, which he had as God from eternity. And *G. Fox* ſays in his *Several Papers given forth for the ſpreading of the Truth*, An. 1671. p. 55. that *this Manhood was crucify'd when* Adam *fell*; and that *in the ſufferings of this Manhood lies the atonement, and not of the Manhood of our Nature*; (ſee *T. E.*'s defence of this in the *Gleanings*, Sect. II. N. 6.) which they now ſuppoſe to be dropp'd, they care not what is become of it; and that it ſignify'd no more when the heavenly Manhood was cloath'd with it, than as as hiſtory or outward repreſentation of the inward Sufferings, Death, Reſurrection, *&c.* of the heavenly Manhood in their Hearts, which they make the Myſtery, the Subſtance, the Propitiation, of which the outward Manhood of our Nature was but a Type, Figure, Shadow, as you will ſee hereafter *Sect.* XII. And this heavenly Manhood they ſuppoſe they have within them, Body, Blood, Bones and all; and that all the work of their Redemption is wrought by it within them. Whence they pity us who depend upon the ſufferings of *Chriſt*'s outward Manhood, in our Nature, as the atonement and ſatisfaction for our Sins. This is the great Myſtery of the Quaker Religion, and does unlock all their Secrets, and the Jargon of their Writings, while they ſeem to own the Humanity of *Chriſt*, and that it is now in Heaven; but mean not the Humanity of of our Nature, but the fancy'd Humanity which they ſuppoſe he had of his own Nature, as God, from eternity. *G. W.* in his *Truth defending the Quakers*, p. 67. denies the *Blood of the Lamb*, 1 Pet. I. 19. to be human Blood, and ſays, that *the Apoſtle here doth not tell of human Blood to redeem them with, for that which is human is earthly, but* Chriſt *whoſe Blood is ſpiritual*, &c.

IX. *T. E.* p. 67. ſets down *J. Faldo*'s objection againſt the Quakers, *viz. That Chriſtianity was introduced by preaching the promiſed* Meſſias, *and pointing at his human Perſon; but Quakeriſm by preaching a Light within*: And then gives *W. Penn*'s anſwer, in his *Quakeriſm a new nickname for old Chriſtianity*, printed *An.* 1672. p. 12. that *had they preached a* Chriſt *now coming in the fleſh, they had deny'd his true viſible appearance at* Jeruſalem; and therefore, that *ſince they believe that appearance, they need not preach what is not to be again.* Why? Did *Faldo*, or any other, contend for a new Incarnation of *Chriſt*, or his now coming in the Fleſh? This is a ſtrange perverſion! but ſuch are neceſſary to ſupport the Quakers Doctrine; and then the inference is as wild, that there is no need of preaching the Incarnation of *Chriſt*, becauſe it *is not to be again, i. e.* we have done with it; it is paſt and gone, and of no more uſe to us. But *T. E.* excuſes it thus, p. 71. that they ſhould not preach *only* the Incarnation and Sufferings of *Chriſt* at *Jeruſalem*, *i. e.* without preaching likewiſe the inward operations of his Spirit in our hearts. Why? Did *J. Faldo*, or any other oppoſe this? No ſurely. Why then did they oppoſe *J. Faldo*'s urging the neceſſity of preaching a *Chriſt* without, and not only the Light within? For that was all *J. Faldo* meant or ſaid. *T. E.* ſays again, *(ibid.)* that *there is no need of preaching* Chriſt's *outward appearance on that account, that is, for proving his ſpiritual appearance:* He might as well have ſaid, for proving there was a God, or any influence from God; this

was

was no part of the Controverſy. Again, *T. E.* ſays, *(ibid.) there was no need of preaching* Chriſt's *outward appearance until his inward appearance was preach'd.* Here are Salvo's, which if they paſs, there is no Treaſon, Hereſy, Blaſphemy, or Idolatry, but may ſecurely be vended. For example, if any one ſhould ſay that the King is not King of *England*, *i. e.* not *only*, for he is of *Scotland* and *Ireland* too; that *Chriſt* is not God, *i. e.* not *only*, for he is Man too; that God is not juſt, *i. e.* not *only*, for he is merciful too; that we need no more preach Faith or Repentance, *i. e.* not *only*, for there are good Works, *&c.* to be preach'd; that we may worſhip an Image, *i. e.* ſuppoſing it to be God, or a ſpecial preſence of God in it, *&c.* If I ſhould ſay that *T. E.* was not an honeſt Man, or a fair dealer, and when tax'd for it, ſhould think to come off by ſaying, that he was not only ſo, but a good Husband, and a dutiful Son beſides; would he ſo excuſe me? But what was the reaſon which *W. Penn* gave why the outward appearance of *Chriſt* at *Jeruſalem* need not be preached any more? It was none of theſe ingenious contrivances which *T. E.* has ſince found out, it was not *only*, or *until*, or on that *account*; but himſelf tells the reaſon very plainly; it was, becauſe the outward appearance was paſt; and *therefore*, ſays he, *for that cauſe, and becauſe it was not to be again, it need not now to be preached: And therefore we need not preach what is not to be again.* But there is farther in Mr. *Penn*'s reaſons, quoted by *T. E. viz. And that the whole Chriſtian world beſides* (the Quakers) *have ſo long and lazily depended on it, without their thirſting after his inward holy appearance in the Conſcience.* This is a hard cenſure. But *T. E.* ſays, p. 73. that *this does not include every ſingle Man* (except the Quakers) *in the whole Chriſtian world.* That is very gracious! though *W. P.* did not the favour to except any. But our diſpute now is not concerning Men's practices, but their principles; and if *W. P.* or *T. E.* cannot name one ſingle Man, much leſs any of thoſe Communions which he diſputes againſt, that ever thought *Chriſt*'s outward appearance would ſave them, without *his inward holy appearance in their Conſciences*; then againſt whom have they diſputed? Whom have they condemned? And if all that can be ſaid in defence of ſuch deſperate and blaſphemous poſitions as have dropp'd from their Pens be ſuch a ſuppoſition as this, then muſt they unavoidably fall under the load of what is charg'd upon them; and till they not only repent, but confeſs, they can have no pardon from God or Men: For *Chriſt*'s outward appearance and ſufferings at *Jeruſalem*, tho' paſt, and not to be again, muſt always be preached, as being the foundation of the whole chriſtian Faith; which the Quakers have reduc'd back again to the ſame level with the Heathen, as will appear more fully in the next quotation.

X. Which is p. 74. where *T. E.* juſtifies theſe words of *W. P.* in his Book laſt quoted, *Quakeriſm a new nick-name*, &c. p. 6. *The diſtinction betwixt Moral and Chriſtian, the making holy Life legal, and Faith in* Chriſt's *outward manifeſtation, Chriſtianity, has been a deadly poyſon theſe later ages have been infected with*; which *T. E.* after the old faſhion ſolves, by ſuppoſing, p. 75. that *J. Faldo*, and others his opponents did hold, *That a bare hiſtorical belief of* Chriſt's *outward appearance in the Fleſh is of more value and advantage to them, than a virtuous, pious, godly Life.* What then? Is there therefore no diſtinction betwixt Moral and Chriſtian? But, in the next place, neither *J. Faldo*, or any of *W. Penn*'s opponents, ever believ'd or imagin'd any ſuch thing, as that a bare, hiſtorical Faith (which the *Devils* have, and *tremble*) would ſave a Man, or was preferable to a pious, godly Life: But you would make Monſters of other Men to hide your own deformity; for, in the next quotation, p. 75. *W. P.* not only drops an expreſſion, but in his *Addreſs to Proteſtants*,

2d Edit.

2d Edit. *An.* 1692. p. 118. and 119. argues, at length, for the Heathen, that is, as he there deſcribes them, thoſe *who never had the external Law nor Hiſtory*, and would prove them to be Chriſtians thus; *Let us but ſoberly conſider* (ſays he) *what* Chriſt *is, and we ſhall the better know whether moral Men are to be reckon'd Chriſtians. What is* Chriſt *but Meekneſs, Juſtice, Mercy*, &c.? *Can we then deny a meek Man to be a Chriſtian?* This is according to Mr. *Penn*'s Theology, (which will be conſider'd by and by) of making the promis'd *Seed of the Woman*, Gen. III. 15. not to be *Chriſt*'s human Nature, which he took of the bleſſed Virgin, but only an inward Principle, *i.e.* the Light within, which the Heathens have, and ſo have *Chriſt*, and are therefore good Chriſtians, according to the Quaker Doctrine.

In anſwer to this, *T. E.* has given the firſt proof of his ingenuity that I have found in this Book of his; for he goes not about (as in other caſes) to excuſe or mollify this, but downright juſtifies it, that moral Heathens are good Chriſtians; nay, he ſeems to prefer an Heathen, whom he calls *a Child of God*, in contradiſtinction from a Chriſtian: He makes nothing of Chriſtianity but only an outward character, or diſcriminating difference, *viz.* an *hiſtorical Faith of* Chriſt's *outward appearance in the Fleſh at* Jeruſalem; which indeed, if that be all, is but a very ſmall matter, a little hiſtory: But he makes the Heathen to have *the kind and nature of a Chriſtian*, which he prefers to that outward character, or diſcriminating difference which does diſtinguiſh him from the hiſtorical Chriſtian. *G. Keith* had allow'd that Morality was a part of Chriſtianity, and did belong to the *Genus* of a Chriſtian; *But there are two things* (ſaid he) *in the true definition of a Man, the* Genus *and the* Differentia; *they have the* Genus, *but not the* Differentia. But this would not ſatisfy *T. E.* he objects againſt this, and ſhews his parts in Philoſophy, as well as Divinity. *And I pray* (ſays he) *which is of moſt moment this caſe, the* Genus *or the* Differentia? *to have the kind and nature of a Chriſtian, or to have only ſome outward character or diſcriminating difference to diſtinguiſh a Chriſtian from a Child of God, as namely an hiſtorical Faith of* Chriſt's *outward appearance in the Fleſh at* Jeruſalem? But, with ſubmiſſion, I muſt correct *T. E.*'s Philoſophy; for it is the *Differentia*, not the *Genus*, which determines the kind or nature. *Animal* is the *Genus* of Man, but it is his *Rationale* which makes him of a different kind or ſpecies from other Animals: And this ſets the *Differentia* as much above the *Genus* as a Man is above a Beaſt; but, by *T. E*'s logick, *Bucephalus* is little inferior to him, only in ſome outward character: For which *I pray is of moſt moment in this caſe, the* Genus *or the* Differentia? *Bucephalus* has the *Genus*, and *T. E.* has the *Differentia*, and as himſelf makes it, but a ſmall one. Therefore, tho' a moral Heathen have the *Genus* of a Chriſtian, yet he can no more be a Chriſtian without the *Differentia*, than a Horſe can be *T. E.* And this *Differentia* is not only an hiſtorical Faith in *Chriſt*'s appearance in the Fleſh, as *T. E.* makes it, but a living Faith in his Blood outwardly ſhed, as the full atonement and ſatisfaction made to the Juſtice of God for our Sins; and as far as any one is from this Faith, ſo far he is from Chriſtianity. Therefore the Quakers, by diſputing againſt and diſowning of this Faith, inſtead of bringing the Heathen within the pale of Chriſtianity, have thruſt themſelves out among the Heathen; from whom their merely hiſtorical Faith in the death and ſufferings of *Chriſt*, as *T. E.* rightly argues, does difference them very little. And let the Quakers here conſider to what a condition they have brought themſelves; that they cannot pretend to be Chriſtians, but upon ſuch principles as muſt bring in all the Heathen with them; that is to ſay, truly and really they are no more Chriſtians than the Heathen, and that they are preaching up Heatheniſm inſtead of Chriſtianity amongſt

us, by making them both to be the ſame thing, or to differ only in ſome ſmall circumſtances which are not neceſſary to the Chriſtian Faith: *For*, ſays *W. P. (ibid.* in his *Addreſs to Proteſtants)* as *T. E.* quotes him, p. 77. *as he that believes in* Chriſt *believes in God, ſo he that believes in God believes in* Chriſt; which is a fine round ſaying, but the latter part is notoriouſly otherwiſe; for the Heathen believe a God, who never heard of *Chriſt*. But *Chriſt* is the Light within, and the Light within is *Chriſt*; and all the Heathen have the Light within; therefore they all have *Chriſt!* This is the true Quaker doctrine, and all the notion they have of Chriſtianity; they have let us ſee it plainly; we thank them.

XI. This is the meaning of what *T. E.* would excuſe, p. 78. *viz.* that *W. Penn* ſpending about three pages in *Folio, viz.* p. 125, 126, 127. of his Book, call'd, *The Chriſtian Quaker*, to give the deſcription of *a true Chriſtian Quaker*, has forgot to ſpeak one word of the Man *Chriſt*, as the object either of the Chriſtian Quaker's Faith, Love, or Homage. *T. E.*'s excuſe is, that *W. P.* was then deſcribing *who he or they are that obey the Light:* And was it not ſtrange that the Quaker Light ſhould quite overlook the outward *Chriſt?* It could not be, had they believ'd in him; as 'tis impoſſible that a Man could deſcribe the true Faith in God, and yet never name God at all: It is the ſame thing to pretend to deſcribe the chriſtian Faith, without naming of *Chriſt*; one would wonder how any could avoid it, even in the firſt line. This cannot be forgetfulneſs, or it was a very artificial one.

XII. So was not that which is next quoted of his, p. 79, 80. *&c.* where he p. 36. of his Preface to a large Collection of *R. Barclay*'s Works in *Folio*, makes the inward Work of Regeneration, performed by the Light within, a greater Myſtery than the Incarnation of *Chriſt*. *If the manifeſtation* (ſaid he) *of the Son of God in the Fleſh be a Myſtery, how much more is the work of Regeneration a Myſtery, that is wholly inward and ſpiritual in its operation?* This ſhews how much they prefer their Light within to the outward *Chriſt*. But *T. E.* ſays, p. 82. that *the compariſon here did not lie between the Incarnation of* Chriſt, *and the work of Regeneration; but between the difficulty of believing the one, and experiencing the other.* But I muſt tell *T. E.* that he is miſtaken, and that his excuſe is point-blank contrary to Mr. *Penn*'s own words, which lay the compariſon expreſſly betwixt the Incarnation of *Chriſt*, and the work of Regeneration: And this put-off is to ſuppoſe all his Readers to be children, or not to underſtand *Engliſh*, or common ſenſe; this is no explaining, but quite altering of words, adding and ſubſtracting at pleaſure. Though if *T. E.*'s ſenſe were admitted, it would not mend the matter; becauſe the ſaving Faith of *Chriſt*'s Incarnation, *&c.* is our Regeneration. But I will not ſtay upon that; my buſineſs now being only to conſider his defence of others, not to follow as many new notions as he, in his diſtreſs, is forc'd to ſtart. He ſays that *W. P.* has this ſame notion in other places; ſo let him; but we are now conſidering of this place, and if it be unſound, let him confeſs and retract: And it is a favour to him not to purſue thoſe other places which *T. E.* quotes out of his other Works; they make the matter ſtill worſe and worſe, as p. 82. where he brings in *W. P.* objecting againſt *J. Faldo*, &c. that they made the *Hiſtory (i. e. Chriſt*'s Incarnation) *the greateſt Myſtery, i. e.* greater than the operation of their Light within: And ſo do all true Chriſtians. But *W. P.* calls the *Incarnation of* Chriſt the *Hiſtory*, and the *Light within* the *Myſtery*, as being greater. *'Tis ſtrange* (ſays he, in the ſame place which *T. E.* quotes, *(i. e.* of his rejoinder to *J. Faldo*, p. 336.) *that ſhould be reputed moſt myſterious,* (ſpeaking of *Chriſt*'s Incarnation) *which was the introduction to the Myſtery, (i. e.* of the Light within) *and thoſe tranſ-*

actions

actions (*i. e.* of *Chriſt*'s outward ſufferings) *counted moſt difficult, that were——as ſo many facile repreſentations of what was to be accompliſh'd in Man. In ſhort, it is to leſſen, if not totally exclude the true myſtery of Godlineſs, which is* Chriſt *manifeſted in his Children.* Here he makes the Light within the true Myſtery, which implies the Incarnation and outward Sufferings of *Chriſt* were not the true Myſtery. He calls them but *facile Repreſentations* of the true Myſtery, *i. e.* the Light within, and but the *Introduction* to it; and wonders that any ſhould think the outward Sufferings of *Chriſt*, which he calls *thoſe Tranſactions*, to be more difficult than the inward Tranſactions of the Light in their Hearts. And now I wiſh *T. E.* joy of this Book of *W. P.*'s, which he has call'd in to his aid: But I haſten from this, and much more of this ſort, which I could produce.

I likewiſe paſs over ſeveral monſtrous abſurdities in *T. E.*'s own notions, which he interpoſes, as not being the Subject I am now purſuing He ſays, p. 83. that Chriſt's *Incarnation was not properly call'd a Myſtery, from the perfection of Holineſs that was in him.* Was it not part of the Myſtery, or not properly ſo, that the *Fullneſs of the Godhead*, the higheſt perfection of Holineſs, dwelt bodily in a Man? Is this no Myſtery? But I proceed: He brings a new and his old defence for *W. P.* He ſays, p. 84. *It is plain that the ſcope and drift of thoſe words of* W. P. *was to perſuade People not to reſt barely in an hiſtorical belief of* Chriſt's *Incarnation——But to come to a living Faith*, &c. But, as I have often reply'd before, there being no ſuch People whoſe principle it is to reſt barely upon an hiſtorical Faith, none ſuch who oppos'd *W. P.* therefore it is plain that this is a mere ſham pretence, only to cover and hide the broadeſt of Hereſies or Blaſphemies that can be ſpoken. But *T. E.* in the ſame page, to leſſen the Faith in the outward *Jeſus*, endeavours to render it mighty eaſy, in compariſon of their inward Light: *For little of difficulty* (ſays he) *there is in barely and hiſtorically believing this, (i. e.* that God ſent *Chriſt* to die for Sinners, and to reconcile God to Men by his death) *the common Faith of all that part of the world called Chriſtians ſhews wherein all Profeſſions, and the moſt profligate and profane in any Profeſſion, doth ſo believe it.* I wiſh *T. E.* were not out in his reckoning, *i. e.* that all theſe he names did really and truly believe this, even hiſtorically: But that itſelf (though that alone will not do) is not ſo eaſy a matter as he would make it. He ſees, at leaſt we do, how hard a task it is with the Quakers, who will not believe that the outward death of *Chriſt* was ordain'd as the ſatisfaction for their Sin. The *Socinians* do likewiſe openly oppoſe this, and all the Deiſts; into which Societies the greateſt numbers of our open Debauchees do glory to inliſt themſelves. Theſe call themſelves the *Beaux Eſprits*, the Men of ſenſe and large thoughts; and among the profligate and profane of the meaner rank, few, if any of them, do really believe it, even hiſtorically, or forget it and never think of it; otherwiſe it would have a greater influence upon them: For the hiſtorical Faith muſt be inſeparable from the ſaving Faith; and indeed, the ſaving Faith is the hiſtorical, thoroughly digeſted and apply'd: And it is often ſeen, that they who do neglect ſo to apply it, do, in time, quite loſe it; and it is generally loſt among the vicious and profane of all ſorts; ſo that few of them are to be found who have even the hiſtorical Faith: They *repent not, that they may believe*, Matt. xxi. 32. A virtuous life is a neceſſary qualification, even for a true belief of *Chriſt*, which is a *Gift of God*, Eph. ii. 8. And *John* the *Baptiſt* was ſent to preach Repentance, as a neceſſary preparation to receive the Faith of *Chriſt*. So that this is not ſo eaſy a matter as *T. E.* thinks, nor common to the vicious and hypocrites, who leſſen it, and ſlight it, as the

Quakers

Quakers have endeavour'd; as *T. E.* endeavours, p. 86. where ſpeaking of his beloved Heathen Chriſtians, he preſſes it upon G. *Keith:* That *he muſt grant the object of their faith to be not the outward appearance of* Chriſt *in the fleſh, but his inward appearance and manifeſtation in and by his divine Light, Life, Word, and Power in their hearts.* This is plain Language! And this, he ſays, muſt be granted, if we allow that any of them can be ſaved; which to be ſure *T. E.* does, who gives them the *Genus*, which he thinks the chief part of Chriſtianity.

How God will deal with the good moral Heathen, who never heard of *Chriſt*, I will not determine, nor enter into the ſecrets of providence; but that they have the chriſtian Faith, by believing their Light within, or that there is any object of the chriſtian Faith without the outward *Jeſus*, who ſuffer'd at *Jeruſalem*, is a Quaker Dream, and oppoſite to the whole tenor of the Goſpel. *Cornelius* had the character of a *devout Man, and one that feared God, with all his houſe*, Acts x. 2. So that he not only had the Light within, which the Quakers make common to every Man in the world; but he follow'd it truly and ſincerely, in as high a ſenſe as any Quaker can pretend: Yet was there ſomething elſe neceſſary to his Salvation, and God commanded him to ſend for *Peter*, who ſhould tell him words, *by which he and all his houſe ſhould be ſaved*, Acts xi. 14. And what were thoſe words? Not the Light within, but the outward *Jeſus* of *Nazareth*, his outward Sufferings and Death, *Acts* x. 36. *&c.* And upon his belief of this, he receiv'd the gift of the Holy Ghoſt, which I hope was ſomething more than the Light within, which he had before. And after he had been partaker of this Baptiſm of Fire and the Spirit; yet was there ſomething farther neceſſary, even the outward Baptiſm by water, as in *℣.* 47, 48. whereby he was to be admitted as an outward viſible Member of the Church of *Chriſt*.

Now what had become of him, if he had dy'd before he had heard of the outward *Chriſt*, I will not ſay: But I think we may ſafely conclude, that if he had rejected the preaching of *Peter*, and depended, as the Quakers do, upon the ſufficiency of his Light within, without any thing elſe, all his former righteouſneſs would not have ſav'd him, nor his Light within: And therefore the caſe of the Heathens, upon which the Quakers harp ſo continually, can be no precedent to them who reject that Faith in the outward *Chriſt*, when it is preach'd to them, which others have not heard; and ridicule and laugh at his holy Baptiſm, which he has commanded. *They that ſin without the Law, ſhall be judged without the Law*; but they that ſin under the diſpenſation of the Goſpel, ſhall be judged by the rules of the Goſpel: And therefore, tho' no more ſhould be requir'd from the Heathen than the following of their Light within, yet, as in the caſe of *Cornelius*, that will not be ſufficient, where the Goſpel is preach'd; the words of which are thoſe, by which We muſt be ſaved, however God pleaſes to reckon with Others: And therefore, tho' the Light within were ſufficient to the Heathen, without any thing elſe, to whom nothing elſe is offer'd; yet it would not be ſufficient to the Quakers, who, upon that preſence of the Heathen, do think it ſufficient to themſelves, without any thing elſe, even without Faith in the outward *Jeſus*, when it is offer'd to them. And upon their foundation, it is much better with the Heathen than with us, if they be as ſafe as we, only by the following of their Light within; whereas there is more requir'd from us, *viz.* the belief of the Goſpel reveal'd, and obedience to all its inſtitutions. If all which puts us not into a better ſtate than that of the Heathen, in vain was it deliver'd; nay, as a needleſs and heavy burden, which ſets us farther off from Heaven, by making more things neceſſary towards our journey thither, than what is requir'd from others: And then it would be no kindneſs to a Heathen to convert him to Chriſtianity; nay, it would

would prove a great injury to him, by making the way to Heaven much more difficult to him than it was before.

This is the Quakers principle; and therefore all the converſion that they ſeek from either *Jew* or *Gentile*, is only to hearken to their Light within, which they call the only and the true *Chriſt*: But they require from them no faith or belief in *Jeſus* of *Nazareth*, whom they think it not neceſſary ſo much as to mention, or to give them even an hiſtorical Faith of him, more than of another good Man, as an example to them, of one who followed the true *Chriſt*, his Light within. And therefore, in the preaching of *G. Fox*, and others of them to the *Indians* in *America*, (which I have from thoſe that heard them) they did not ſo much as mention to them any thing of an outward *Chriſt* that ſuffer'd or dy'd for them; only rabbl'd over an unintelligible Jargon of their Light within, and bidding them read within, *&c.* And in a Book which they have publiſh'd, wrote by *Iſaac Pennington*, on purpoſe for the converſion of the *Jews*, and directed to the *Jews*, there is not one ſingle word (for I have read it all over) of our Lord *Chriſt*, or his name ſo much as once mention'd; only directing them to a Light within, which would teach them ſufficiently.

And as their converſion of *Jews* and *Gentiles* is altogether without *Chriſt*, ſo their endeavours with Chriſtians is to bring them from *Chriſt*; which they think hurts them, by making them lean upon any outward thing as neceſſary to their Salvation, and not truſt wholly to their Light within, as ſufficient of itſelf, without any thing elſe.

In all reſpects they eſteem better of the Heathen than of the Chriſtians: They make the Heathen to be the beſt Chriſtians; for they are juſt ſuch Chriſtians as themſelves.

This appears plainly in the different treatment they beſtow upon the Chriſtians and the Heathen; for they damn all the Chriſtians in the world, ſince the days of the Apoſtles, to the pit of Hell, as ſhewn in *The Snake*, Sect. XVI. But whenever they come to ſpeak of the Heathen, then they are all Tenderneſs and Mercy, as before ſhewn, N. x. then *what is* Chriſt *but Meekneſs, Juſtice, Mercy*, &c. And *can we then deny a meek Man* (tho' a Heathen) *to be a Chriſtian?* This is a very ſhort and eaſy ſcheme of Chriſtianity!

I have before ſhewn the difficulty of attaining to the outward and hiſtorical Faith of *Chriſt*; let me now compare with it the difficulty which the Quakers pretend there is in attaining to what they call their inward Faith in their Light within; which, as they have manag'd it, is indeed as difficult as for a Man to run out of his Wits: But to minds prepar'd for ſuch enthuſiaſtical deluſions, it is as eaſy as to think highly of one's ſelf, and conſtrue all the ſtrong Imaginations of their own brain for immediate Revelations: And of this method, the eaſineſs may appear from the qualifications of the perſons moſt ſubject to it: Ignorance is the true mother of their Devotion. But ſuch a profound degree of this Intoxication as poſſeſſes the generality of Quakers, I will grant is not eaſy to be met with, or to be found among any other diſcrimination of Men that are known in our parts of the world, if any where at all, either of the preſent or paſt Ages: Yet it is an eaſy and a common thing for Men to follow their own Imaginations; and Supineneſs, Ignorance, and Conceitedneſs, do naturally produce it; ſo that (to apply *T. E.*'s own diſtinction) to believe even hiſtorically *Chriſt*'s coming in the Fleſh, and the true ends and deſign of it, is harder than to experience my Mind's running without care or pains after my own fancy, which Men do to avoid labour, and the difficulty of examining and comparing: For the workings of Reaſon are full of labour; not ſo of the Imagination, which is ſtrongeſt in Mad-men, and thoſe moſt deſtitute of Reaſon. And the ſobriety

of Religion is with much more pains acquir'd than the levity of Imagination, which has no ſtint or rule, but runs away with thoſe who have not the curb of Reaſon to govern it, as a wild Horſe, when the bridle is broke. And therefore the believing of the one, which *T. E.* ſpeaks of, *i. e.* the hiſtorical Faith of *Chriſt*'s Incarnation, *&c.* and the true ends of it, is more difficult than the experiencing of the other, *i. e.* the workings of what they call their Light within, as much more difficult as Knowledge is more difficult than Ignorance, and Reaſon than Imagination. And they are *Novices*, and know leaſt of Religion, who are ſooneſt *lifted up with pride:* And theſe *fall into the condemnation of the Devil*, 1 Tim. III. 6. who transforms himſelf into an Angel of Light, as often as he can perſuade any to put Darkneſs for Light, and Light for Darkneſs.

XII. *W. Penn* in his *Chriſtian Quaker*, p. 97, 98. contends earneſtly, that the Seed of the Woman promiſed, *Gen.* III. 15. was not that *Jeſus* who was born of the bleſſed Virgin, or any other Perſon, but only a Principle, or Seed in every Man's Heart. *The Seed* (ſays he, as quoted by *T. E.* p. 91.) *cannot be that Body*, (i. e. of *Chriſt*) *and conſequently the Seed of the Promiſe is an holy and ſpiritual principle of Light*, &c. *received into the heart.* And this Light within he makes to be *Chriſt*. Now ſee how *T. E.* endeavours to reſcue him: He ſays, p. 90. concerning *Chriſt*'s Body, *That that Body, ſimply conſider'd as a natural Body, which* (ſays he) *was the notion the adverſaries had of it, was not properly the* Chriſt. But there were no ſuch adverſaries, no, not one that oppos'd *W. P.* ever ſaid that the Body of *Chriſt*, ſimply conſider'd as a natural Body, was properly the *Chriſt*. No Man in this world ever ſaid ſo. Therefore *W. P.* is no ways juſtified, but rather expoſed by this, and the Quaker Principles laid more open.

XIV. One of *W. P.*'s arguments, by which he endeavours to prove that the outward *Chriſt* was not the promis'd Seed, is, becauſe (as he ſays) *one outward thing cannot be the proper figure or repreſentation of another:* And the Paſſover being a type of *Chriſt*, he thence infers, *that the outward Lamb ſhews forth the inward Lamb*, i. e. *the Light within.* This is ſet down, p. 90. of *T. E.* among other ſuch like arguments of *W. P.* And *T. E.* anſwers, p. 92. *W. P. did not ſay the Paſchal Lamb was no figure of* Chriſt *without.* Did he not? What then becomes of *W. P.*'s argument, that *one outward thing cannot be the figure of another? Cannot*, it is impoſſible, *i. e.* the Paſchal Lamb not only was not, but could not be the figure of *Chriſt*. But as *T. E.* has put it, *Chriſt* may ſtill be the promis'd Seed, even the outward *Chriſt*, which *W. P.* ſaid *could not be.*

T. E. pleads again, p. 96. and catches hold of the word *Proper*, in *W. P.* and ſeeks to draw him out of the mire by that twig, *viz.* that *one outward thing cannot Properly be the figure or repreſentation of another.* And ſo he makes the Paſchal Lamb to be *properly* a figure of the inward Lamb, *i. e.* the Light within: But *improperly* a figure of the outward *Chriſt*. This is hard fiſhing; and renders their hereſy yet more broad-fac'd. The Paſchal Lamb was many ways a type of the outward *Chriſt*, and of his ſufferings outwardly in the Fleſh. It was ſacrific'd, ſo he: No Bone of it broken, ſo none of his: The Door-poſts ſprinkled with its Blood, ſo our Conſciences by his Blood: It ſav'd from the deſtroying Angel, ſo his Blood from Sin and Death: It without Blemiſh, he without Sin: It with bitter Herbs, he with bitter Dolours upon the Croſs——And ſeveral other Parallels which are betwixt them: Which all were proper and fit types of him. Otherwiſe, *T. E.* arraigns the wiſdom of God for making improper types. But theſe types can no ways, but by a mad Imagination, be apply'd to the Light within, which, in the Quaker Senſe, ſheds its Blood within, and its Bones are not broken

broken within, &c. And of this, the Paſchal Lamb was a proper type! but an improper type of *Chriſt* without! It could not be apply'd to him, but by long and ſtrange fetches! But of the Sufferings, Blood, and Bones of the Light within, you ſee how naturally, and moſt properly, they are all typify'd. *And doth it not ſo?* ſays *T. E.* p. 92. *i. e. The outward Lamb ſhews forth the inward Lamb.* Juſt as you have ſeen, and as *T. E.* ſtumbles upon it, p. 93. where he forgets himſelf (for great Wits have ſhort memories) and owns quite contrary to what I have quoted; that *it was the outward Body, or Manhood only of* Chriſt *our ſpiritual Paſſover, that, in a ſtrict and proper ſenſe, was ſaid to be ſlain.* Now we are come quite about again; now *the outward Lamb ſhews forth the inward Lamb* neither *ſtrictly* nor *properly*; but it ſhews the outward Body of *Chriſt*, and that only. And now *T. E.* has left *W. P.* where he found him, to ſay what he can for *one outward thing not being the type of another:* That *the outward Lamb ſhews forth the inward Lamb*, &c.

XV. *T. E.* lets us know how hard it is to find out a Quaker by words; what double meanings and ſecret reſerves they have in every thing that they ſay; and that they can ſay (when pinch'd) any words that can be requir'd of them, without danger of being diſcover'd. When they acknowledge *Chriſt* to be Man, do they mean the ſame thing as we do? No, far from it. They have a ſpiritual Manhood, that means quite another thing: And in this ſenſe *T. E.* acknowledges, p. 97. *That Chriſt was truly a Man before he appeared in the outward Body, which was nail'd to the Croſs; and that not only in his people, but out of, or without them alſo.* How long before? Even from the beginning. *And if he was truly Man then,* (ſays he) *to be ſure he is not leſs truly Man now.* No, to be ſure! and they think him to be as little Man now as he was then. But they are deſir'd (if they would be ſo good) to let us know how *Chriſt* became the Son of Man; how he took upon him our Fleſh; how he was the Seed of the Woman promiſed, *Gen.* III. before he was made of a Woman, and even before any Woman in the world was made? But we ſee their meaning, *viz.* that they have two Manhoods of *Chriſt*, one from eternity, which they call his heavenly Manhood; and one, in time, which he took as a cloathing only, a cloak or veil, wherein to ſhrowd his heavenly Manhood during his abode upon earth; and this they call his outward Manhood. Thus *T. E.* in this ſame place, *That outward Manhood* (ſays he) *became a cloathing to the divine and heavenly Manhood which he had before.* And he delivers this as the true ſenſe of *W. P.* in the paſſages before qouted.

So that here we have the Quakers turn'd *Muggletonians*, who acknowledge but one Perſon in the Godhead; but ſay, that God is, and always was a Man from eternity, but in time produc'd a natural Body. Theſe are direct *Anthropomorphites*, the vileſt of Hereticks; and they deceive the whole world; while they ſeem to confeſs the humanity of *Chriſt* now in Heaven, they mean not that Body which he took of the bleſſed Virgin, but dance in the clouds with their double meanings.

SECT.

SECT. II.

Of Juſtification and Sanctification by the Blood of Chriſt *outwardly ſhed.*

I. WE come now to the ſecond head of *G. Keith*'s Charge, which *T. E.* begins to anſwer, p. 103. which is, That the *Quakers do deny Juſtification and Sanctification by the Blood of* Chriſt *outwardly ſhed.* And the firſt proof is *W. Penn*, who totally excludes the ſatisfaction of *Chriſt* in his *Reaſon againſt Railing*, p. 91. His argument is from that petition in the Lord's Prayer, *Forgive us our debts, as we forgive our debtors.* From whence *W. P.* infers, that, *if our duty to forgive without a ſatisfaction received, and that God is to forgive us, as we forgive them, then is a ſatisfaction totally excluded.* But though the debtor makes no ſatisfaction, yet God has promiſed to do it in full meaſure, preſſed down, ſhaken together, and running over, to thoſe who forgive any thing for his ſake: So that here is ſatisfaction not totally excluded, but filled up even to the brim. But how does *T. E.* anſwer this? He ſays, p. 104, 105. that W. P. *meant only to exclude a plenary, or full, or rigid* (which is the ſame) *ſatisfaction.* Firſt, every true ſatisfaction muſt be plenary, elſe it's no ſatisfaction; paying part of a debt, is not the ſatisfying of the debt. But, ſecondly, *W. P.* neither made any ſuch diſtinction, nor could intend it; for his argument runs againſt all ſatisfaction. He did not mean that we were commanded to forgive our debtors only in part, elſe God was to forgive us but in in part, ſince, as he ſays, *God is to forgive us, as we forgive them*; and thence concludes, that *a ſatisfaction, i. e.* any ſatisfaction, is not only excluded, but, to ſhew his vehemence, *totally excluded.* *T. E.* was no Friend to *W. P.* in mentioning his *Sandy Foundation* upon this occaſion, which is wholly *Socinian*, diſputing expreſſly againſt the holy Trinity, and the ſatisfaction of *Chriſt* particularly; and I charitably beſieve that he wiſhes it had never been wrote, and that it may be now forgotten; therefore I forbear to rip it up.

II. The next quotation is out of *George Whitehead*, in his *Light and Life*, &c. p. 8. which *T. E.* comes to p. 109. and repeating the charge, that *G. W.* blames *W. Burnet*, his opponent, for ſaying, *The Blood ſhed upon the Croſs ſprinkles the Conſciences, ſanctifies, juſtifies, redeems us*, ſays, that *G. W.* only blames him for ſaying thus, as an abſurdity following upon what *W. Burnet* had ſaid, that *that Blood was not now in being.* Why? Does *G. W.* believe that that that Blood is any otherwiſe in being, than as *W. Burnet* did believe? He dare not ſay ſo. And if not, then there was no conteſt betwixt *Burnet* and him upon that head. So that this is plainly giving us the go-by, and all the conſequences which *G. W.* draws, or pretends to draw from that ſaying of *Burnet*'s, are fully chargeable upon himſelf.

But, ſecondly, I deſire the Reader here to take notice of the groſſeſt piece of deceit that perhaps ever he met with; for that ſaying of *Burnet*'s (p. 40. of his Book, entituled, *The capital Principles of the People called Quakers diſcovered*, &c. *An.* 1668.) is only his repetition of it, as being the Quakers own objection againſt the efficacy of that Blood which was

ſhed

ſhed upon the Croſs, to us now, *viz.* that it was not now in being, and therefore that we could not now be juſtified by that which was not in being. To which *W. Burnet* anſwers, that *though that Blood ſhed be not in being*, (that is ſuppoſing, but not granting it) *yet the efficacy of that Blood is ſtill in being, and it ſtill ſpeaks in God's Ears, and cries aloud for Mercy. If* Abel's *Blood did cry againſt the Murderer* (for vengeance,) *how much more louder doth the Blood of the Lamb ſlain cry for Mercy*? &c. Here *Burnet* only gives way to this ſuppoſition of the Quakers, *viz.* that that Blood was not in being, by way of conceſſion, not as his own opinion; to ſhew that no conſequence could be drawn from it, to favour the Quaker Hereſy of denying Juſtification by that Blood. And yet *T. E.* (concealing of this) would put it upon us that *G. W.* in anſwer to this place of *Burnet*, did oppoſe him only for that ſuppoſition, and that (agreeing perfectly with him in Juſtification by that Blood) he only ſhew'd the ill conſequences of that ſuppoſition, which was his own, and which he will not, no, nor *T. E.* or any other of their Quakers, dare deny at this day, *viz.* that *that Blood ſhed upon the Croſs is not now in being*. This is turning the tables upon *W. Burnet* in ſuch an impudent manner, that, if I had not ſeen his Book, I could not have believ'd it. But, thirdly, if that ſuppoſition had been *W. Burnet*'s, and not the Quakers own, it would not reſcue *G. W.* becauſe he plainly makes the concluſion his own, by denying Juſtification by that Blood, however juſtly it is drawn from that ſuppos'd ſuppoſition. Fourthly, The agonies and paſſion of *Chriſt* upon the Croſs are not now in being; and this argument of *G. W.*'s will diſſolve all the Merits of his death, as to our Juſtification thereby, as well as by his Blood, for indeed they are the ſame. But, fifthly, all theſe little cavillings about the Blood of *Chriſt*, which was ſhed either before or after his death, are only to amuſe; for they deny any Juſtification by the outward *Chriſt* upon any account. In a *Serious Apology*, written by *George Whitehead* and *William Penn*, printed 1671. p. 148. they repeat a Charge againſt them in theſe words, *That we deny Juſtification by the Righteouſneſs which* Chriſt *hath fulfill'd in his own Perſon for us, (wholly without us) and therefore deny the Lord who bought us.* To which *W. Penn* anſwers in theſe words; *And indeed this we deny, and boldly affirm it, in the name of the Lord, to be the doctrine of Devils, and an arm of the Sea of Corruption, which does now deluge the whole world.* If they think to come off by that ſaying, *wholly without us*; I anſwer, that the meritorious, and only procuring cauſe of our Juſtification is *wholly without us*, *i. e.* by the righteouſneſs which *Chriſt* hath fulfilled in his own Perſon for us, and the ſatisfaction which he hath made by his Death and Paſſion for our Sins: But the application of this to particular perſons muſt be inward, by the operation of his bleſſed Spirit in our hearts; and this hinders not, but rather ſuppoſes that the meritorious cauſe is *wholly without us*, *i. e.* all the Merit is to be attributed to what *Chriſt* hath done and ſuffer'd for us; for we can merit nothing from God of our ſelves: And not only to deny this, but to call it a *Doctrine of Devils*, &c. and that *In the name of the Lord*, as it ſhews theſe Men to be utter ſtrangers to the true Principles of the chriſtian Religion, ſo does it deſerve an animadverſion which I will ſpare in this place.

III. *T. E.* p. 111. quotes *G. W.*'s *Light and Life*, p. 38. and repeats the *Baptiſt*'s objection againſt *G. W.* in theſe words; *Now the Quakers would be ſo far from directing Men to go to the material Temple at* Jeruſalem, *that they make it but a vain thing to look to* Jeruſalem, *to the anti-type of that Temple*, viz. *to* Jeſus Chriſt, *as he was there crucify'd, or to that Blood that was there ſhed for Juſtification. Now*, ſays *T. E. ſee the an-*

ſwer which G.W. *gives, thus*; *The Quakers ſee no need of directing Men to the type for the anti-type, nor yet to* Jeruſalem, *either to* Jeſus Chriſt, *or his Blood*——*And where doth the Scripture ſay, the Blood was there ſhed for Juſtification? T. E.* ſays in excuſe, *that there is a typographical Error in this paſſage.* But does not Infallibility reach to writing or printing, as well as ſpeaking? It ſeems the Quaker Infallibility does not go throughout. But what is this Error? Why, inſtead of *The Quakers ſee no need of directing Men to* Jeruſalem, *either to* Jeſus Chriſt *or his Blood*, it ſhould have been *either* (ſays *T. E.*) *for* Jeſus Chriſt, *&c. i. e.* that Men need not go to *Jeruſalem for* to look *for* the outward material Blood which was ſhed there 1600 years ago. Why? Was that the *Baptiſt*'s meaning? *T. E.* dare not ſay that. The moſt ſuperſtitious that ever went thither in pilgrimage never thought any thing ſo abſurd as that. 2. What is the difference betwixt *for* and *to* in this place? To ſend Men to *Jeruſalem* to look *for* Jeſus Chriſt *or his Blood*, or *for* to look for them? 3. Was this typographical Error ever taken notice of before? No, not a word of it, though it was printed in the year 1668. Were there any *Errata* of the Preſs printed? Yes, a good many, at the end of the Book. Was not this among them? No. Then ſurely it was either thought not to be an *Erratum*, or not ſo material as *traſmutation* for *tranſmutation*, and ſeveral other literal Errata's, which are there carefully printed; particularly, one in the ſelf-ſame page 38. but 11 lines before this paſſage, and that no more material than for [*has*] to put [*he has*] which mends neither the ſenſe or ſtyle; and yet to forget ſo material an Error, in the ſame place, upon which *T. E.* now lays ſo great a ſtreſs, and to let it paſs for twenty eight years together! this goes hard with the inerrable Friends: And to trump up this trick upon us now, ſhews the weak efforts of a dying cauſe; like a drowning Man catching at a ſtraw, which yet does not ſave him: For, as before ſaid, this typographical Error (ſuppoſing it to be one) does no ſervice at all to his cauſe, but leaves him juſt where it found him. But what ſays he to that expreſſion above quoted, *Where do the Scriptures ſay the Blood was there ſhed for Juſtification?* This is a crabbed place; and though *T. E.* repeats it again, p. 112. yet he ſays not one word in excuſe for it: But *G. W.* lets us ſee his opinion fully in the ſame Book here quoted by *T. E.* viz. *The Light and Life of* Chriſt *within*, p. 51. where he makes a dialogue betwixt the *Baptiſt* he diſputes againſt, and himſelf, thus; *I ask* (ſays *G. W.*) *who is he that ſatisfies and appeaſeth God, diſchargeth the guilty, and pays the debt?* Bapt. *It is the Man* Chriſt Jeſus. G.W. *Whence came he?* Bapt. *God gave him.* G.W. *And what is this Man* Chriſt Jeſus *who can ſatisfy, pacify an infinite God?* Bapt. *He is God-Man, born of a Virgin.* G.W. *How would this divide God, and ſet him at diſtance from himſelf? Is it good doctrine to ſay that God pacified God when he ſaw himſelf angry? For*, ſays the Baptiſt, *it was God-Man that did it. Which is all one as to ſay God corrected himſelf*——*and then he was Mediator to himſelf*, &c. Thus *G. W.* blaſphemouſly (with the *Socinians*, and in their very words) ridicules the Satisfaction of *Chriſt*, and our Juſtification by it, and ſhews his utter ignorance of the true chriſtian Doctrine; which I ſtay not now to diſpute; my buſineſs being only to detect theſe Men, that they have groſſly miſtaken it.

But before I proceed, I find my ſelf oblig'd to ask *T. E.*'s pardon for what I ſaid juſt now, while I was conſidering his page 111. that he durſt not ſay, that the Baptiſt's meaning (againſt whom he diſputes) was to ſend Men *now* to *Jeruſalem* to look for the Blood of *Chriſt* which was ſhed there 1600 years ago, as if it were now to be found there: And indeed I thought ſo; that neither *T. E.* or any Man whatever durſt have ventur'd upon a ſuppoſition ſo monſtrouſly abſurd: But, to my great ſurprize, I find,

find, reading p. 115. that he positively, and without any hesitatation asserts it; that the Baptist did *direct People now to go thither* (Jerusalem) *for it*, (the Blood of *Christ* there shed) *or look thither for it, as if it were now to be found there*; these are his words. I will not take up the Reader's time to vindicate this Baptist *(W. Burnet,)* whom *T. E.* thus accuses; but refer to his Book before quoted; in answer to which *G. W.* wrote *The Light and Life*, &c. above quoted: And it will there appear, not only that *W. Burnet* had no such gross conceit, but that he plainly and fully expresses himself to the contrary, *viz.* that it was the Merit of *Christ*'s Blood, and Faith in the Redemption thereby wrought, that he contended for, and not that the material Blood, which was shed at *Jerusalem*, was now there to be found. But the Quakers oppose the christian Doctrine, and (when pinch'd) think to blind the eyes of the world, by pretending that they only spoke against such opinions as never were held, and which their opposers detest as much as they can do. But if they differ not from us now in doctrine, as they, of late, would have us believe, why then do they separate from us? Why have they branded all other Communions but themselves as in the Apostasy, as Conjurers, Devils, *&c.* Have they never understood our Doctrine till now? Then now, tho' late, let them return.

IV. The next quotation objected by *G. Keith*, is out of a Letter of one *Solomon Eccles*, (a great Preacher and Prophet of the Quakers) where he said, *That the Blood of* Christ *is no more than the Blood of another Saint*; which *T. E.* excuses thus, p. 117. *But that Blood which he said was no more than the Blood of another Saint, was the Blood that was forc'd out of him* (Christ) *by the Soldier after he was dead.* This is a plain confession, instead of a defence. But hear the reason he gives for it: He makes a difference betwixt the Blood which *Christ* shed before his breath went out, which he calls a *voluntary offering of* Christ *himself*, because he was then alive; and betwixt the Blood shed after he was dead, which he calls *the forcible act of a Soldier, i. e.* not voluntary in *Christ*, and so of no more virtue than *the Blood of another Saint.* This is horrible! Did not *Christ* voluntarily deliver up his Body to the Death, and his Blood to be spilt? Yet these Men would render his Death, and the Blood spilt after it, as a *force* upon him, and so take away all the virtue and efficacy of it, and make no more of it, than of *the Blood of another Saint!* But St. *John*, Ch. XIX. 34, 35. lays much greater stress upon it; and tells this with more particular observation, than of the shedding of any other part of his Blood. Then it was that the Blood and Water issued forth out of his side, the two Sacraments of Baptism and his Supper, and two of the three great Witnesses upon Earth, 1 *John* v. 8. and this piercing of *Christ*'s Body, after he was dead, is recorded *v.* 37. as the fulfilling of that famous Prophecy *Zech.* XII. 10. and as the great ground and confirmation of our Faith: *And he that saw it*, John XIX. 35. *bare record, and his record is true; and he knoweth that he saith true, that ye might believe. Know ye not* (said St. *Paul, Rom.* VI. 3, 4.) *that so many of us as were baptized into* Jesus Christ, *were baptized into his Death; therefore we are buried with him, by Baptism, into Death.* But why buried with him (upon the Quaker Doctrine) more than with any other Saint? For his burial was not voluntary; he was then dead! And it is no wonder that they have thrown off the Baptism of his Death, who have renounc'd the benefit of his Death itself, of his Blood after that shed, and of his Burial. He was no more to them after he was dead, than any other of their Friends or Saints. Can christian Ears bear this! Well then, to mollify this, since Christians do take it so ill, *T. E.* will let it pass as *an unjustifiable expression*; and says, that in his *Truth Defended*, p. 112.

he

he has call'd it ſo: But when was this Book printed? laſt year, 1695. in anſwer to this, then objected againſt them by *G. Keith*, and to ſtop all Chriſtians from running upon them as Blaſphemers. But 2. How does *T. E.* call this an unjuſtifiable expreſſion in that Book? Does he do it plainly and honeſtly, with any Zeal againſt ſo foul a contempt caſt upon the Death of our Lord? No, nothing like it: Nay, he does not ſo much as own it to be unjuſtifiable; but puts an *If* to it: *And therefore* (ſays he) *if* Sol. Eccles *did let fall any unjuſtifiable expreſſion concerning that Blood that was forced out of* Chriſt's *Body by the Soldier's Spear after he was dead, as that it was no more than the Blood of another Saint* —— How Mr. *Ellwood!* Do you make an *If* of it? It is eaſy then to ſee what you think of it. You meant by an unjuſtifiable an inconvenient expreſſion, and ſo unjuſtifiable, that ſhould lay you open to the Odium of all that own the name of *Chriſt*. You ſay that *G. W.* has likewiſe diſclaim'd thoſe words of *Sol. Eccles*. How is that? After ſuch a manner as you have done, by ſaying, as you repeat his words, p. 117. *I do not make* S. Eccles's *Expreſſion therein an article of our Faith.* This was a terrible rebuke! They may be true and laudable too for all this; for many things are ſo, which are no articles of Faith. But hark you good *T. E.* how came you to falſify your Friend *G. W.*'s words, by concealing a material part of them, and nibbing them out of the middle of one ſhort Sentence? For his words are theſe (p. 59. of his *Light and Life*, &c.) *And yet I do not make* Sol. Eccles *his Expreſſions therein (eſpecially as conſtrued by our adverſaries) to be an article of our Faith.* Here is a ſecret reſerve; *as conſtrued by our adverſaries.* Then it ſeems the words are juſtifiable enough in themſelves. But how do their adverſaries conſtrue them? We have ſeen what conſtructions they can put upon their adverſaries meanings! And here is a hole for them to creep out at, whenever they ſhall be tax'd by any of their own party with this their modeſt reproof of *Sol. Eccles*. *G. Keith* taxes them very juſtly for not ſhewing their diſlike of this blaſphemy of *S. Eccles* ſeverely and ſharply, as *T. E.* mentions it, p. 124. and anſwers, that if they were as *hot-headed* as *G. K. perhaps they might: But that blaſphemy is an high charge; and they that underſtand it aright, are not ſo forward as* G. K. *(it ſeems) would be to brand perſons with it for every unſound expreſſion.* This is wonderful cautious and diſcreet! But they had not all this moderation, when they branded all the chriſtian World in heaps, as * Apoſtates, Conjurers, Devils, from the days of the Apoſtles, for thoſe ſame Doctrines, which they now pretend to hold themſelves. They excommunicated *John Story*, *John Wilkinſon*, and many more with them, for not ſubmitting to the juriſdiction of their Women's Meetings, as an Ordinance of *Chriſt*, which was firſt invented by *George Fox*: And they have ſince paſt the ſame ſentence upon *G. Keith*, for not retracting what he had wrote againſt the corruptions of their Doctrines. But, as to the broad and impious blaſphemy of *Sol. Eccles*, that muſt paſs, at the moſt, among other unſound expreſſions: And they muſt not judge ſo ſeverely, and brand perſons for every unſound expreſſion: No, not for every one; and it ſeems this muſt go for a Peccadillo among the reſt. There never was, ſurely, ſuch a company of good-natur'd forgiving people! They can ſlip over, cover, and excuſe the lewdeſt blaſphemies, in a charitable way! Nothing can provoke them! They would not cenſure any, or give an ill name for the world! They can ſee no faults in their own Friends! *G. W.* ſays of this very paſſage of *Sol. Eccles*, that it was ſo harmleſs, as *might have ſatisfied any ſpiritual or unbiaſs'd mind*, (this is in his

* *See* G. Fox's Great Myſtery, p. 89, 98, 111, 153, 158, 175, 217, 219, 226, 253, 267, *and* 311.

Light

Light and Life before quoted, p. 58.) And if ſo, it was perfectly innocent and harmleſs indeed, and muſt ſatisfy the Friends, that no reproof was meant againſt it by *G. W.* tho' ſomething (ſo ſeeming) muſt be ſaid, by way of policy, to ſtop the clamours of all chriſtian People. It was this which put *T. E.*'s wit upon the ſtretch, and it found out at laſt that diſtinction above-nam'd betwixt the Blood of *Chriſt* which was ſhed upon the Croſs before and after he was dead; which helps not their cauſe, but has made it worſe, as before is ſhewn. But tho' *Sol. Eccles* names the Blood ſhed after he was dead, yet he makes no diſtinction betwixt that and what was ſhed before, (which *T. E.* now ingeniouſly puts upon him:) But meant it in the true Quaker Notion of the outward and material Blood, whether ſhed before or after death, in oppoſition to their notion of the inward blood ſhed in their hearts. For *Sol. Eccles* ſays in the ſame Letter, that *none of you (Baptiſts, Independents, Presbyterians, and Pope) underſtand the Blood of* Jeſus Chriſt *no more than a brute Beaſt*, i. e. they all underſtood and contended for the outward Blood: But of the notion of inward Blood, of the Light within, they knew no more than brute Beaſts. *Therefore repent* (ſays he) *for God will ſuddenly overthrow your Faith*, (i. e. in the outward Blood) *and your imputative righteouſneſs too*; *for the imputation of* Chriſt's *righteouſneſs, which he did at* Jeruſalem, *and without the Gates, the Pope, the Epiſcopal, the Presbyterians, Independents, and Baptiſts, ſhall fare all alike, and ſhall ſit down in ſorrow, ſhort of the eternal reſt: But the true imputative righteouſneſs of* Chriſt *we own*; *but it is hid from you all, till the Lord do open an eye within you*, i. e. to ſee the righteouſneſs of the Light within, which is imputed, that is, as ſome learned Quakers have expounded it (before thoſe I can name) *in-putted*, putted within them. Now here, by *Sol. Eccles*'s words, the Quakers have a notion of the imputation of *Chriſt*'s righteouſneſs, which none in the world have but themſelves. Others mean by it the merits of, and ſatisfaction made by the outward obedience and ſufferings of the outward *Jeſus*, which are imputed, that is, apply'd to us by our inward Faith in him, and obedience to his Laws. So that here is both outward and inward; the object of our Faith, and meritorious procuring cauſe of our Redemption wholly outward, or without us, *i. e.* the Man who is alſo God, *Chriſt Jeſus*: The inward is the application or imputation of his righteouſneſs, or full and compleat obedience to the Law of God, and undergoing the curſe of it, as the ſatisfaction requir'd for our tranſgreſſions of it, apprehended and fully believ'd on in our hearts. Now the Quakers oppoſing this, by ſetting up the inward, ſhews, that they wholly throw off the outward; elſe they do not oppoſe this. But *T. E.* would fain have it to paſs, that they only ſpeak againſt thoſe who wholly throw off the inward, which none ever did. He ſays p. 121. That they oppoſe thoſe only, *who deny him* (Chriſt) *to be, with reſpect to theſe offices, at all within, and ſhut him wholly out, making the work of Mediation, Sanctification, Juſtification, and Salvation, to be only and altogether outward.* Who ever made the work of Sanctification, *&c.* to be wholly outward? This is the impudent and impious fiction I have ſo oft taken notice of, of impoſing the moſt groſs and notoriouſly falſe principles upon others; that in ſuch a duſt as they have rais'd, their own vile Hereſies may paſs undiſcover'd. The imputation of *Chriſt*'s righteouſneſs, and the ſhedding of his Blood, as above explain'd, is the common belief of Chriſtendom. Now *T. E.* is deſired to tell us, in his next, what that Blood of *Chriſt* was, and what the imputation which *Sol. Eccles* ſaid that the Pope, the Epiſcopal, the Presbyterian, *&c.* knew no more of than brute Beaſts? What other it could be than the imaginary Blood and Sufferings of their Light within? If it was any thing elſe, they will pleaſe to tell us.

V. *W. Burnet*, *G. W.*'s antagoniſt, ſeeing how they endeavour'd to depreciate the outward or material Blood of *Chriſt*, and turn all the merit of the Redemption of Man to the inward or myſtical Blood ſhed within them, argues thus in p. 42. of his Book before quoted: *All things under the Law, in the type, were purged with Blood; and this Blood was material Blood, and not myſtical; and that Blood which* Chriſt *ſhed, in order to the effecting the ſalvation of Man, muſt needs be viſible and material Blood.* To this *G. W.* replies, in his *Light and Life*, p. 59, 60. as quoted by *T. E.* p. 118. *To ſay that material Blood was the type of that which was material, is to give the ſubſtance no preheminence above the type, or like as if one ſhould ſay, one type was the type of another.* By this *G. W.* makes *Chriſt*'s outward or material Blood not to be the ſubſtance or anti-type, whereof the legal ſacrifices were a type; but that it ſelf is a type, *i. e.* of the myſtical Blood, or Light within: And his proof is, that no material thing can be the anti-type; and therefore, that *Chriſt*'s material Blood could be no more than a type: And therefore, that if it was typify'd by the legal ſacrifices, one type was the type of another; which he makes the abſurdity. And *T. E.* retorts thus upon *W. Burnet*, p. 122. in the words of *G. W. This is to give the ſubſtance no preheminence above the type, when the ſubſtance or anti-type is denied to be myſtical, and made only material, becauſe the type thereof was only material, and not myſtical.* Anſw. 1. *W. Burnet* never ſaid that *Chriſt* was only material, as if there had been no myſtery in his Incarnation, Paſſion, &c. no Chriſtian ever ſaid this. This is the Quakers never-failing artifice of impoſing manifeſt Lyes upon their adverſaries, that they may confute them. But *W. B.* diſputed only againſt thoſe who would not allow *Chriſt*'s outward material Body and Blood, but only their own Light within to be that which was typified by the ſacrifices under the Law, and even by the ſacrifice of *Chriſt* himſelf. 2. *T. E.*'s conſequence is not good; for ſuppoſing that *Chriſt* was only material, it will not follow that his Body had no preheminence above that of a Bullock, ſuch as was ſacrificed under the Law. And none who had any reverence for the Body and Blood of *Chriſt* durſt have made ſuch a blaſphemous compariſon. 3. None ſay that the legal ſacrifices were only material, and not myſtical; for they were types of *Chriſt*, and ſo myſtical. So that *T. E.*'s premiſes are all falſe, and his inference not concluſive. Next he comes to excuſe that aphoriſm of *G. W.*'s, that *one type cannot be the type of another:* And he ſays, that *G. W.* in words following thoſe above cited, applies this to circumciſion. What then? Let him apply it to what elſe he will. But does he not apply it, in this place, to *Chriſt?* Let any one that can read *Engliſh* judge.

VI. *G. Keith* objects *G. W.*'s explanation of *Acts* xx. 28. *The Church of God, which he purchaſed with his own Blood*, viz. *Now the Blood of God* (ſays *G. W.* in his *Light and Life*, p. 56.) *or that Blood that relates to God, muſt needs be ſpiritual, he being a Spirit; and the covenant of God is inward and ſpiritual, and ſo is the Blood of it.* This excludes the outward Blood of *Chriſt* from being the Blood of the new covenant, and from ſo much as relating to God; unleſs *G. W.* holds, with the *Anthropomorphites* and *Muggleton*, That *God is material, and has a Body:* For he ſays, That *the Blood of a Spirit can only be ſpiritual.* To this ſays *T. E.* p. 131. *Will* G. Keith *ſay, that the Blood of* Chriſt, *which was outwardly ſhed, had no Spirituality in it, nor might, in any ſenſe, be call'd ſpiritual, conſidering the miraculous conception of the Body?* &c. No, neither *G. Keith*, nor any body elſe will ſay ſo, except ſuch as *T. E. G. W. &c.* And this is nothing at all in excuſe of *G. W.* but expoſes him, and his ſtickler much more. For ſuppoſe *Chriſt*'s Blood had ſome ſpirituality in it, and in

ſome

ſome ſenſe might be called ſpiritual, as the ſpiritual Meat, and ſpiritual Drink, and ſpiritual Rock in the Wilderneſs, 1 *Cor.* x. 2, 3. will this, if there be no more in it, make his Blood to be the Blood of God? And what is this to *G. W.*'s argument, that a Spirit cannot have material Blood? And therefore, that if the Blood of the new Covenant be the Blood of God, it cannot be material Blood, *i. e.* that the material Blood of *Chriſt* was not the Blood of God, otherwiſe than as the ſpiritual Meat, and ſpiritual Drink, and all things are his. This lets us into the Heart of the Quaker Divinity.

VII. *G. W.* ſays, in a Book of his call'd, *The voice of Wiſdom*, p. 36. that *the righteouſneſs which God effects in us, is not finite, but infinite.* *T. E.* ſays, p. 113. that *theſe words are an inference from a poſition of his adverſay, one* Thomas Danſon, viz. *That the righteouſneſs whereof* Chriſt *is the ſubject, and that whereof he is the efficient, are of one ſpecies or kind.* 'Tis true that *G. W.* mentions this, but not as finding any fault with it; for he ſays the ſame and more himſelf in the ſame page, *viz. That righteouſneſs which God works in us by his Spirit, it's of the ſame kind and nature with that which worketh it; for the Saints are made partakers of the divine nature,* 2 Pet. i. 4. *T. Danſon* made the righteouſneſs of the Man *Chriſt* of the ſame ſpecies or kind with ours, as his human nature is: But *G. W.* makes the righteouſneſs of God to be of the ſame kind and nature with ours, which is Blaſphemy, and far beyond what *T. Danſon* had ſaid, with which *G. W.* found no fault, unleſs that he had ſaid too little of the oneneſs of the righteouſneſs of God and ours: But he brings this former ſaying of *Danſon*'s to confront that poſition of his, which *G. W.* ſets down, *viz. That the righteouſneſs which God works in us, is but finite, as well as other effects.* This *G. W.* oppoſes, and brings the above-quoted ſaying of *Danſon*'s as a contradiction to this, and then proves againſt *Danſon* (according to his skill) that *the righteouſneſs which God effects in us, is not finite, but infinite.* This is in oppoſition to the above ſaying of *Danſon*'s, that it was but finite. Yet if *G. W.* thought it but finite, why did he oppoſe *Danſon* in this? But he not only ſays that it is infinite, but goes on to prove it. *For* (ſays he) Chriſt *is God's righteouſneſs, and* Chriſt *is formed in us,* Gal. iv. 19. Thus miſerably perverting the Scripture. But they are deſir'd to tell us, 1. How Infinity can be form'd? 2. How formed in that which is finite? *G. W.* in the ſame place exclaims againſt thoſe *who would make that righteouſneſs in them* (the Saints) *but finite; when as* (ſays he) Chriſt *his infinite righteouſneſs and the Saints are in one another.* Here he makes the righteouſneſs of *Chriſt* and of the Saints to be the ſame, and corrupts that Text *Heb.* ii. 11. to prove it, which he repeats thus; *He that ſanctifieth and they that are ſanctified are one*; whereas the Text is, *are all of one* ἐξ ἑνὸς πάντες, and concludes thus, *then God's righteouſneſs in us is not finite, but infinite*; yet *T. E.* would make us believe that he ſaid no ſuch thing. But this is no novelty with him.

VIII. Again, p. 134. he juſtifies this ſaying of *G. W.*'s, in his *Light and Life*, p. 59. *that Blood and Water that's ſaid to cleanſe, is not of another kind, but agrees in one with the Spirit*; and demands, in great aſſurance, *Is not that true?* No, Mr. *E.* it is not true, but far from truth, that the Blood and Water are not of another kind from the Spirit; they are material and outward Blood and Water, which, through the operation of the bleſſed Spirit, do cleanſe. But this makes them not of the ſame kind with the Spirit, more than *Chriſt*'s human nature is of the ſame kind with his divine nature, or than a Man's Body is of the ſame kind or nature with his Soul: And this ſtill ſhews more and more your contempt and denial of the outward and material Body and Blood of *Chriſt* for your Juſtification.

IX.

IX. *T. E.* p. 136. brings in *W. Penn* in his *Quakeriſm a New Nickname*, &c. p. 149. juſtifying this ſaying of *Iſaac Pennington*, viz. *Can outward Blood cleanſe the conſcience?* And *W. P.* ſays, *We do deny that outward Blood can be brought into the conſcience, to perform that inward work; which they themſelves* (i. e. the profeſſors, as the Quakers call'd their opponents) *dare not, nay do not hold.* Yet *T. E.* ſays, p. 135. that *Iſaac Pennington* put this queſtion *(Can outward Blood cleanſe the conſcience?)* to the profeſſors, who place all upon the outward. You muſt excuſe him, he began, and was reſolv'd to go quite through with this topick, in every caſe to miſrepreſent his adverſary's meaning; and if he cannot find faults, to make them. But here he ſtands fairly corrected by the more ingenious *W. P.* (whoſe authority he pretends to maintain) who ſays, that the Profeſſors *dare not, nay do not hold this.*

G. Keith, as quoted by *T. E.* p. 137. has given a clear anſwer to this poor ſubterfuge of ſuppoſing that any did think the outward and material Blood of *Chriſt* was to be brought into the conſcience, and there materially apply'd; which none ſure in this world ever imagin'd. *G. K.* ſays, *The way that Blood has been brought into my conſcience, is by the application of a living Faith in* Chriſt, *whoſe Blood it was, the Spirit of God working that Faith in me.* This is full and orthodox. But ſays *T. E.* in anſwer to this, *Why does he ſay*, the way that Blood has been brought into my conſcience, *as if it had been really and materially brought in there?* This is intolerable! and ſhews that they either cannot, or will not take an anſwer. *T. E.* p. 136. tells of a diſtinction which *W. P.* made in the place above quoted betwixt the Pardon of paſt ſin, and the preſent Sanctification of any Perſon; and applies it to this purpoſe, as if the outward Blood of *Chriſt* could have no tendency but only to the former. But this, inſtead of ſolving the matter, ſerves only to diſcover the ſtrange confuſion and ignorance of theſe Men in the myſtery of the Goſpel; as if *Chriſt*'s Blood, outwardly ſhed, were not as effectual to our Sanctification as to our Juſtification, to procure for us the Graces of the Holy Spirit towards living acceptably to God for the future, as the Pardon of ſins that are paſt.

SECT. III.

Concerning the Reſurrection of the Body.

I. *T. E.* is in great confuſion upon this head, making tedious repetitions and long digreſſions about the Buſh, not knowing what to ſay, and yet that he might appear to ſay ſomething. But I will reduce his immethodical Ramblement into this order. 1. To ſhew his weak and fallacious excuſe for that great oppoſition which the Quakers have given to this Article of our Faith. 2. That *T. E.* inſtead of vindicating others, has himſelf down-right oppos'd this Article of the Reſurrection.

1. His excuſe for the Quakers oppoſition to the Doctrine of the Reſurrection: He would (as in former caſes) deceive his Readers, by ſuppoſing, againſt all ſenſe and reaſon, that we ſo underſtood the Reſurrection, as if the Body were to riſe in the ſame groſſneſs and carnality that it has in this Life; and that this was all that they oppos'd.

But ſuch a groſs notion of the Reſurrection no Chriſtian ever held. And *G. Keith* has ſufficiently explain'd himſelf, even as quoted by *T. E.* p. 145, 146. that the Body, when raiſed again, ſhall be the ſame as to ſubſtance, but not as to the groſſneſs and carnality as now; and did illuſtrate it by the chymical extraction of Spirits out of Herbs, *&c.* and by the change that is wrought in the white and yolk of an egg, whereof a chicken is made out of the ſame ſubſtance. Yet *T. E.* will not underſtand him; but gives us a dull piece of Buffoonry, and tells him, p. 147. that if he and *G. K.* were Fellow-Commoners at a chicken, he would take the ſubſtance, and leave the reſt to *G. K.* And p. 148. that to make his inſtance of the extraction of Spirits to be parallel with the notion of the Reſurrection, which the Quakers oppos'd, *the groſs body of the Herbs, which he ſays may be made ſo ſubtil and volatile, muſt ſtill remain the ſame groſs body of Herbs that it was before, notwithſtanding of its almoſt unconfinable ſubtilty by chymical operation.* And in the ſame page, explaining what ſort of Reſurrection they oppos'd, ſays, *We have always denied the Body which ſhall be raiſed to be the ſame Body that died, with reſpect to groſſneſs and carnality:* Which all whom they oppos'd deny'd as much as they. And p. 145. he ſays, *That which* W. Penn *reputed as abſurd was, that a Body ſhould be changed from an earthly or animal Body to an heavenly Body; and yet, after ſuch change, continue to be the ſame earthly or animal Body that it was before.* And Mr. *Penn* might repute this to be abſurd, and diſprove it effectually, and get the victory over it, and triumph: But he can name no body that ever held any ſuch abſurdity. That an earthly Body, changed into an heavenly Body, may be the ſame Body, it is true: But that it ſhould be the ſame earthly Body, none ever ſaid. It is a contradiction; it is to ſay that it is changed, and not changed. *But how is it poſſible* (ſays Mr. *Penn) that it ſhould be the ſame, and not the ſame?* Very eaſily. Is Mr. *Penn* the ſame Man as before he turn'd Quaker? No ſure. There is a great change wrought in him: Yet it is the ſame *W. Penn*; or elſe he never changed. But, ſays he, in his *Reaſon againſt Railing*, p. 134. *If a thing can yet be the ſame, and notwithſtanding changed; for ſhame let us never make ſo much ſtir againſt the Doctrine of Tranſubſtantiation; for the abſurdity of it is rather out-done, than equall'd by this carnal Reſurrection.* But Mr. *Penn* is ſo far out in his reaſoning here, that a thing being changed ſhews it to be the ſame. If you dye one piece of cloth, it is no change in another piece of cloth: And it were no change in the cloth, if it was not the ſame cloth that was changed. And if Mr. *Penn* thinks Tranſubſtantiation a leſs abſurdity than this, we may yet ſee another change in him, if change it will be. But, to return to *T. E.* notwithſtanding all that can be ſaid or done, he ſtill holds to it, that we believe no change of the Body in the Reſurrection; and puts it upon *G. Keith*, p. 143. *So that it ſeems* (ſays he) *according to* G. Keith, *it muſt be a terreſtrial elementary Body, after it is re-united to the Soul in Heaven.* Though *G. Keith* has not only ſaid, but argu'd to the contrary, even as quoted in the ſame place by *T. E.* Therefore we ſee he is reſolv'd. He will not budge an ace! It muſt and ſhall be ſo! For otherwiſe, the Quakers are undone: Becauſe if this be not the notion of the Reſurrection which they oppoſe, then there is nothing left, but that they down-right oppoſe that Doctrine of the Reſurrection, which has all along been receiv'd in the Catholick Church, and makes one of the Articles in her Creed. But this will yet farther appear in the ſecond point, *viz.* That *T. E.* has not only negatively, as in the firſt point, but even affirmatively, and in plain terms, deny'd the Reſurrection in this his ſeeming vindication of it. By the Reſurrection, as ever underſtood in the Church, is meant the Reſurrection of the ſame Body which

died. It is not otherwiſe a Reſurrection, *i. e.* a riſing again: For that cannot riſe which never lay down; and that which was not before cannot be again. The Quakers will ſometimes ſay, as *T. E.* p. 151. that there is a Reſurrection, and that of Bodies; and that there is an heavenly Body; becauſe theſe are expreſs words of Scripture: But they deny the Reſurrection of our dead Bodies, or that ever they will be made heavenly Bodies. What they mean by a heavenly Body, themſelves, nor all the world can tell. One of their She-Preachers told a friend of mine that it was the Holy Ghoſt. But that they deny the Reſurrection of the ſame Body which died, *T. E.* makes very evident, p. 149. where he diſputes, that the natural and the ſpiritual Body are two diſtinct Bodies; and not the ſame Body in different ſtates and qualifications. Thus he expounds the Apoſtle's words, 1 *Cor.* xv. 44. *He does not ſay the natural is made a ſpiritual Body, or the natural Body and the ſpiritual Body is but one and the ſame Body; but he ſets them in oppoſition, as two diſtinct Bodies:* And *the Body* (ſays he) *that is put into the grave, is a natural Body; but the Body that is raiſed is a ſpiritual Body—— and that none might think this ſpiritual Body was the ſame, he adds, there is a natural Body, and there is a ſpiritual Body.* Thus *T. E.* underſtands that Scripture, and goes on to prove it farther by the compariſon of the firſt and ſecond *Adam*; he ſays that the ſpiritual and natural Body are no more the ſame Body, than the firſt and ſecond *Adam* are the ſame Man, *i. e.* than *Chriſt* and *Adam* are the ſame.

And to ſhew their utter ignorance of the Doctrine of the Reſurrection, *T. E.* p. 140, *&c.* quotes *W. Penn* in his *Rejoinder* to *J. Faldo*, p. 138. and *G. Whitehead*'s *Chriſtian Quaker*, p. 353, and joins with them himſelf, in propoſing as a great abſurdity, that the Soul has not its perfect and compleat happineſs before its re-union with the Body; and ridicules this, by ſaying that the deceaſed Saints are in Heaven but by halves: That the Soul is in a ſtate of Widowhood, which is a ſort of Purgatory; and that it is unequal the Soul ſhould be rewarded ſo long before the Body, its beloved companion: But it is rather puniſhed, if it be in Purgatory, as theſe Men preſume to banter. And *why* (ſay they) *muſt the felicity of the Soul depend upon the Body?* I ſuppoſe they mean but in part, as a widower may have ſome happineſs, tho' great grief with it: But why not upon that Body it had before, as well as upon a new Body? For let me ask theſe Quakers, who ſay that the Soul will have a Body in Heaven, tho' not the ſame Body it had before: Will that new Body be any addition of happineſs, or advantage to the Soul? If not; to what purpoſe is it? But if ſo, then is the Soul in an imperfect ſtate before it gets that Body; and all the Quaker objections return upon themſelves. Let them then ſpeak out, and own the true Quaker opinion, *viz.* that the Soul does receive that heavenly Body immediately after death: Nay, I have heard ſome ſay that they had it already, and all the Reſurrection that ever they expect. Indeed they know not what they mean by it; and that heavenly Body which they talk of, moſt of them underſtand nothing by it but the Soul it ſelf, or an heavenly frame or diſpoſition of the Soul, which they think they have attain'd already; or may be ſome of them may think they may have it in a higher meaſure after their death. And this is all the Reſurrection, and all the heavenly Body that they mean, when they uſe theſe words.

II. *T. E.* p. 153. brings in the ſubject of their Infallibility, and ſtands ſtoutly by it. *G. Keith* had objected againſt this out of a Book of *G. W.*'s, called, *The Voice of Wiſdom* before-mention'd, where *G. W.* boldly avers, p. 33. That *they that want Infallibility—they are out of the truth, and their Miniſtry is not of the Spirit; ſeeing they ſpeak not from the Spirit, but from their own Hearts, which are deceitful where they want Infallibility.*

And

And their common ſalvo to thoſe they would impoſe upon, that they only plead for the Infallibility of the Spirit, *i. e.* of God, (which none ever deny'd) will not do in this place: For p. 32. *Danſon*, whom *G. W.* oppoſes, had put his objection ſo clear as to obviate that diſtinction; his words are theſe, *As for your participation of the infallible Spirit (if that were granted) that infers not a participation of the Spirit's Infallibility:* As indeed it does not, more than of its Omnipotence, Omniſcience, or any other of the divine attributes. But *G. W.* does violently oppoſe this, and ſays, moſt ignorantly, *this tends to divide the Spirit from its Infallibility, as if ſuch as partake of the Spirit do not partake of its Infallibility: Was there ever ſuch folly as this?* Truly I think not; nor ſuch mad enthuſiaſtical deluſion ever heard of before in the world: For they may pretend to partake of God's Omnipotence by the ſame reaſon, and with as much juſtice. Was *W. P.* infallible, in not only ſaying, but printing it, that *Chriſt* was born at *Nazareth?* Or, if there was an error in the Preſs, and *Nazareth* put for *Bethlehem*, from the likeneſs of the words, was *T. E.* infallible, in printing this over again (as before is told p. 5.) without correcting of it? Were theſe Quakers infallibly guided into the meaning of that Scripture, *Matth.* XI. 30. *My yoke is eaſy, and my burden is light*; who quoted it at a conference, before thoſe whom I know, as a proof for their Light within? A little human learning would have done well here, to have underſtood the meaning of the word ἐλαφρὸν in this Text, which ſignifies *Light*, not as oppos'd to Darkneſs, but to Weight or a Burden; which common Senſe, much leſs Infallibility, could not have miſtaken in this Text. Was *William Walker* (a great Quaker Preacher) infallible, who miſtook *John* XIV. 2. *In my father's houſe are many Manſions*, for in my father's houſe are many Manchets: And made the application, what plenty of proviſion was in Heaven, fine white Bread, little Manchets, and many of them. This I have from thoſe who heard him, and heard other Quakers improving upon his Doctrine, what fine Bread there was in God's houſe. Innumerable inſtances of the like Ignorance might be given; and of lying Prophecies, the rankeſt Treaſons and Blaſphemies, pronounc'd in the name of the Lord; for which I refer the Reader to *The Snake in the Graſs*, where he will find a plentiful collection of them, and undeniably vouch'd.

Now *George Fox* (their firſt and great Apoſtle) in his *Anſwer to the* Weſtmorland *Petition*, 1653. p. 5. ſays, *All you that ſpeak, and not from the mouth of the Lord, are falſe Prophets.* And in his *Saul's Errand*, &c. 1654. p. 7. ſays, *They are Conjurers and Diviners, and their preaching is from Conjuration, that is not ſpoken from the mouth of the Lord.* If *G. Fox* told a Lye in this, then by his own rule he was a Conjurer, becauſe he ſpoke not from the mouth of the Lord. And if he ſpoke Truth; he is as much a Conjurer, and all the Quaker-Preachers with him, who either preached falſe Doctrine, or miſ-underſtood or miſapply'd any Text of Scripture, or any other Man's meaning, (of which we have pretty broad inſtances now before us) becauſe no miſtake of any ſort can come from the mouth of the Lord.

SECT.

SECT. IV.

Of Chriſt's *coming to judge the quick and the dead.*

I. GEorge *Whitehead* ſays, in his *Light and Life*, p. 41. and quoted by *T. E.* p. 160. *Now what is that glory of the Father, in which his* (Chriſt's) *coming is? Is it viſible to the carnal eye? And when was that coming to be? Is it now to be looked for outwardly? But farther we do acknowledge the ſeveral comings of* Chriſt, *according to the Scriptures, both that in the Fleſh, and that in the Spirit, which is manifeſt in ſeveral degrees, as there is a growing from glory to glory: But three comings of* Chriſt, *not only that in the Fleſh at* Jeruſalem, *and that in the Spirit; but alſo another coming in the Fleſh, yet to be expected, we do not read of, but a ſecond coming without Sin unto Salvation, which in the Apoſtles days was look'd for.* The firſt coming of *Chriſt* he confeſſes to be that in the Fleſh at *Jeruſalem*. The ſecond he makes to be his inward coming into our Hearts; which, he ſays, was looked for in the days of the Apoſtles, *i. e. Chriſt* was ſo come at that time in their Hearts. But the coming to the future Judgment he calls the third coming; and this he utterly denies. And *T. E.* endeavours to ſupport him by *Matth.* XVI. 28. where *Chriſt* ſaid, *That ſome ſtanding there ſhould not taſte of death, till they ſaw the Son of Man coming in his Kingdom*, i. e. till the deſtruction of *Jeruſalem*; which was a glorious manifeſtation of the power of *Chriſt*, in fulfilling thoſe Judgments which he had threatned upon the *Jews*; and it was likewiſe a type of the final judgment and deſtruction of the World. But *T. E.* knowing nothing of this, would underſtand thoſe Scriptures which ſpeak of *Chriſt*'s coming to Judgment, to mean only his inward coming in the Heart, which he calls his ſecond coming. This is the meaning of thoſe queſtions above quoted. *Is it viſible to the carnal eye? And when was that coming to be? Is it now to be looked for outwardly?* &c. By which it is plain, that they mean that there is no viſible coming of *Chriſt* to be now looked for outwardly. I have told above what they mean by a glorify'd or heavenly Body, not any thing either viſible or intelligible: But if they would conſider that *Chriſt*'s glorified Body was viſible to St. *Paul* at his converſion; as to other of his Apoſtles at his Transfiguration upon the Mount, they would not find ſuch difficulties in apprehending that he may be viſible at the laſt Day, even to outward eyes, when they ſhall be ſtrengthned much more than thoſe of the Apoſtles upon earth. Then ſhall the *Jews*, with their outward eyes, *look upon him whom they pierced*, according to the literal Prophecy, *Zech.* XII. 10. And St. *Barnabas* in his *Cathol. Epiſt.* Chap. VII. ſays, that his Body, tho' glorify'd, ſhall then be ſo like what it was upon earth, that they ſhall be amaz'd at the likeneſs. And he ſays, that this likeneſs was prefigur'd in the likeneſs of the *two Goats*, the *Scape-Goat*, and the other offer'd in ſacrifice, *Lev.* XVI.

II. *T. E.* has another pleaſant come-off, p. 161. He ſays that *G. W.* oppos'd *W. Burnet* only as to the opinion of the *Millennium*, or thouſand years reign of *Chriſt* upon earth: And that this was the third coming of *Chriſt*, which *G. W.* denies. Whereas neither in *Burnet* nor *G. W.*'s Book is there one word of the *Millennium*, or any thing like it; but their diſpute

was

was only concerning the laſt Judgment. So that this muſt paſs among the reſt of *T. E.*'s Suppoſes, to help him out at a dead lift.

III. But if *T. E.* muſt down, he is reſolv'd to fall in good company: For, p. 162. he makes St. *Paul* as fallible as himſelf: He ſuppoſes that St. *Paul* did expect the day of Judgment to come in his time, from 1 *Theſſ.* IV. 17. *We which are alive, ſhall be caught up in the clouds*, &c. *G. Keith* ſays, that *the Apoſtle's uſing the word* We, *there* [We that remain] *is an* Enallage Perſonæ, *putting* [We] *for* [they] *like that of* James, *Therewith bleſs we God; and therewith curſe we Men*, James III. 9. But, ſays *T. E. though he delivers it poſitively, and like a dictator, yet I ſee not why he muſt needs be believed. Why might not the Apoſtle ſpeak in the firſt perſon*, [We] *as ſuppoſing that great and extraordinary appearance of* Chriſt, *was ſo near at hand, that it might probably fall out in his time?* Why might he not? I'll tell you why, Mr. *Ellwood*, becauſe it did not fall out *in his life-time:* And if he thought it *might*, then it will follow, that he was miſtaken; and conſequently, that what he wrote was not truth: and ſo not only the authority of this *Epiſtle*, but of all his *Epiſtles*, and of all the reſt of the New Teſtament, will fall to the ground; for did not he write by the ſame Spirit as the other Pen-men of the New Teſtament? And you cannot think to come off by ſuch a Text as 1 *Cor.* VII. 6. *I ſpeak this by permiſſion, and not of Commandment.* For, concerning the other Text, he ſays expreſly, 1 *Theſſ.* IV. 15. *This we ſay unto you by the word of the Lord:* And if he was miſtaken in this, then was he guilty of great Blaſphemy, to ſpeak a Lye in the name of the Lord: And we cannot believe one word of this, or any thing elſe that he either ſaid or wrote.

I expect now that *T. E.* ſhould tell me that he only made a Query of this, and put a Perhaps to it. 1. This was a very reverend Suppoſe, to throw down the whole Scriptures all at once! But, 2. *T. E.* goes farther than a Suppoſe; for he afterward poſitively aſſerts it, and endeavours to prove it thus: *For as the Apoſtles* (ſays he) *accounted the times they lived in the laſt days or laſt times——ſo they thought the end of the world was not far off. What elſe made* Paul, *when he had told the* Corinthians *that the things he had related were written for our admonition, add*, Upon whom the ends of the world are come? 1 *Cor.* XI. 11. *Why elſe did* Peter *ſay*, The end of all things is at hand? 1 *Pet.* IV. 7.

And now I am come to vindicate the Apoſtles againſt *T. E.* He ſtrikes home! Therefore let him know, that by the *latter times*, and *the laſt times*, was underſtood the laſt diſpenſation which was to be given to the world, *viz.* that of the Goſpel, or the *Meſſias:* Which time was uſually call'd by the *Jews* the Αἰὼν ὁ μέλλων, *the Age that was to come, or the laſt Age.* But now as to St. *Paul*, who ſeems homeſt charged, he has, as foreſeeing ſuch miſconſtruction of his words, or ſome having ſo miſconſtrued them, fully clear'd himſelf and the other Apoſtles, in a following Epiſtle to the *Theſſalonians*, 2 Theſſ. II. 2. *Now I beſeech you brethren* (ſays he with great earneſtneſs) *by the coming of our Lord* Jeſus Chriſt, *and by our gathering together unto him, that ye be not ſoon ſhaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the day of* Chriſt *is at hand. Let no Man deceive you by any means, for that day ſhall not come, except there come a falling away firſt*, &c. But *T. E.* will not believe him, or elſe he muſt not believe *G. W.* who ſays in a Book he and others wrote, *Anno* 1659, call'd, *A brief Diſcovery of the dangerous Principles of* John Horne, *&c.* p. 9. *And as for that* 1 Theſſ. IV. 15. *concerning the coming of our Lord from Heaven, which theſe Men aforeſaid would blindly put afar off——The Saints who then were alive remained unto it——ſo their converſation was in Heaven*, (i. e. *a Heaven*

within them; *for) they did not ſay their converſation was at a diſtance off above the Clouds, from whence you look for a* Chriſt——And thence concludes, *that your Faith, which is not grounded in* Chriſt*'s appearing in you, is to be turned up by the roots.* In the Title Page, this Book is ſaid to be wrote, *By the Truth which is in* George Whitehead, John Whitehead, *and* George Fox *the younger.* I will not detain the Reader with Applications: Theſe things are ſo groſs, as not to be made plainer.

IV. The next quotation is p. 164. *G. W.*'s words before-mention'd; *Doſt thou look for* Chriſt*'s coming again to appear outwardly, in a bodily exiſtence? If thou doſt, thou may'ſt look until thy Eyes drop out before thou wilt ſee ſuch an appearance of him.* This is in his Book entituled, *The Nature of Chriſtianity*, &c. p. 29. And here *T. E.* crys out of fraud and falſeneſs in *G. Keith*, for leaving out theſe words, *as the Son of* Mary *doſt thou look for* Chriſt, *as the Son of* Mary, *to appear*, &c. which mean no more than *Chriſt* in his true human Nature, and the ſame body which he took of the bleſſed Virgin, in oppoſition to the Quaker notion of underſtanding *Chriſt*'s coming only of the inward and inviſible appearance or manifeſtation of *Chriſt* in the heart. And *T. E.*'s objecting againſt this, of *Chriſt*'s coming, *as the Son of* Mary, does farther confirm us that theſe Quakers do not mean his coming in his true, human, and outward Body. *T. E.* objects too, that theſe words, *to ſave thee*, are not repeated in this ſecond quotation of *G. W.*'s words; which has been ſpoke to before, and ſo I diſmiſs this Head; as I do likewiſe a long conteſt, which laſts as far as p. 177. concerning ſome Letters, and other Papers in *MS.* which *G. Keith* produc'd, full of the heretical deluſions before-mention'd, and which *T. E.* confeſſes and denies as if he were mumbling of Thiſtles, and interlards with *Billinſgate* againſt *G. Keith*, with which I do not meddle: And having proofs ſufficient out of their printed Books, I will not trouble the Reader with examining their Manuſcripts.

V. *T. E.* comes to defend himſelf, p. 177. and a quotation of his own, which *G. Keith* cited out of a Book of *T. E.*'s call'd, *A farther Diſcovery*, &c. p. 99. viz. *In comparing the Books of Friends to the Books of them call'd the* Greek *and* Latin *Fathers, he* (G. K.) *has not done as a Friend and Brother, but as an Enemy, in ſuppoſing Friends Books to have been written by no better guidance, nor clearer ſight than theirs, who lived and wrote in thoſe dark times.* *T. E.* is very angry that the auditors at *Turners-Hall* ſhouted at this quotation. And well they might: To ſee the moſt ignorant and heretical of all the Sects that ever were in Chriſtendom thus to ſet up themſelves above the primitive Fathers of the Church, and to prefer their own Writings, who could not rightly ſpell their own Mother-tongue (illiterate Mechanicks!) to the great *Athanaſius*, *Baſilius*, the two *Gregories (Nazianzen* and *Nyſſen,) Cyril*, *Ambroſe*, *Epiphanius*, *Chryſoſtom*, *Hierom*, *Auguſtin*, *Hilarius*, &c. all of whom *T. E.* inſtances by name, p. 178. as inferior to the Quakers; and aſcends higher to the ſecond Century, and p. 179. names *Cyprian*, *Tertullian*, and *Origen*. None of theſe were to be compar'd with *George Fox*, and his diſciples; theſe were dark times to the year 1650. when the new Light of the Quakers aroſe in our Hemiſphere! When (the Church being pull'd down) the vileſt and moſt monſtrous and numerous ſpawn of multifarious Sects that ever the bottomleſs Pit ſpew'd forth, at once were, with a thouſand other Devils, let looſe amongſt us! A juſt puniſhment for our Schiſm and Rebellion! And we are ſtill left to war with the Tail of this *Hydra*, which is gathering new Life; and if it ſhould (for our Sins) prevail, our laſt State would be worſe than the firſt. Who can refrain from indignation, to ſee ſuch a conceited, ſenſeleſs, moſt ignorant and blaſphemous Crew, deſtitute of com-

mon

mon modeſty or ſhame, wipe their mouths, and gravely ſet up themſelves above all the glorious Lights of the Church, Confeſſors and Martyrs, ever ſince the Apoſtles, whom they damn as Apoſtates*; as their execrable Father *G. Fox* ſaid, in his *Great Myſtery*, p. 89. *That the Quakers have a Spirit given them beyond all the Fore-fathers, ſince the days of the Apoſtles, in the Apoſtaſy.* *T. E.* quotes ſcraps out of *Perkins*, *Jurieu*, and *Dalley*, to ſhew errors in the Fathers, who did not pretend to Infallibility; tho' theſe modern Authors have made much too bold with them; (there are ſpots in the Sun) but this muſt not eclipſe their Light, and glorious Gifts they had from God, whereby they ſupported his Goſpel with irreſiſtible Learning, Piety, and Conſtancy, even to the death. God charges his Angels with Folly, and ſuffer'd Imperfections in his Apoſtles; *Peter* deſerved to blamed, and even *Barnabas* was carried away with his diſſimulation, *Gal.* II. 11, 13. There were great failings in *Noah*, in *Lot*, in *Moſes*, in *Sampſon*, in *David*, in *Solomon*; and the Quakers (who, while in the ſink of Hereſy and Corruption, boaſt of ſinleſs perfection) may ſet themſelves above all theſe by the ſame rule. But what is ſo extravagant, that they dare not, that they have not done! *William Shewen* (a great Quaker Writer and Preacher, and highly extoll'd by them at his ſolemn Funeral about two years ago) in his Treatiſe *Concerning Thoughts and Imaginations*, printed 1685. p. 25. ſets up a Quaker as *meeker than* Moſes, *ſtronger than* Sampſon, *wiſer than* Solomon, *and more patient than* Job—*harmleſs and innocent as he* (Chriſt) *was*. If the Reader be aſtoniſhed at this, he will ſee more, p. 37. where the Quakers pretend to become even beyond the outward *Chriſt*, or *Jeſus*; they can come to God now without him, and worſhip him no more. *Not to* Jeſus, (ſays he on the Margin, that you may take the more notice of it) *the Son of* Abraham, David, *and* Mary, *Saint, or Angel, but to God the Father, all Worſhip, Honour, and Glory is to be given, through* Jeſus Chriſt, *i. e.* through the inward *Chriſt* or Light within: But to worſhip the outward *Jeſus*, the Son of *Mary*, he ranks with the worſhip of Saints and Angels; and his Aſcenſion and ſitting at the right Hand of God, *W. Shewen* will not have it underſtood of the outward *Jeſus*, but only of this inward *Chriſt*, p. 38. *Who, when he is thus known to perform all theſe offices in his People, he is then, by ſuch, known to ſit down at the right hand of God—He is then alſo known to ſurrender up the Kingdom to the Father.* And in the margin he puts this note, *viz. This is the aſcending of* Chriſt *up where he was before he deſcended*; turning all this to the inward *Chriſt*, or their Light within, perform'd within them, where they have an inward Aſcenſion, an inward right hand of God, an inward Kingdom, an inward delivering of it up, *&c.* and denying any thing of this to be perform'd outwardly, or to belong to the outward *Jeſus*. Now *T. E.* is deſir'd to ſhew any ſuch Errors as theſe, and the denial of theſe four great eſſentials of Chriſtianity, which is charged and proved againſt him and his partners, and is the ſubject of our preſent diſcourſe. 1. Faith in *Chriſt*, as he outwardly ſuffer'd at *Jeruſalem* for our Salvation. 2. Juſtification by his Blood outwardly ſhed. 3. The Reſurrection of the dead. 4. The future Judgment. He is deſir'd to ſhew any ſuch Errors as theſe in thoſe Fathers, whom he ſo much deſpiſes. No, if any had publiſh'd ſuch doctrines as theſe in thoſe which he calls dark times, they had been ſpew'd out of the Church with the utmoſt abhorrence. Many were caſt out for much leſs Errors than theſe; nor ought ſuch Errors to be tolerated in any chriſtian Nation: And it is an horrible ſcandal that ſuch ſhould be ſuffer'd to paſs under the name of Proteſtant; it is enough to make that

* *See* The Snake in the Graſs, *Sect.* xvi.

name

name odious to all other Chriſtians. From the place laſt quoted to p. 197. there's nothing but a wrangling perſonal diſpute betwixt *T. E.* and *G. Keith*, about ſome papers exhibited by the one againſt the other; all which I paſs over, and come to *G. Keith*'s *Appendix* to his *Narrative*, which *T. E.* begins there to conſider.

SECT. V.

The ſeveral charges in the Appendix.

THeſe are ſome farther inſtances upon the four heads, which are the Subject of the *Narrative*, and a few other things which come in by the bye, and might have been ſpar'd: But, that this reply may be full, I proceed to examine them.

I. A quotation out of *G. W.*'s Book, call'd, *The Divinity of* Chriſt, *&c.* is ſet down p. 198. wherein he denies either the Soul or Body of *Chriſt* to be human, or that he had an human Nature; and he ſays, that the Blood of God, with which he purchas'd his Church, *Acts* xx. 28. was not the Blood of the human Nature. *And where doth the Scripture* (ſays he) *call the Blood of God human, or human Nature?* To this *T. E.* anſwers, that Chriſt *was not of a mere earthly extraction*, that *there was more of Divinity even in that Body than in the Bodies of other Men*; which none, hardly the *Socinians*, will deny. But *T. E.*'s inference is not good, that becauſe *Chriſt*'s Body had more Divinity in it than other Mens, that therefore it was too heavenly to be call'd human or earthly. For the hypoſtatical or perſonal Union of his human with his divine Nature, did not deſtroy or ſwallow up his Humanity, as the *Eutychians* held; but his human both Soul and Body are ſtill and for ever, truly and properly human, elſe he were not truly and properly a Man; and the not knowing this has greatly miſled the Quakers, who, if they had given themſelves but a little to human Learning, (which they deſpis'd, becauſe they had it not) and had known the ancient Hereſies which were condemn'd by the Church in ſeveral Ages, they would not have fallen in with ſo many of them as they have ignorantly done: *T. E.* would not have given ſuch an anſwer as he does here, that Chriſt's *making his Soul an offering for Sin was true, and ſo it is* (ſays he) *in a figurative manner of ſpeaking:* Which was the very words and excuſe of theſe primitive Hereticks, who ſaid, that *Chriſt*'s Paſſion was not real, but only in appearance to Mens Eyes: And if his Body was but a Veil or Garment, wherein he dwelt, as the Quakers and *Socinians* do make it, then indeed his ſufferings were no other than figurative or falſe, and he could no more be ſaid to have been crucify'd, than a Man would be crucify'd if his Cloak or Garment was crucify'd: And thus it muſt be, if *Chriſt*'s human Nature was not hypoſtatically united to his divine Nature, ſo as both to make but one Perſon, as Soul and Body is in Man: For otherwiſe the Soul could feel nothing, or be ſaid to ſuffer for whatever was done to the Body. And *T. E.*'s argument, and *G. W.*'s which he recites, is moſt ridiculous, that *Chriſt*'s Soul was immortal, and could not be put to Death; ſo is every Man's: And when we kill a Man, no body ſays that we kill his Soul; but as the ſeparation of Body and Soul is death to us, ſo it was, and as really, to *Chriſt*; and not only *in a figurative manner of ſpeaking*, as *T. E.* (with the ancient Hereticks) does contend.

II. Page 202. there is a quotation of *G. W.*'s brought out of his *Anſwer to* T. Danſon's *Synopſis of Quakeriſm*, wherein he denies *that there is continual need of repentance*; and *T. E.* juſtifies it, by ſuppoſing that the Quakers are free from all Sin; elſe there muſt be *continual need of repentance*. I will not enter now upon their moſt exploded title to a ſinleſs perfection, (having done it ſufficiently elſewhere) I only mention this now to ſhew their infallible hardineſs in pretending ſtill to it, after it has been expos'd even to laughter, and as many failings ſhewn of theſe perfect, ſinleſs creatures, as would make any of the prophane to appear ridiculous: And this pretence to a ſinleſs perfection is not the leaſt groſs of their imperfections, and ſhews the exceſs of their ſpiritual Pride; for which they may read their ſentence 1 *John* 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us:* For, as *Solomon* ſays, *Prov.* xx. 9. *Who can ſay I have made my Heart clean, I am pure from Sin?*

III. The next Quotation is, p. 202. where *G. W.*'s perverſion of *Iſa.* ix. 6. is ſet down in his *He-goats Horn*, &c. p. 51. He turns that moſt expreſs prophecy of *Chriſt*, viz. *Unto us a child is born*, &c. to an allegorical ſenſe of *Chriſt* within, and his being born in our Hearts: And ſays, that he was thus born in *Iſaiah* himſelf, who wrote theſe words, *Who had alſo been as with child*, ſays he, *i. e.* of *Chriſt*. *T. E.* in defence of this, ſays, p. 203. that this was meant of both, *viz.* of *Chriſt*'s outward and his inward birth: But this is falſe; for the prophecy was only of his outward birth. And if it can be turn'd to the inward, how ſhall we thereby convince the *Jews* as to the outward *Chriſt?* This liberty of Interpretation will confound all the prophecies of *Chriſt* in the Old Teſtament. And it is remarkable, that *Iſaac Pennington*, a Quaker, having wrote a Book, entitul'd, *Some Queries and Anſwers of deep Concernment to the* Jews, and deſign'd purpoſely for their converſion, does not, through the whole, once name the outward *Chriſt*; but bids them only look to their Light within. *T. E.* quotes a Book of *G. Keith*'s, call'd, *The Rector Corrected*, p. 30. in juſtification of this expoſition of his, *Iſa.* ix. 6. to mean both the outward and the inward birth of *Chriſt*. And tho' my buſineſs is not here to vindicate *G. Keith*, yet I had the curioſity to look into that Book of his, and find, that this Text was not ſo much as under conſideration, or once nam'd in that place; but he was treating there wholly of another ſubject, and which is no ways applicable to this.

IV. The next Quotation is p. 203. *G. W.* in his Book, call'd, *The He-goats Horn broken*, p. 33, 34. charges this (among others) as an error in *J. Horn*, viz. That *when* Paul *ſaith* Chriſt *was ſeen of him laſt*, 1 Cor. xv. 8. *he muſt needs mean it of his Body ſeen, and ſeen by bodily ſight: Which is contrary* (ſays *G. W.*) *to* Gal. 1. 16. To this ſays *T. E. that if* G. W. *had deny'd that* Chriſt *was bodily ſeen of* Paul, *that had not allegorized away* Chriſt's *Reſurrection*. And this is all he ſays to it. But if *Chriſt* was not bodily ſeen of *Paul*, then was *Paul* a falſe witneſs of *Chriſt*: For, in that place, 1 *Cor.* xv. he names himſelf among other witneſſes to *Chriſt*'s outward Reſurrection. *He was ſeen* (ſays St. *Paul*, *℣.* 5.) *of* Cephas, *then of the twelve: After that he was ſeen of above five hundred brethren at once; after that he was ſeen of* James, *then of all the Apoſtles; and laſt of all he was ſeen of me alſo.* Now if he was not ſeen of *Paul*, then was he ſeen of none of the reſt: And ſo they are all together falſe witneſſes; as St. *Paul* makes the inference, *℣.* 15. *Yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God that he raiſed up* Chriſt; *whom he raiſed not up, if ſo be that the dead riſe not.* But *T. E.* ſays quite contrary to this reaſoning of St. *Paul*, that tho' *we ſhould deny that*

Chriſt *was bodily ſeen of* Paul, *yet this would not allegorize away* Chriſt's *Reſurrection.* St. *Paul* thought that it would totally overthrow it, and all our Faith with it. And moreover, that to deny the Reſurrection of our Bodies, does infer the denial of *Chriſt*'s Reſurrection: As he argues, *℣.* 12, *&c. Now if* Chriſt *be preached that he roſe from the dead, how ſay ſome among you that there is no Reſurrection of the dead? But now if there be no Reſurrection of the dead, then is* Chriſt *not riſen: And if* Chriſt *be not riſen, then is our preaching vain, and your Faith is alſo vain.* You ſee how theſe Articles of our Creed, the Reſurrection of *Chriſt*, and our Reſurrection, are linked ſo cloſely together, that they do mutually ſuppoſe one another; and taking away of the one, does deſtroy the other. Therefore I do earneſtly recommend it to the Quakers, to conſider from whence they are fallen; how their error as to our Reſurrection has taken away likewiſe the Reſurrection of *Chriſt:* And the denial of his outward Reſurrection is rendring our Faith vain, and overturning the whole foundations of Chriſtianity; of which this of the outward Reſurrection of *Chriſt* was the main pillar. And therefore, in the choice of one to ſucceed *Judas*, it is ſaid, *Acts* I. 21. that he muſt be choſen out of thoſe who had been eye-witneſſes of *Chriſt* all along, that he might be *a witneſs with us* (ſaid the Apoſtle) *of* Chriſt's *Reſurrection.* This was the hinge and very *baſis* of the chriſtian Faith, which the Quaker new Light has wholly overturn'd.

V. Page 204. The perverſion of that Text, *Iſa.* LIII. 9. is inſtanc'd, *He made his grave with the wicked*, which *R. Hubberthorn* (of the firſt rank of Worthies among the Quakers) to favour their notion of the inward *Chriſt*, or Light within, ſuffering, dying, and riſing again in the Heart, corrupts thus, *He made his grave in the wicked.* To this ſays *T. E.* firſt, that *R. Hubberthorn* did not mention, *Iſa.* LIII. As if a Man might not repeat a Text, and that it were not uſual, without quoting Chapter and Verſe. Secondly, he ſays, that *R. H.* was not there treating *of the general Reſurrection, or the Reſurrection of the Body:* His words are, *Chriſt the Seed made his grave in the wicked, and in the rich in his death; and out of that grave ſhall riſe with his Body into everlaſting Life:* And adds, *If thou canſt receive it, thou may'ſt be ſatisfied.* Right! *If thou canſt receive it!* There you are pretty ſecure; for who can receive ſuch unintelligible Jargon. *T. E.* is deſired to tell us what they mean by the *Chriſt* or Light within riſing out of the wicked into everlaſting Life. But to his Anſwer: He ſays this was not ſpoken of the Reſurrection; whereas it is plain that it was ſpoken of the Reſurrection, and of nothing elſe: Unleſs he will ſay, that by riſing out of the grave, they do not mean a Reſurrection, and ſo give us a new Language, and have ſecret meanings of their own for words, that no body may underſtand them: Which I am afraid is the caſe.

VI. Here follows a war about Contradictions in *G. W.* with which I will not meddle, thinking it not worth a victory to find Contradictions in him. But I will only mark where he diſcovers his principles as to Religion. As at the end of p. 205, and beginning of p. 206. *Did* G. W. (ſays *T. E.*) *ever call, or own* Chriſt's *Body, now in Heaven, or while it was on Earth, to be terreſtrial, or of the Earth?* Then it was not a true human Body while on Earth, or now in Heaven: And *Chriſt* was not then, nor is now truly and really a Man. But of this enough before.

VII. Page 207. *T. E.* makes a nice diſtinction betwixt ſummoning God *as a witneſs*, as he words it, and declaring ſuch a thing as truth *in the preſence of God.* He ſays one is an Imprecation, eſpecially the words *So help me God*; but that the other is not. But when I declare a thing as *in the preſence of God*, is there not an Imprecation imply'd, if I ſpeak falſe? But this touches a ſore place of the Quakers: For there was nothing

wherein

wherein they were more poſitive, than of the unlawfulneſs of atteſting God, in whatſoever form, in any wordly buſineſs, or going beyond plain *Yea* or *Nay*; and that every ſuch atteſtation was by them counted an oath, and utterly forbidden under the Goſpel. *What!* (ſay they, in a *Treatiſe of Oaths*, preſented to King and Parliament, 1675. ſigned by *William Penn*, *George Whitehead*, and eleven more, p. 17.) *make God, the great God of Heaven and Earth, our caution in worldly controverſies, as if we would bind him to obtain our own ends! It is to make too bold with him*, &c. And, p. 74. putting the queſtion, *What ſhall we ſay is beyond Yea and Nay?* Anſw. Without doubt, an Oath. And in their Book, call'd, *A poſitive Teſtimony againſt all Swearing under the Goſpel*, printed 1692. p. 23. *The appealing (after any manner) to God, as Judge, or any ways uſing his ſacred Name, or mentioning any thing whereby it may be imply'd, as by Heaven, Earth*, &c. *when relating only to human, worldly, and inferior matters, may be granted to be an Oath.* And, p. 31. *How can any invoke God for a witneſs, or any other purpoſe, or any ways employ or uſe his ſacred Name, for a ſecurity in earthly matters, if it was not a proper Oath?* And, p. 39. *From hence it may be ſeen an invincible reaſon againſt Swearing, and the naming or uſing God's ſacred Name any ways, to confirm the truth of my Speech, relating to human and worldly matters.* And, p. 46, 47. *With what face or pretence can any that ſincerely profeſs Chriſtianity take any oath, or uſe any higher expreſſions for confirming human and temporal matters, than* Chriſt's *evangelical ſentence of Yea, Yea, and Nay, Nay; or what is equivalent thereto? And what chriſtian Men or Magiſtrates, or powers of the Earth, can lawfully preſcribe or require more than* Chriſt *hath permitted herein?* Yet all this, notwithſtanding, they have, the very laſt Seſſion of Parliament, not only ſubmitted, but employed their intereſt to obtain; and when oppoſition was made, ſtruggled hard, and at laſt prevail'd for an Act of Parliament, that they ſhould be admitted to uſe in temporal Courts, and for worldly matters, this form of giving their evidence, *In the preſence of Almighty God, the witneſs of the truth of what I ſay:* For they found themſelves pinch'd in their temporal affairs, (which at firſt were very ſmall, when they ſet up their principle againſt Swearing, but ſince have grown very conſiderable; and they have now as large a ſhare of *Mammon* as moſt in the Kingdom, which is often riſqued) by their refuſing to ſwear in matters of Law; and they have hit upon this *medium* to reconcile their intereſt and their conſciences together; but which has got the better, I leave the Reader to judge. However, to qualify the latter a little, they have ſince publiſhed a Collection of Teſtimonies out of the Writings of their ancient Friends (wherein all contradictions are to be found) to juſtify their preſent Proceedings, which, with the oppoſite Teſtimonies, (ſome whereof are above recited) are printed by *John Pennyman*, who remain'd a member of their Fraternity, till ſuch contradictory practices as theſe drove him from them.

VIII. Page 209. *T. E.* excuſes *W. Penn* for ſaying, in his *Rejoinder to* J. Faldo, p. 179, 180. That *to deny the locality of Heaven and Hell was not very offenſive*, by giving this definition of locality, *viz. Certain particular places or parts of the World, ſet out, bounded, and limited to any certain and determinate dimenſions.* Well; how does this excuſe it? If this be ſo, then is not *Chriſt*'s Body in any *certain place, bounded and limited to any certain and determinate dimenſions, i. e.* in no place at all; for all ſpace is thus determined and limited, elſe it were not ſpace. And if *Chriſt*'s Body be in no place, then has he no Body; for every Body muſt be in ſome place or other: And if this be not offenſive, then what can be?

be? But *T. E.* says, secondly, p. 210. that *W. P.* only said, it was not *very offensive*; *Which shews* (says *T. E.*) *that he held it to be offensive, and was offended at it.* Goodly! Goodly! Very angry he was indeed! But why not *very offensive*? Is the taking away any outward, that is, any local Heaven or Hell, and the truth of *Christ*'s human Body, but a *little offensive!* No; but very pleasing to the Quaker Light within, which would turn all these inward, and make but an Allegory of them: And in this case, *not very offensive*, means the same as not offensive at all. And it is a common phrase, especially when we would excuse any thing, and to insinuate our liking, at least not dislike of it, particularly where the case is such, that our open and positive commendation might be ill taken. It is like sounding the depth of the Water, that we may know how far we can go without danger. But if these be such small offences, and easily past over, I would fain know what those monstrous things are, for which the Church of *England* and other Professions have been stigmatized by the name of *Baal's Priests*, *Devils incarnate*, and such like appellations, with which I will dirty no more of my Paper? Why, verily for preaching up the locality of Heaven and Hell, and of the Body of *Christ* now locally in that local Heaven: And thus running out from the Quaker allegorical doctrine of finding all these within us, and no where else. This is the grand quarrel the Quakers have against us; for they can name none other.

IX. There is another position which gave very little offence to *W. P.* as sorting with a most blasphemous and absurd notion of the Quakers, that the Soul of Man is a part of God; which is fully prov'd in *The Snake in the Grass*, Sect. 11. where *G. Fox*'s words are quoted, making our Soul of the same Person and Substance with God, without beginning or ending, and infinite in itself, to be one Soul with God, a part of his Substance, Essence, and Being. But this is something mollify'd, as to the expression, in that which *T. E.* says, p. 210. was not *very offensive* to *W. P. viz. assigning to it* (the Soul of Man) *something more of Divinity than the usual opinion doth*, as *W. P.* says in his *Rejoinder to* John Faldo, p. 179. What was that *something*? And what more of Divinity is it which the Quakers ascribe to the Soul, than the *usual opinion doth?* The Divinity is not divided, and therefore if we truly and properly partake of any part of it, we partake of it all. Man's Soul was breath'd from God, and made a glorious Image of him, and partook of many excellencies and endowments which were communicated to it by God; all this the *usual opinion* doth ascribe to the Soul: But what more is it which the Quakers would have? Even what I have above told you out of the founder of their Faith, *G. Fox*: And if this had not been pleasing to *W. P.* he would not have been a little offended at those general expressions which lead to this, and which do imply all this; he would not have ascrib'd more of Divinity to the Soul than the *usual opinion doth*, since that *more* is rank Blasphemy; but this he wrote in his younger days, in the first flights of his zeal and new conversion to Quakerism, when the fascinations of that Spirit were fresh and vigorous: But I hope and desire to believe that he will do it no more; and that he gives *T. E.* little thanks for those lame defences which he has made for him.

X. The next thing observable is the Quakers notion of a Church, which *T. E.* p. 210. says must not be taken *with respect to particular Persons*, (tho' faithful or believing) *but with respect to a gather'd People, which* (says he) *is both the common and true notion of a Church*: And, in this sense, he boldly stands to it, that the Quakers are the only Church of *Christ* upon the Earth. He says, p. 211. that this is *no presumption in them to affirm, nor ought to be offensive to others to hear, since we* (says he) *therein claim no more to our selves, than every other*

Body

Body of profeſſed Chriſtians claim to themſelves; *namely, that they, and they only, (as a gathered People) are the true Church of* Chriſt. But of all theſe Bodies of Chriſtians which *T. E.* names, I know of none with whom the Quakers do join in this, but only the Church of *Rome*: For the Church of *Rome* only (except the Quakers) make themſelves the Catholick Church, excluding all others (as a gathered People) who are not of their Communion. But the Church of *England* never yet call'd her ſelf The Catholick Church, or excluded others, even as a gathered People, from being members of The Church. The moſt rigid for Epiſcopacy, allow all epiſcopal Churches to be included within the denomination of The Church; which appellation none of them (*Rome* only excepted) do confine to their own Church: And this brings in the Churches of *Great Britain*, *Denmark*, *Sweden*, and the vaſt Empire of *Ruſſia* in *Europe*; the whole *Greek* Church, ſpread far both in *Europe* and *Aſia*; the *Armenians*, *Georgians*, *Jacobites*, the Chriſtians of St. *John* and St. *Thomas* in the *Eaſt-Indies*, and other oriental Churches; the *Coptics* in *Ægypt*, and the large Regions of the *Abyſſins* in *Africa*. All which Churches are, and ever have been epiſcopal, and do far out-number all the anti-epiſcopal Communions in *Britain*, *France*, *Holland*, *Switzerland*, *Piemont*, *Geneva*, and a few other Hans-Town in *Germany*, which are all of them in the whole world, and their riſe but about one hundred and fifty years ago: So ſmall a proportion do theſe modern Diſſenters from Epiſcopacy bear, either as to antiquity or numbers, to the epiſcopal Churches of the world, without reckoning thoſe of the *Romiſh* Communion, who are indeed the greateſt oppoſers of Epiſcopacy, reducing it all to the See of *Rome*, which only they term apoſtolical. But all theſe, and all the other Diſſenters above-nam'd together with them, will not amount to a tenth part of the number of thoſe in the Communion of the above-nam'd epiſcopal Churches, none of which ever own'd the ſupremacy of *Rome*, except *Denmark* and *Sweden*, who have, with us, thrown it off; and all theſe the Church of *England* does own as Churches, and each of them as Members of the Catholick Church; and no one of them does aſſume to her ſelf the title of The Church; none but the Church of *Rome* and the Quakers: If any other of our little Diſſenters do aſſume this to themſelves, we will give them into the bargain; but I believe there is none of them will pretend to it.

And now ſince *T. E.* does own that *a gathered People*, and not *particular Perſons* (however holy) is the common and true notion of a Church, I would gladly be inform'd where the Quakers do place the Church before *G. Fox*: Or was there no Church of *Chriſt* before? Did it quite fail out of the world? And were *Chriſt*'s promiſes defeated, which ſaid, that it ſhould never fail, or the *Gates of Hell prevail againſt it*? If he ſays, that there were particular Perſons, in all ages, of their Principles;

1. They can ſhew none ſuch, except the vileſt Hereticks, who were condemn'd by the whole Catholick Church.

But, 2^dly, this, if it could be prov'd, would not do their buſineſs, becauſe *T. E.* has here confin'd the notion of the Church to a gather'd Body of People.

Then either there was ſuch a gather'd Body before *G. Fox*, which the Quakers are oblig'd to ſhew, or otherwiſe there was no Church of *Chriſt* before *G. Fox*, or otherwiſe the Quakers are not The Church now, becauſe they have ſeparated from all other gather'd Bodies of Chriſtians in the world. It is left to the Quakers choice which of all theſe abſurdities they will fall under; for it is impoſſible to avoid them all.

If they think to retort, (which is no anſwer) that this is like the queſtion which the Papiſts do ask of us, *Where was your Church before* Luther?

Anſw. This is not, where The Church was? And if the particular Church of *England* were loſt, as the ſeven famous Churches to whom St. *John* wrote in the *Revelations*, (and ſhe has no more promiſe than they,) yet The Church is not loſt, of which ſhe is but one Member; and all the above-nam'd epiſcopal Churches, who never ſubmitted to the Pope of *Rome*, are abundantly ſufficient to repel that frivolous objection of the Papiſts, as if there had been no Church of *Chriſt* before *Luther*, except only the Church of *Rome*: But to the Quakers, who make themſelves only to be The Church, this is an invincible argument, and they will never be able to ſtruggle from under it.

And it is to be obſerved how the Papiſts and the Quakers are alike involved, by this contradictory pretence of ſetting up a particular for the univerſal Church. *Chriſt* has promis'd to his Church, that it ſhould never fail, or fall from the Faith, *i. e.* he will always preſerve ſuch a Church ſomewhere or other; but the promiſe is to no particular Church. Now when a particular Church arrogates to itſelf the title of The Church, it is conſequential to this, that ſhe ſhould ſet up for Infallibility too, which *Rome* and the Quakers only have done, (and it obſtructs both in returning from their Errors) who only have aſſum'd that preſumptuous title; which, whoever does, as *Gregory* the Great ſaid, is a *Lucifer* for Pride, and the fore-runner of Anti-chriſt. This the Papiſts and Quakers have to divide among themſelves; and the contradiction of the ſtyle, Roman-Catholick, *i. e.* Particular-Univerſal, is as applicable to A Quaker Church for The Church.

Here, by the way, let me ſhew the extenſive Charity of the Church of *England*, and other epiſcopal Churches, above that of *Rome*, and of theſe narrow and upſtart Diſſenters, who would confine the whole Church of God to themſelves: But, as St. *Cyprian* ſaid of the Biſhop of *Rome*, *that while he ſought to thruſt other Churches from him, he only thruſt himſelf from the Catholick Church*; ſo have theſe, in a much more plain and open manner, and with ſuch abſurdity as is loathſome. To hear ſuch an ignorant wretch as *Solomon Eccles*, a Prophet, and great Preacher of the Quakers, ſay, in his *Quakers Challenge*, p. 2, 3. *An.* 1668. the *Quakers are in truth, and none but they!* which *T. E.* repeats, p. 212. (being objected by *G. Keith)* and gives no other anſwer, but *I have not ſeen that Paper, that I remember*; but paſſes no cenſure or reflexion upon it.

If the Quakers ſhould ſay that their Charity is as extenſive as that of the epiſcopal Churches, which extend the notion of The Church only to themſelves, and the Quakers do it to themſelves; let them conſider how far theirs is extended, *viz.* to a few in *Penſylvania*, and ſome other Colonies of the *Weſt-Indies*, which, beſides the Quakers here at home, are all the gathered Bodies they have to brag of, except a very few and inconſiderable in *Holland*, and much fewer in one or two places in *Germany*; but let them all come in, they bear not the proportion of a Mole-hill to a Mountain to the epiſcopal Churches, which are all the whole chriſtian World, except a ſmall parcel of Wens or Warts, which have lately grown to the Body of the Church in theſe weſtern parts. But then again, the charity of the preſent epiſcopal Churches extends backwards to all the ages of the Church ever ſince *Chriſt*; for all theſe have every where and always been epiſcopal, without one exception, till of very late years, and only in this corner of the world: But the Quaker charity can extend no farther backward than *G. Fox*, in the year 1650. but forty eight years ago; for, before that time, they cannot pretend to any gather'd Body of People, that ever was in the world, of their principles or perſuaſion: So that this compariſon lets them ſee their diminitive Novelty, and ought to turn their faces from whence they came.

XI. Page 213. There is a diſpute concerning a very offenſive paſſage in *W. P.*'s *Rejoinder* to *J. Faldo*, p. 310. which *G. Keith* ſays is Nonſenſe, or anti-chriſtian Doctrine, as being intended to take away the humane Body of *Chriſt*; for which *G. Keith* ſays, that *W. P.*'s words, which follow, are given for a reaſon, *viz. Becauſe that fleſh of* Chriſt *is called a* Vail; *but he himſelf is within the* Vail, *which is the* Holy of Holies, *whereinto* Chriſt Jeſus *our High Prieſt hath entred*, Heb. x. 20, 21. I confeſs the words are obſcure: Nor do I well underſtand the meaning of *Chriſt*'s entring within his own Fleſh, which is the *Veil*; and then within himſelf, which is the *Holy of Holies*. It ſeems to bear this meaning, that as the High Prieſt having entred through the Veil, left it behind him; ſo that *Chriſt* hath left his Body behind him, having paſſed through it into the *Holy of Holies:* Which *G. Keith* ſays one *Robert Young*, a Preacher among the Quakers in *Penſylvania*, did aſſert, and brought theſe very words of *W. P.* to confirm it; which *T. E.* p. 215. does not deny, but ſays, there ought to be ſome other voucher beſides *G. Keith*. However, this ſenſe of the words is agreeable to the general tendency of that Book, which is to depreciate the outward in compariſon of the inward *Chriſt*, or Light within; otherwiſe there could have been no difference betwixt *W. P.* and *J. Faldo*, who did not deny either the Divinity of *Chriſt*, or the inward influence of his bleſſed Spirit in our Hearts. Yet *T. E.* gives this excuſe for theſe words of *W. P.* that they were *given as a reaſon (among others) why the Body of* Chriſt *which was nailed to the Croſs*, ſimply conſider'd by it ſelf, *and* abſtractedly *from that divine Life and Power which dwelt in it, ſhould not be called the* Chriſt.

This makes the matter look much worſe againſt *W. P.* than any thing *G. Keith* hath ſaid. For it is certain that *J. Faldo* never ſaid any ſuch thing, as that the Body of *Chriſt ſimply conſider'd by it ſelf*, (which *T. E.* has put as here in a different character, to ſhew that he laid the ſtreſs upon that limitation) and *abſtractedly* from the Divinity of *Chriſt*, was the *Chriſt*. No Chriſtian could ſay or think any ſuch thing: And therefore it was againſt ſomething elſe which *W. P.* diſputed, againſt ſomething wherein *J. Faldo* oppoſed him; which was, in aſſerting the outward Body of *Chriſt* againſt the Quakers notion of turning it all into an allegory of the Light within. And (as *Robert Young*, a Fellow Preacher of *W. P.*'s underſtood his words above quoted) they were intended that *Chriſt* had paſſed through, or got within the Veil, *i. e.* of his Body, and ſo left it behind him, when he went beyond it into the Holy of Holies. If this was not *W. P.*'s meaning, let him clear himſelf from this defence of *T. E.*'s, which will not admit of any other conſtruction to be put upon it.

XII. *G. Keith* quotes *W. P.*'s *Truth Exalted*, reprinted *An.* 1671. p. 13, 14. But *T. E.* throws it off, p. 216. in this ſlight faſhion, *That neither deſerves, nor needs any other Anſwer here, than a bare denial.* This made me ſuſpect ſomething, and to look into the place, where *W. P.* is deſcribing the Quakers *Chriſt*, as he calls it; which he does at great length ſeveral Pages together; and from top to bottom not one word of the outward *Chriſt*, but applying the moſt expreſs Prophecies of him to that *Chriſt* or Light within the Heart. *Unto us* (ſays he, p. 13.) *the moſt afflicted, deſpiſed, and forſaken by all the families of the earth, is a child born; unto us a Son is given, we call him wonderful Counſellor, the mighty God, the everlaſting Father*, &c. And p. 14. *This is the ſecond* Adam, *the quickning Spirit*——*The Law writ in the Heart and Spirit, put in the inward parts*——*This is the Quakers* Chriſt. And p. 15.——*This univerſal Light—is God's beloved Son, hear ye him.*

XIII.

XIII. Page 217. *T. E.* to ſave *W. P.* from having ſworn, by ſaying *As ſure as the Lord liveth*, and yet in the *Treatiſe of Oaths* before-mentioned, ſign'd by him among others, condemning that Form, *As the Lord liveth*, for a direct Oath; confeſſes this latter to be an Oath, but not the former. This is very nice! But if *T. E.* (the *Doctor ſubtilis* of the Quakers) had not inform'd our underſtandings, any dull Reader would have been apt to think that the former had rather been the greater Oath, as being more poſitive; but could never have ſeen how it could have been not only leſs, but no Oath at all; becauſe it is the very words of the latter, and every word of it, only adding *as ſure as* to it. But what was the occaſion of *W. P.*'s uſing of theſe words? They were the ſevere ſanction of a Prophecy, which (in his Book, call'd, *Reaſon againſt Railing*, p. 180.) he gave forth againſt *Tho. Hicks*, a Baptiſt Preacher, his opponent, in theſe words: *So ſure as the Lord liveth —— And I teſtify to thee from God's living Spirit, if thou deſiſt not, and come not to deep repentance, the Lord will make thee an example of his fury, and thy head ſhall not go down to the grave in peace*, To this, ſays *T. E.* p. 218. *That he* (Tho. Hicks) *deſiſted is certain; and that he did not come to Repentance, I ſuppoſe* G. Keith *will not adventure to ſay.* This is in juſtification of *W. P.*'s Prophecy, as if it had been thus fulfilled or ſolved: 1. By *Tho. Hicks*'s having deſiſted, *i. e.* from oppoſing the Quakers; which *T. E.* ſays is certain. 2. By his repenting for it; which he ſays only that he has heard. And *W. P.*'s Prophecy being conditional, and theſe conditions of it thus perform'd, it ſaves his Prophecy from being a falſe one. But, 1. As to *T. Hicks*'s deſiſting to oppoſe the Quakers after this, which *T. E.* will not have us to doubt, becauſe he, even he himſelf ſays, *It is certain*: Whereas the contrary is moſt certain. And I can give a moſt certain demonſtration of it. For *T. Hicks* did not deſiſt: But, after all this, he printed an Anſwer to this very Book of *W. P.*'s, wherein this Prophecy is; and at the end of his Poſtſcript, he takes notice of this ſame Prophecy, and ſays, that if *W. P.* were his judge, he believ'd that he would make good his Prophecy; and *my Head* (ſays T. H.) *ſhould not have gone to the grave in peace.* This Book of *T. Hicks*'s is entituled, *The Quakers Appeal Anſwer'd*, and printed 1674. Well, but *T. E.* may ſay that he deſiſted when he had done. Moſt likely! *i. e.* he did not continue writing to the laſt moment of his Life. But did his head go down to the grave in peace? Yes: And was he not made an example of God's Fury? Did he die in deſpair? At leaſt ſo as to be an example? Which muſt be publick and notorious to thoſe about him, when he died; otherwiſe it was no example. No, there was nothing at all extraordinary in his death: But to all appearance he died in peace and with comfort, and gave not the leaſt ſign of Repentance for the oppoſition which he had made againſt the Quakers. And here I cannot refrain to ſay one word to Mr. *Penn*, that he would ſeriouſly reflect upon the dreadful Blaſphemy of giving forth Lies in the name of the Lord! Nay, tho' any thing of his Prophecy had befallen *T. Hicks*, yet it had been no leſs blaſphemous, and a falſe Prophecy in *W. P.* if it was not poſitively reveal'd to him by God in ſome extraordinary manner, and in ſome other way, than the ſtrong impulſe of his own Imagination.

But he was carry'd into this by the common track of the Quakers, whoſe conſtant cuſtom it was, and ſeen in all their writings, to publiſh all their Conceits, as the immediate word of the everliving God. And (as *W. P.* here) to pawn the very Being of God for the truth of their deluſions, that *as ſure as the Lord liveth* what they deliver'd ſhould ſo come to paſs. And tho' ſuch of their predictions have a thouſand times been defeated, and prov'd falſe, yet this is no mortification to them; but they perſiſt ſtill in the aſſurance

aſſurance of their own Infallibility. Can ſuch an inſtance of ſtrong deluſion be given ever ſince the world began! Pray God to open their eyes, that they may at laſt conſider of it as they ought, and recover themſelves out of this Snare of the Devil, wherein they are taken captive by him at his will.

XIV. Page 218, 219. Some contradictions of *W. P.* are diſputed, which I paſs by in this place, becauſe their Doctrines is the ſubject which I now purſue, and would not interrupt.

What follows of *T. E.*'s Anſwer is in vindication of himſelf, from Charges laid againſt him by *G. Keith*; which are for the moſt part upon the ſame heads which have been already conſider'd: And his Defence of himſelf is after the ſame faſhion as he has defended *W. P.* and *G. W.* by always perverting the Queſtion, and impoſing falſe poſitions upon his opponents, that he may ſeem to confute them, and hide his own principles the while. Of which method having ſeen ſo much before, I will, to ſave repetition, but offer you a taſte here, to verify the character I have given of him; and to caſe the Reader, who, if he be not already tired, I am ſure I am; therefore I ſhall beg leave to contract.

XV. Page 220, 221. The Charge againſt *T. E.* is, that in his Book, call'd *Truth Defended*, p. 99. he denied the Blood of *Chriſt*, which was ſhed after his Death by the Spear, to be any part of the Sacrifice; for this reaſon, becauſe he ſaid upon the Croſs, *Conſummatum eſt*, *It is finiſhed*. Whence *G. Keith* inferr'd, that *Chriſt*'s Death muſt be excluded by the ſame rule, becauſe that was after he had ſaid, *It is finiſhed*. No, ſays *T. E.* that cannot be charg'd upon me, becauſe I ſaid, that *Chriſt* had pronounced, *It is finiſhed, had bow'd his head, and given up the ghoſt, before his ſide was pierced by the Spear*. This was only to free himſelf from the conſequence of excluding *Chriſt*'s Death from being a part of the Sacrifice; which it does not: For if, *It is finiſhed*, was meant of the whole Sacrifice, then it was finiſhed before his Death. But however *T. E.* ſays nothing in excuſe of his excluding the Blood ſhed after his Death: Therefore that ſtands ſtill excluded by him; without any defence.

And this does exclude the whole and entire Sacrifice; to which *Chriſt*'s laſt words, *It is finiſhed*, are not extended, but only to all that he was to do and ſuffer before his Death: For as the Bodies of the legal Sacrifices were burned, that is ſacrificed, and their Blood offered, after the Death of the Beaſts which were ſacrificed; ſo was it in *Chriſt*, whom they prefigured; his Body pierced and his Blood ſhed, after his Death, were truly and properly a part of the Sacrifice, as much as what he ſuffered before he expired. And as the legal Sacrifice was not compleated by the death of the Beaſt, but by the burning of it, and offering of the Blood afterwards; ſo was not *Chriſt*'s Sacrifice compleated by his Death, but by his Blood afterwards ſhed: And thoſe who reject that Blood do mutilate his Sacrifice, and render it ineffectual to themſelves.

XVI. Page 223. *T. E.* is charg'd with theſe words (in his *Truth Defended*, p. 136.) *I deny that* Chriſt *came by generation of and from the properties of Man in* Mary. This takes away the human nature of *Chriſt*. *T. E.* ſays, p. 225. he meant this only as to *Chriſt*'s divine Nature; which is Nonſenſe: For none ever ſaid that his Divinity was generated of the properties of Man in *Mary*.

XVII. *G. Keith* brought a quotation out of *T. E.*'s *Truth Defended*, p. 138. wherein he ſaid, that Jeſus *the Saviour was not treated*: *T. E.* anſwers here, p. 226. that *this aroſe from hence, that he* (G. K.) *would make the Manhood only to be* Chriſt *without the Godhead*: Which *G. K.* was far from ſaying; nay, but the page before, *viz.* p. 225. *T. E.* owns

that *G. K. had confeſſed not to the Manhood only, but to the Godhead and Manhood united.*

Therefore, it is plain, that *T. E.* meant to exclude the outward or created *Chriſt*, and places all upon the inward *Chriſt*, or Light within, which he ſays was not created, *i. e.* upon *Chriſt* as God only, but not Man.

XVIII. This will appear farther in what follows: *T. E.* ſaid in the ſame Book, p. 152. *That* Chriſt *is the great cauſe of Regeneration and Sanctification, chiefly as he is manifeſted inwardly in the Heart.*

This is to prefer his inward to his outward appearance, and to his outward birth, death, &c. And *this is as abſurd* (ſays *G. Keith*) *as to ſay, the beams of the Sun that deſcend on the Earth are the chief cauſe of the Earth's fruitfulneſs, and not the Sun itſelf that is in the Firmament.* *T. E.* anſwers, p. 229. *As if* Chriſt (ſays he) *were no otherwiſe in the Saints, than the Sun is on the Earth,* viz. *by its beams.* This ſhews us the heart of the Quakers, who are not ſatisfied with the influences and inſpiration of *Chriſt*, but will have the very Perſon of *Chriſt* within them, and acknowledge no other *Chriſt* now in being. It is the true and real heat and light of the Sun which is convey'd to us in its beams; and it is the true and real virtue and light of *Chriſt*, which from him, in Heaven, is convey'd into our hearts. And what more would the Quakers have? Nothing leſs than the very Body and Perſon of *Chriſt* within them! This is the foundation of all the Quakers Errors, whereby they paſs over the outward birth and ſufferings of *Chriſt* as ſo many facile repreſentations, and hiſtorical tranſactions; but place all the merit and ſalvation in their own Light within, which they think to be the only true, real, ſubſtantial, and perſonal *Chriſt*, and that there is none other.

XIX. What follows in the three next pages, which are the laſt of *T. E.*s anſwer, is nothing but ſome perſonal reflexions and vapourings, wherein none but themſelves are concern'd: Therefore I leave them; having omitted nothing, I think, that is material in *T. E.*'s anſwer, which concerns the principles of the chriſtian Religion, which only are my concern in this matter; otherwiſe I had neither put the Reader nor my ſelf to any part of this trouble.

Pray God it may anſwer the end for which it was intended, that is, to perſuade thoſe who wield their Pens amongſt the Quakers to contend no longer for vain victory, or to buoy up their own reputations; that they would not miſpend their wit and their time to gloſs and cover their Errors, which does but expoſe them the more: And ſince they now do pretend, in diſcourſe, and otherwiſe, to be the ſame with the Church of *England* in Faith and Doctrine, that they would, with a noble and chriſtian courage, fairly and above-board retract and condemn whatever they have ſaid or wrote to the contrary. This is incumbent upon them, to reſcue the many Souls deluded by them; for that they are ſo deluded, none can deny. I have many times heard ſeveral of them, ſome of their Preachers, plainly own all the groſs things charged upon them, even denying any merit or ſalvation by the Blood of *Chriſt*, which was outwardly ſhed; that *Chriſt* is now a Man; that there will be any Reſurrection of our dead Bodies, or future univerſal Judgment. Now where did they learn theſe doctrines? There are none of any other Communion who believe, few that ever heard of ſuch things; therefore it is certain that theſe have been deluded. And who have deluded them? And nothing will undeceive them, but ſeeing their Leaders downright retract theſe Errors. While they ſeem to excuſe them, they confirm their ignorant followers in them; whoſe Blood will be requir'd at their Hands, if they do not all that is in their power to retrieve them. What ſhall I ſay more? To my Perſuaſions I will add my Prayers for

for them; which I do daily offer for their converſion: And thus to God, and his Mercy, I leave them, through *Jeſus Chriſt*, who ſhed his Blood for them, died, roſe, and aſcended *outwardly*, and will, in the ſame Body, come again to judge them; in which day, may they hear a favourable ſentence from him, and, with us, be one with him to all eternity. *Amen.*

Oct. 14. 1696.

SOME

GLEANINGS,

WITH

Other farther Improvements.

I.

1. THomas *Ellwood* is not only chargeable with what he has wrote in this Anſwer, which has been examined, but the whole Body of the Quakers, (except *Turners-Hall*, and thoſe in Communion with them) becauſe it has been approved of by *The ſecond days Meeting*, (as all Books are that they give forth) which is their ſupreme Authority in ſuch caſes.

2. Looking over his Anſwer again, I cannot but remark a bold ſtroke of his, p. 34. Thomas Danſon, *being a Presbyterian Miniſter*, (ſaid *G. Keith*) *did plead, that* Chriſt, *as Man, had a created Soul: Nay, hold there*, (replies *T. E.*) Thom. Danſon *ſpake of the Son of God*, i. e. *that* Chriſt *is not the Son of God.* If he thinks to come off by that limitation of *Danſon*'s words, *as Man*, it will not reſcue him; for even *as Man* he was *the Son of God*, Luke 1. 35. and as to his eternal Generation, he was the Son of God from all eternity. Therefore *T. E.* is to tell us in what ſenſe he oppos'd *Chriſt*'s being the Son of God, and with the aſſurance of a *Nay, hold there*; as if he had been warding off ſome monſtrous abſurdity coming upon him!

II.

1. I told you, in my concluſion, of the great ignorance of the generality of the Quakers, and that many of them do, at this day, plainly own the moſt blaſphemous and heretical doctrines which have been objected againſt them; and thence I inferr'd, that, whatever face their writers ſince the late controverſy againſt them have put upon their Principles, yet this ſhews undeniably that ſuch Hereſies have been taught amongſt them, and are ſtill ſo underſtood by their People, and that vehemently. A preſent Preacher of theirs,

theirs, this very year, being preſſed to acknowledge the Man *Chriſt* without us, and the neceſſity of Faith in him; anſwered, *The Man* Chriſt, *a F——rt.* Horrid! it aſtoniſhes to repeat ſuch diſdainful Blaſphemy! tho' it be neceſſary towards undeceiving the world. I know the Man, and to whom he ſaid it. He deny'd before me, and ſeveral others, at another time, that *Chriſt*'s Body roſe out of the Grave, that our Bodies ſhould riſe, that there would be any general Judgment, or that the Scriptures were all true. This is a Teacher, thus he has been taught, and thus he teaches others; and it is no wonder that they who are thus taught to believe no outward *Chriſt* now in being, ſhould uſe him with the utmoſt contempt, and his worſhippers with the greateſt ſeverity, as being the groſſeſt ſort of Idolaters, to worſhip a dead God, who is no more in being: But the Quakers Faith is is in an inward *Chriſt*, *viz.* their Light within; and inward Blood, inwardly ſhed, *&c.*

2. *Can outward Blood cleanſe the Conſcience?* ſays *Iſaac Pennington*, in his *Queſtions to the Profeſſors*, p. 25. *Was it the Fleſh and Blood of the Veil, or the Fleſh and Blood within the Veil?* I have before obſerv'd, that they call *Chriſt*'s Body the Veil or Garment which he wore, without taking it into his own Nature, or being any part of *Chriſt*. *For*, ſay they, in a Book compos'd by a great Club of them, entituled, *Some principles of the elect People of God, in ſcorn called Quakers*, printed 1671. p. 116. *the Scriptures do expreſſly diſtinguiſh between* Chriſt *and the Garment which he wore; between him that came, and the Body in which he came; between the ſubſtance which was veiled, and the Veil that veiled it—— There was the outward Veſſel, and the inward Life. This we certainly know* (ſay they) *and can never call the bodily Garment* Chriſt. So that the Blood of *Chriſt*'s Body, was none of his Blood; it was but the Blood of his Garment or Veil, which the Quakers do not acknowledge to be *Chriſt*, and which *Iſaac Pennington* ſays cannot cleanſe the Conſcience. What Blood then is it which cleanſes? Not the Blood of the Veil, that is, of *Chriſt*'s Body, but *the Fleſh and Blood within the Veil, i. e.* of the Spirit which was within *Chriſt*'s Body; and this ſpiritual Blood muſt be ſpiritually, that is, inwardly, and not viſibly ſhed: This totally excludes the outward *Chriſt*, and the outward Blood from having any efficacy towards our Salvation; which *Iſaac Pennington* explains yet fuller *(ibid.) Was it* (ſays he) *the Fleſh and Blood of the outward earthly Nature, or the Fleſh and Blood of the inward ſpiritual Nature? Was it the Fleſh and Blood which* Chriſt *took of the firſt* Adam's *Nature, or the Fleſh and Blood of the ſecond* Adam's *Nature?* This is nonſenſe, for *Chriſt* himſelf was the ſecond *Adam*, and this query is, whether he took Fleſh and Blood of his own Nature? But by the ſecond *Adam* the Quakers mean only the eternal Manhood (as they blaſpheme) Fleſh and Blood of the Godhead (before ſpoke to;) and they plainly here exclude the Fleſh and Blood which *Chriſt* took of the firſt *Adam*'s Nature.

3. Purſuant to this notion, the Quakers do not confine this Blood, (not of the Veil, *i. e.* of *Chriſt*'s Body, but) the *Blood within the Veil, i. e.* the myſtical Blood of the Spirit that dwelt in the Body of *Chriſt*, they do not confine this Blood to *Chriſt* alone, but ſay that it is in themſelves; for they make it to be nothing elſe than the Light within; and from hence they arrogate the name of *Chriſt* to themſelves: As *Iſaac Pennington* ſays in his Book above quoted, p. 27. *Doth not the name* (Chriſt) *belong to the whole Body, and every member of the Body, as well as to the Head? Are they not all of one, yea, all one in the anointing——Nor is the Apoſtle aſhamed to give them the name,* Chriſt, *together with him.* 1 *Cor.* XII. 12. *The Body is the ſame with the Head.* Thus they reckon their own Blood

to

to be the Blood of *Chriſt*, and to be that Blood which cleanſeth from Sin; as you may read in a Book of theirs, called, *The guilty Clergyman unvailed*, by *T. S.* printed 1657. where, p. 17. he tells their Perſecutors, (as he ſtyl'd them) *That you will by no means be thence cleanſed, (i. e.* from the guilt of the Quakers Blood) *but by the ſame Blood which you ſo cruelly ſhed.*

4. This was the reaſon of their frequent Idolatries to *George Fox*, giving him the titles and attributes of God, falling proſtrate before him, and adoring him with theſe appellations, *Thou art the Son of the ever living God, the King of* Iſrael, *all Nations ſhall worſhip thee*, &c. Which I have not only from their Books, (quoted in *The Snake in the Graſs*) but from eye-witneſſes: They ſaid, this was not to the outward *George Fox*, but to the *Chriſt* or Light within him; and no otherwiſe would they allow to worſhip *Chriſt* while upon the Earth, *i. e.* not the outward Perſon of *Chriſt*, which they make to be nothing but a Veil or Garment; (and they *cannot call the bodily Garment* Chriſt;) but to the *Chriſt*, or Light within *Chriſt*. They will ſometimes allow, that *Chriſt* had a greater meaſure of *Chriſt*, or the Light, than *G. Fox*, and *G. Fox* than other of the Friends; but I cannot ſee how they can allow this; for, if none can partake of an infallible Spirit without partaking of the Infallibility of the Spirit, (which is the Quakers plea for Infallibility) then muſt all partake of it alike; for there are no degrees in Infalliblity, and thus every Quaker muſt be equally infallible, and equally adorable. And I have been told, that when ſome Quakers have been reprov'd for bowing one to another, (tho' they would not do it to the Men of the world) contrary to their principle of not giving honour to Man, they have anſwered, that they did not bow to the Man, but to the Light within him, which they take to be God: Thus committing wild Idolatry to one another, while they deny civil Honour to others.

5. *Iſaac Pennington*, as above quoted, calls the Blood of *Chriſt*, the *Blood of the outward earthly Nature*; and *George Whitehead*, in his *Light and Life*, &c. oft mentioned before, p. 58. in excuſe of that blaſphemous ſaying of *Solomon Eccles*'s, that the Blood which was forced out of *Chriſt*'s ſide by the Spear, *was no more than the Blood of another Saint*; ſays, that *it was no more ſimply, as to the eſſence of Blood*; and argues, that *ſeeing the Children had Fleſh and Blood, and* Chriſt *took part of the ſame, how was it more, or another, ſimply as to the matter of Blood?* Yet *Thomas Ellwood*, in his preſent Anſwer, when he would ward off the conſequence of *Chriſt*'s Body being now the ſame, in ſubſtance, which it was upon Earth, and ſo a true human Body ſtill, which was urg'd upon *G. Whitehead*, cries out, p. 205. as in a ſurprize, *But hold a little? Did* G. Whitehead *ever call or own* Chriſt's *Body now in Heaven, or while it was on Earth, to be terreſtrial, or of the Earth? J. P.* calls it *the earthly Nature*; and *G. W.* ſays, that it was *the ſame with ours, as to the eſſence or matter of Blood:* Yet ſays *T. E.* where did *G. W.* ever call it *terreſtrial, or of the Earth?* Thus do theſe Men turn and wind their hypotheſis at every pinch; they cannot make it hang together: The truth is, they are bewildred, and know not what they ſay.

6. The Quakers have an outward and inward Fleſh of *Chriſt:* The outward they make nothing of, no more than of the Fleſh of any other good Man; but their Faith is in the inward or heavenly Fleſh, *i. e.* their Light within; and this only is it, which, with them, does take away Sin. *G. Fox*, in a Paper which he directs *To all People in Chriſtendom, concerning* Chriſt's *Fleſh which was offered*, &c. printed 1671. p. 55. ſets forth, in a monſtrous Jargon (for he could write no otherwiſe) this inward Fleſh

of *Chriſt* as crucified, &c. when *Adam* fell: *And in this Fleſh* (ſays he) *is the belief that takes away the Sin.* This *G. Keith* objected: And, ſays *Thom. Ellwood*, in his Anſwer, p. 207. that *G. Fox* there ſpeaks of *Chriſt according to the Fleſh crucified*; and *Was not this his outward Fleſh?* ſays *T. E.* What! that was crucified when *Adam* fell! This is too groſs *(Thomas!)* to put upon us. Then he ſays, he *has not ſeen the Book, that he remembers, and knows not how faithfully* G. Keith *recites out of it*; tho' *G. K.* ſaid that he had the Book, and ſets down *G. Fox*'s words at large; and p. 51. of his Narrative invites all that pleas'd to ſee the Books which he had quoted at his Houſe; and if *T. E.* diſdain'd to go, or ſend thither, he might, no doubt, have purchas'd a ſight of that Book many other ways; which I (a greater ſtranger to their Books) have done, and found the quotation exact, except one typographical error, *viz. the Life real*, which in *G. Fox*'s Book is *the Life read*; an uſual cant among the Quakers, who cry *Read within! Read within! i. e.* hearken to the Light within: And *G. Fox* in this place, to let them know what Fleſh of *Chriſt* he ſpoke of, and what ſort of offering of that Fleſh, ſays, *The Life read, i. e.* read or underſtand that, I mean all that I have ſaid of the Life or Light within. But take the whoſe ſentence; it is p. 59. of *Fox*, ſpeaking of the offering of *Chriſt* when *Adam* ſinned: *So through the offering* (ſays he) *is the reconciliation, through the offering of that Fleſh, that never corrupted, but takes away corruptions, and his Blood cleanſeth from corruptions, The Life read.* There is much more there to the ſame purpoſe, beſides what *G. K.* hath quoted. *T. E.* next complains how hard it was for *G. Keith* to fall thus upon his old friend *G. Fox*, and tells how good an opinion *G. Keith* once had of him. Well, let that paſs; I ſuppoſe he has alter'd his opinion as of *G. F.* ſo of *G. W. T. E.* and ſeveral others; and he has fully ſatisfy'd the world that he had good cauſe ſo to do. And I verily believe that what he did was out of a principle of Conſcience; for he has got nothing by his change, but loſſes, and great abuſe: The Quakers proſecuted him for his Life in *Penſylvania*, and had not a new Governor (Colonel *Fletcher*) come there in time, he had, in all probability, been condemn'd, the Quakers being both his Proſecutors and Judges; and ſince he came to *England* he has been perſecuted with the ſtrife of Tongues, excommunicated and ruin'd, as much as in their power, who before did highly honour and ſupport him; nor has he put himſelf in any other way that might balance theſe loſſes; ſo that he has viſibly gone againſt his worldly intereſt: And what other motive could he have but Conſcience to enable him in a ſingle War againſt ſo many and ſuch potent adverſaries? But he fought for the great fundamentals of the chriſtian Religion, which the Quakers had vilely caſt away; and that Spirit which inſpir'd them, has arm'd all their rage againſt him: But the Truths which he contends for has prevail'd ſo far againſt them, as to force them to, at leaſt, a feigned compliance with the doctrine that he teaches, which they pretend always to have held, as he now does; and thereby condemn their Excommunication of him as unjuſt, ſince they have publickly at *Turners-Hall* declar'd that they have no objection againſt him as to his morals.

7. *T. E.* often calls upon *G. K.* for a Reply to his *Truth Defended*, which he wrote in anſwer to a Book of *G. Keith*'s, called, *A Liſt of vile and groſs Error*, &c. But *T. E.* ſhould firſt have given a full Anſwer to that Book, and to another Book of *G. K.*'s, called, *Groſs Error and Hypocriſy detected*, which *T. E.* pretends to anſwer, in this preſent Anſwer to the *Narrative*, particularly p. 20, 21. where *G. K.* diſputes againſt this the very fundamental Error of Quakeriſm, which is, transferring the merit and ſatisfaction of the outward ſufferings and ſacrifice of the outward *Chriſt*, to their

their fancy'd ſacrifice and ſufferings of the inward *Chriſt*, or Light within: *G. K.* there produces their own words, as juſtify'd by *W. Penn*, *G. Whitehead*, &c. *viz.* Chriſt *in us offereth himſelf a living Sacrifice to God for us, by which the wrath of God is appeaſed to us.* And again, Chriſt *offers himſelf in his Children in the nature of a mediating Sacrifice.* To this, ſays *G. K.* (I will ſet down his words, becauſe they are ſhort and material) *If ſatisfaction be totally excluded* (which are *W. P.*'s words before quoted) *becauſe a Sin or Debt cannot be both paid and forgiven, what need is there of a mediating Sacrifice of* Chriſt *within Men, more than without them?* Secondly, *ſeeing it is the nature of all Sacrifices for Sin, that they be ſlain, and their Blood ſhed, how is* Chriſt *ſlain in his Children, and when? For we read in Scripture that* Chriſt *liveth in the faithful, as he did in* Paul, *but not that he is ſlain in them.* Thirdly, *If any ſlay the Life of* Chriſt *in them by their Sins, doth not that hinder the Life to be a Sacrifice, by* G. Whitehead's *argument; that the killing of a* Chriſt *outwardly, being the act of wicked Men, could be no meritorious act?* Fourthly, *Where doth the Scripture ſay* Chriſt *offers up himſelf in his Children a Sacrifice for Sin?* Fifthly, *Is not this to make more Sacrifices, or at leaſt to ſay that* Chriſt *offer'd himſelf often, yea, millions of times; contrary to Scripture, that ſaith, Chriſt* offered himſelf once? Sixthly, *Why could no Beaſt under the Law that had a blemiſh be offered, but to ſignify, that* Chriſt *was to offer up himſelf in no other Body but that which was without Sin?* Seventhly, *Why was it propheſied of* Chriſt, A Body haſt thou prepared me, *why not Bodies many, if he offer up himſelf in the Bodies of all the Saints?* Eighthly, *Is not this to make the Sacrifice of* Chriſt *in his own Body of leſs value and efficacy than his Sacrifice in* W. Penn's *Body? Becauſe the Sacrifice in that Body which was offered at* Jeruſalem *was a Type, but this in* W. Penn's *Body the Anti-type; that the Hiſtory, this the Myſtery (as he calls it in his Anſwer to* John Faldo, *p.* 336, 337.) Ninthly, *Doth not this ſtrengthen the Papiſts in their falſe Faith, that* Chriſt *is daily offered in the Maſs and unbloody Sacrifice?* Now *T. E.* in his *Truth Defended*, p. 148. falls upon defending *W. P.* for calling *Chriſt* but the *Hiſtory*, and the *Light within* the *Myſtery*, after his uſual manner of making the matter ſtill worſe; but very civilly ſlips all the reſt above quoted, (both in that Book, and in this preſent Anſwer) which is the *Jugulum Cauſæ*, the very heart of our Controverſy with the Quakers; and yet calls his Book an Anſwer to *G. K.* and inſults becauſe he has not got a replication; but he muſt firſt amend his long ſhort Anſwer, or let him put in an additional Anſwer as to the nine Reaſons above-nam'd againſt their inward Sacrifice, and then we will come with him, when he pleaſes, upon the merits of the cauſe.

III.

1. I have before taken notice of the great Moderation and ſtaid Judgment of the Quakers, in not raſhly paſſing Judgment upon any without duly and ſeriouſly weighing the conſequence of the Charge, and the defence of the accuſed, and the utmoſt good meaning that could be put upon words; of which *T. E.* ſhews a remarkable inſtance p. 124. of his Anſwer; where, in return to *G. K.* who would have had them to have cenſur'd as blaſphemous that doctrine of a Prophet of their own *Sol. Eccles, viz. that the Blood of* Chriſt *was no more than the Blood of another Saint*; *T. E.* anſwers, *That if* G. Whitehead (to whom *G. K.* ſpoke) *had been as hot-headed as* G. K. *perhaps he might*; *but that Blaſphemy is an high Charge, and they that underſtand it aright, are not ſo forward as* G. K. (*it ſeems*) *would be, to brand Perſons with it for every unſound expreſſion.* When I quoted

I quoted this above, I laid before theſe moderate Men how freely they had branded all the chriſtian World (for they have greater tenderneſs towards the Heathen, whom they make the next true Chriſtians to themſelves) as Apoſtates, Blaſphemers, Devils, Conjurers, &c. for making the outward *Chriſt* an object of their Faith (which the Heathen do not, and therefore thought in a more hopeful condition by the Quakers, as coming nearer to the Light within.) I will now ſhew you what other weighty cauſes they have decreed to be Blaſphemy, *viz.* any oppoſition whatſoever made to them, or their *Diana*, the Light within. In a renowned Book of theirs, entituled, *The Weſt Anſwering to the North*, printed 1657. containing ſome of the Travels and Labours of their *Fox* Apoſtle, and other of his Cubs, there is ſet down, p. 1. a blaſphemous bantering Paper of his, turning the *Chriſt* to the Light within, *which will bring you* (ſays he) *off all the World's Teachers, and Ways, and Doctrines*, i. e. off all the Doctrines and Teachers in the World; all that preach an outward *Chriſt*. Which Paper being juſtly call'd ſinful and wicked, *Than which* (ſays the ſaid Book, p. 12.) *what higher Blaſphemy is there, greater Abomination, or more horrible Wickedneſs?* Take another inſtance: One *William Rogers*, a Quaker of *Briſtol*, happen'd to differ with the other Quakers about their Women's Meetings, concerning leaving Friends at liberty to pay Tithes, if their Light ſo directed, and ſome ſuch other things; and he wrote a Book upon theſe Subjects, which he call'd, *The Chriſtian Quaker:* Againſt whom one *Chriſtopher Taylor* wrote what he ſtyles, *An Epiſtle of Caution to Friends*, printed 1681. where, p. 4. he ſays, *And for his calling his Book*, The Chriſtian Quaker, *&c. it is notoriouſly blaſphemous.* Now this *W. Rogers* was then, and is ſtill a Quaker; and at this day in communion with them, and own'd by them as one of the Friends. But no matter for all that: If he touch upon the authority of the Quakers Inquiſition, or plead for the original Freedom of the Light in particular Perſons (by which they throw off all lawful authority) againſt the inerrable *Sanhedrin* of *Gracechurch-ſtreet*; if any, be who he will, dare turn their Cannon upon themſelves, it is notorious Blaſphemy! Or to cenſure one word of *G. Fox*'s infallible Dictates, what higher Blaſphemy! what greater Abomination! what more horrible Wickedneſs! But if a Friend, who ſubmits implicitly to their Church, and will not diſpute her authority, ſhall ſay, or preach, or print, that the *Blood of* Chriſt *is no more than the Blood of another Saint:* And this ſhould be tax'd as blaſphemous——O then, have a care! Blaſphemy is an heavy charge! *And they that underſtand it aright, are not ſo forward as* G. K. *(it ſeems) would be to brand perſons with it for every unſound expreſſion!* What one ſaid ſeverely of the Church of *Rome*, that there was but one ſin in her Communion, *viz.* to oppoſe the authority of the Church, is much more true of the Quaker Church, which aſſerts her authority higher, and requires a more implicite obedience than *Pope* or *Conclave*. So far are they gone from the original principle, by which they ſeduc'd Men from under all other Church-authority, *viz.* the ſufficiency and independency of the Light in every particular perſon; and conſequently, that all outward impoſitions were antichriſtian: But that principle (like the fair pretences of Uſurpers) is only calculated to begin a Rebellion, and withdraw our obedience from thoſe to whom it is due, till they can get into the Saddle; but then, like ſcaffolding, it muſt ſtand no longer. And ſuch deluded Subjects find (when 'tis too late) that they have chang'd their Maſters, but not their Slavery.

2. This will appear yet more in the Quaker ſeverity againſt thoſe who dare to ſpeak or write againſt them; who ſhall preſume ſo much as to countenance, or any ways contribute towards the leaſt mutiny or rebellion from their authority. They fell upon the Printer, one *John Bringhurſt*, a Quaker,

ker, who printed that Book above-nam'd of *W. Rogers*, till he was forc'd to ſign a Condemnation of himſelf for what he had done; which he has printed and prefixed, with his name to it, to *C. Taylor*'s *Epiſtle of Caution*, mention'd before: And ſo made his peace. But *John Barnet*, a Quaker Merchant, who had ſold ſome of *W. Rogers*'s Books, and refus'd to ſign ſuch an inſtrument of Condemnation againſt himſelf (according to their Diſcipline) becauſe he had done it (as the Printer too alledged) before their Church had cenſur'd it; and being wrote by a known Quaker, and the Title of *The Chriſtian Quaker* upon it, there was no ground to ſuſpect it. Yet all that would not do; he muſt (without diſputing) come under them, and condemn himſelf, tho' he thought himſelf innocent; which becauſe he was not free to do, they without more ceremony excommunicated him, and he ſtands ſtill excommunicated, ever ſince the 4th day of the eleventh Month, 1681. on which day their *Brutum Fulmen* bears date, and was given forth from the monthly Meeting at *Devonſhire-Houſe*: And it bears no other crime againſt *J. B.* but his ſelling of this Book, which they ſaid was *prejudicial to the Truth, by corrupting People's minds, tending alſo to draw them into diſeſteem of many of the Lord's Servants*, &c. For it told of ſome of *G. Fox*'s tricks, and others; and, which was intolerable, prov'd what he ſaid. For which *The Epiſtle of Caution* above-nam'd, p. 4. ſays mildly, *This curſed Spirit of* Satan *is now entered into the Heart and Soul of* W. Rogers, *and ſuch of his Abettors as own the printing and publiſhing of his wicked Book aforeſaid, wherein he has accuſed the faithful brethren at large.* If he had only ſaid that *Chriſt* was no more than another Man, he had come off, and been excus'd by the whole Fraternity, and reverenc'd as well as *Solomon Eccles*: But to level *G. Fox* with other mortals, or touch the faithful brethren; to draw Men into diſeſteem of theſe the Lord's Servants; this was no leſs than Blaſphemy, and to be proſecuted without mercy: And not only Authors, but Printers and Publiſhers, muſt be ſtruck with their eccleſiaſtical Thunder. But in *Penſylvania*, where the Law was in their own hands, this did not ſerve their turn; for there they gave forth carnal warrants, ſeiz'd and impriſon'd Printers and Publiſhers of what was wrote againſt them; and improv'd it (like other Inquiſitors) to a deſign againſt the Government, and try'd ſome of them for their Lives. But their chief Governour being ſuperſeded, and Colonel *Fletcher*, a Church of *England* Man, coming in his room before they had run through all the forms of their Proceſs, he put a ſudden ſtop to their Proceedings; and this has left us only to gueſs, whether all they did was merely out of love, and only *in terrorem*, to fright their oppoſers into better manners. However, ſome were ruin'd by it; and *William Bradford* the Printer forc'd to fly out of their Dominions to *New-York*, where he now lives. If you would know what was the cauſe of all this wrath; it was only for expoſtulating with them, whether their granting Commiſſions, and hiring *Indians* to fight for the recovery of a Sloop the Pirates had taken from them, was not contrary to their formerly declar'd principle of the unlawfulneſs of uſing the carnal weapon, tho' in their own defence? This they conſtru'd to be an implicite diſarming the Government of the right or power to maintain itſelf: And by this Innuendo they proſecuted Printers, Publiſhers, *&c.* as above is told: Of which there are full Narratives, and the Trials in print, publiſhed by the Perſons concern'd, to which I refer the Reader.

3. But tho' they guarded ſo ſeverely againſt any printing or publiſhing againſt themſelves, yet they refrained not to print and publiſh every day moſt virulent invectives againſt the other Proteſtants, and diſpers'd them by order of their yearly Meetings for the propagation of Truth, as they called it: And not only what they could do themſelves againſt us, but they took

pains to reprint and publiſh the bittereſt and moſt venemous darts which the Church of *Rome* threw at the Proteſtants, eſpecially of the Church of *England*; and that viſibly with approbation, and ſiding with them againſt the Proteſtants. There was a Man of great name among the Quakers, *Joſiah Coal*, who wrote a Book call'd, *The Whore unveiled*, printed 1665. wherein he undertakes to prove the Quakers to be the true Church againſt the Church of *Rome*. But then having conquer'd *Rome* (as he thought) he brings them in aid with him againſt the Proteſtants, and borrows arrows out of their quiver, bare-fac'd and above-board: He reprinted a ſcandalous Libel of one *A. S.* a Roman Catholick againſt the Church of *England*, and alſo the reſt of the Proteſtants; which he ſays he leaves them to anſwer, they, the Quakers, not being concern'd. This Libel is printed in a larger character than the reſt of his Book, to make it more conſpicuous, and is mention'd in his Title Page, that none might overlook it. It begins at p. 48 of his Book, and calls the Proteſtant Clergy, eſpecially of the Church of *England*, in the compaſs of two Lines, p. 49. *Intruders*, *Thieves*, and *Robbers*, *Hypocrites*, *ravenous Wolves*, and *Murtherers*, *Sons of Belial*, *falſe Prophets*, *and Prieſts of* Baal. Theſe are the very words of *G. Fox*, and the reſt of the Quakers, the ſweet appellations which they beſtow upon all the Proteſtant Clergy. And here we may ſee whence they have learn'd them. Page 50, that ſenſeleſs and prophane Prieſt, *A. S.* blaſphemes our holy Bible, and deſcribes the *hypocritical Intruders* (ſo he ſtyles our Clergy) *ſtanding in a Pulpit or Tub*, (i. e. both Conformiſts and Nonconformiſts) *with ſuch a brazen-fac'd Book, as is their unjuſt, corrupt, and perverſe Bible in their hand, lulling the poor ignorant people to the ſleep of Death*, &c. But are the Quakers concern'd at this intolerable and blaſphemous contempt of the holy Bible? No, *Joſ. Coal* declares that they are not at all concern'd; on the contrary, he inſults, p. 40. in this home-thruſt, which he thought his confederate *A. S.* had given to the Sectaries (thus he inſolently ſtyles the Proteſtants) their Bibles and Miniſters, &c. *Whoſe cauſe* (ſaith he) *I am not ingag'd in; therefore it doth not concern me to anſwer his Charges againſt them, but leave them to anſwer for themſeves.* Now why ſhould theſe Men be reputed as Proteſtants? They count themſelves none of us, who are not concern'd, on our part, no not againſt the Church of *Rome*; but draw their arms againſt us, who join with them, not only againſt our Miniſters, but our Bibles. Why ſhould theſe be reputed as Chriſtians? Can they be Chriſtians who blaſpheme the holy Bible? Or have they another Bible than ours? I would earneſtly recommend to them that needful caution, *Matt.* VI. 23. *If the Light that is within thee be Darkneſs!* And ſurely their Light within is Darkneſs, who join with the moſt ignorant and bigotted of the *Romiſh* Emiſſaries againſt our Bible, which the learned among them do know not to differ in any thing that is material from their own *Vul. Latin* Tranſlation. And what are they but under-journey-men to *Rome*, who help out the cry againſt the Proteſtant Bible? As if we had quite thrown off the Bible, or made a new one: Which, by theſe means, many of the ignorant and implicit Papiſts are made to believe, thereby to create the greater abhorrence in them againſt the Proteſtants: And the Quakers do join in this with theſe moſt wicked and malicious of the Church of *Rome*. And we muſt bear with them in this, tho' they will not bear the leaſt contradiction, not only to their Doctrine, but to the Practices of any of their number, who remain in unity with their Church. There is an ancient, worthy, and moſt ſincere, honeſt Gentleman, *John Pennyman*, who had been inveigl'd with their falſe ſhew and pretences to Piety, remain'd zealous in their Communion, and ſuffer'd with them, till he diſcover'd the groſſeſt immoralities among them, lying, cheating, and

foul

foul Uncleanneſs; which having complain'd of, and otherwiſe repreſented to their Superiors, tho' the facts could not be deny'd, yet would they not cenſure any that continu'd in their unity; for which reaſon, he, after long ſtruggling with them to amend their ſcandalous vices, at laſt left them, and has ſince, tho' very modeſtly, detected ſome of them, which has provok'd their rage paſt all bounds of decency or chriſtian temper.

They can find no better names for him than * *grinning Dog*, *whiffling Cur*, *the Devil's Agent*, *the Devil's Drudge*, *the Devil's Porter*, *Vaſſal of Hell*, and *curſed Serpent*, and *Bondſlave of the Devil*, and a hundred other ſuch complements, which you will find in the Book quoted in the margent. They call him *unclean naſty Spirit*. Now he is the neateſt old Man, and the moſt inoffenſive, I think, that ever I ſaw; and as far from the leaſt tincture of immodeſty or any uncleanneſs, as they are from ſincerity and charity. But if he was the *Devil's Drudge*, *Agent*, *Porter*, &c. for telling them of their Immoralities, are not they Agents or Drudges to the ſame Maſter, at leaſt to *Rome*, to vend, publiſh, reprint, and recommend the moſt virulent of their Invectives againſt the Proteſtants, and their Bible too! To clap them on the back, and holloo them at us! themſelves unconcern'd, and rejoicing in their victory (as they think) over us! approving of their arguments, and making uſe of them againſt us! They excommunicated *J. B.* for ſelling of a Book, which they thought might tend to bring ſome of their Friends into diſeſteem, as before is told. And does not their printing and abetting of the popiſh ſcandalous Libels againſt us, at leaſt, tend to bring us into diſeſteem? Was it not, at leaſt, ſome ſmall ſort of diſeſteem to the bleſſed *Jeſus*, to make no more of his Blood than of the *Blood of another Saint?* Yet no reproof, no excommunication for that! How tame is the Church of *England* that ſuffers *Fox*'s *Journal* to be newly printed, and preſented to the Univerſity of *Oxford*, and many other of the works of the Quaker Prophets to be printed and reprinted as oft as they pleaſe; which not only tend to bring the Church of *England* and all Proteſtants into diſeſteem, but downright calls them *falſe Prophets*, *Baal's Prieſts*, *Dogs*, *Wolves*, *Conjurers*, *Devils*, &c. Nay, not only this, but caſt the utmoſt contempt upon the perſon of *Jeſus* our God! Surely, if the Church of *England* ſhould excommunicate and proſecute ſuch as either printed, publiſhed, or otherwiſe encouraged the Quaker Books, which throw ſo much dirt upon her, her Doctrine, and her God, the Quakers could not, by their own rule, complain of it as any Perſecution; yet complain they would, and put it in the Regiſter of their Sufferings, with which they adorn their Parlors.

IV.

1. In which there are many things as groundleſs, and many downright falſehoods, which it is very fit the world ſhould know; becauſe they take great care to ſwell this Regiſter, and have threatned to publiſh it to after-ages, (when the facts cannot be diſprov'd) whereby they hope to make their ſufferings for the Truth (as they call it) to exceed all the ten Perſecutions, and to be more undeſerv'd than the ſufferings of *Chriſt* himſelf, or of the Apoſtles; as *Edward Burroughs* (their ſecond Pillar next to the great *Fox*) expreſſes it, p. 273. of his Works lately reprinted without moleſtation; *The ſufferings of the People of God* (ſays he, *i. e.* Quakers) *in this age, is greater ſuffering, and more unjuſt than in the days of* Chriſt, *or of the Apoſtles*——*What was done to* Chriſt *or the Apoſtles, was chiefly*

* *See the* Poſtſcript *to* Some of the Quakers Contradictions, *which he has printed* 1696. *p.* 10.

done

done by a Law, and, in great part, by the due execution of a Law, &c. What a horrid Blaſphemy is here caſt upon the ſufferings of *Chriſt!* I have before been put upon defending not only the *Greek* and *Latin* Fathers, but St. *Peter* and St. *Paul*, from the Quaker imputation of being lyars and falſe witneſſes of *Chriſt*; that they were deceived, and expected the end of the world in their time: And now I am brought to vindicate *Chriſt* our Lord from dying a malefactor, *i. e.* not only by a Law, but by the *due execution of a Law*. This Law therefore muſt be either a Law of the *Jews* or of the *Romans:* The *Jews* ſaid, *Joh.* XIX. 7. *We have a Law, and by our Law he ought to die, becauſe he made himſelf the Son of God.* Now if this Law was *duly executed* upon him, it muſt follow, that he was not the Son of God, elſe he could not ſuffer by that Law: And as to the Law of the *Romans*, *Pilate* did acquit him, and waſh'd his hands in token of his innocency. So that he neither ſuffer'd by a Law, nor by the *due execution of a Law*, neither *in great part* (as *Burroughs* impiouſly blaſphemes) nor in any part at all. And the caſe was the ſame with the Apoſtles; as St. *Paul* pleaded for himſelf, *Acts* XXV. 8. *Neither againſt the Law of the* Jews, *neither againſt the Temple, neither againſt* Cæſar *have I offended any thing at all.*

I hope this will be ſufficient to clear our bleſſed Lord, and his holy Apoſtles, from this diabolical and moſt villainous aſperſion of *Edw. Burroughs*; and will let the world ſee the *Luciferian* pride of the Quakers, in comparing, nay, preferring their ſufferings before the ſufferings of *Chriſt* and his Apoſtles, by making their own ſufferings to be more unjuſt, and more undeſerv'd!

But what do the Quakers mean by inſinuating as if they had not ſuffer'd by a Law? Were not all their ſufferings for their contempt and breach of the Laws?

(1.) Their chief ſuffering was for refuſing to pay their Tithes and other dues, which were requir'd by Law; and moreover declaring ſuch Laws to be antichriſtian, and not to be obey'd.

(2.) Many of them ſuffer'd (not ſo much as they deſerv'd) for open and notorious Blaſphemy; as *James Nailor*, who was hoſannah'd, as the Son of God, into *Briſtol*. *Fox*, *Hubberthorn*, *Fell*, &c. ſuffer'd little or nothing for as wild Blaſphemies, a Schedule of which *G. Fox* has printed in his Saul's *Errand to* Damaſcus, 1653. which he deſign'd as an Anſwer to them, but is indeed a Juſtification of them, as you may ſee more at large in *The Snake in the Graſs*, Sect. III. p. 26.

(3.) Very many of them did provoke ſufferings to themſelves on purpoſe (being proud of it) by their obſtinate and perverſe behaviour to the Magiſtrates before whom they were brought; refuſing to give any account of themſelves, ſome ſtanding mute, others bantering in their cant: As when one of them was ask'd his name, he would anſwer, *It is hidden from the world. Whence came you?* Anſw. *From* Ægypt. *Where do ye live?* Anſw. *In God*; and the like, which many eye-witneſſes can declare; and ſome, when Boys (provok'd by their exotick figure, and antick geſtures) have thrown dirt at them, would not ſtir one foot out of their way, but, making up their mouths, ſtand ſtiff cloſe by a Dung-hill, whence the Boys took their artillery, till they were all over beſmear'd with dirt; while others of them (ſome of whom told it to me) that walk'd away from the Dung-hill were not purſu'd or follow'd by the roguiſh Perſecutors; but were blam'd by the naſty Confeſſors for going out of the way of ſufferings; which, in their Regiſter, will be made equivalent to the ſtoning of the Prophets.

(4.) Many

(4.) Many of them were glad of being thus uſed, or impriſoned, becauſe they were better provided for, by the large contributions which the Quakers ſent to them, than they could have liv'd otherwiſe; and, in a literal ſenſe, *they fared ſumptuouſly every day*, which ſome that ſuffer'd with them in *Newgate* can witneſs. Several grew rich, and made a good hand of their confinements: I ſpeak not of all; there is no doubt but many of the poorer ſort of them, and in remote parts of the Countrey, did ſuffer the hardſhips of impriſonment, for that was the greateſt of their ſufferings: The Law did not make their offences to be death, nor was it inflicted upon any of them; and their ſufferings were mightily enhanſed and aggravated without meaſure; and the accounts were ſent into foreign Countries. *Gerard Croeſius*, a *Dutch-man*, has lately wrote a hiſtory of the Quakers in *Latin*, which was tranſlated into *Engliſh*, and printed at *London* in the year 1696. where, p. 172. he tells of the Death (which he makes a kind of Martyrdom) of *Burroughs* before-mentioned, who, he ſays, was eſteem'd by the Quakers as the Apoſtle of the *Londoners*. He ſays, that *he dy'd in Priſon* (which was falſe) that *they put him into an horrid place, full of filth and ſtench, and ſo narrow, that he could not well ſtand there; with which miſeries, after eight months, he falls ſick*, &c. all which was likewiſe moſt falſe: For I know thoſe who ſaw him, and were with him in *Newgate*, where he was Priſoner, and he had a clean, convenient and handſome, airy Chamber; as good as that place could afford: Inſomuch that Sir *William Turner*, who was once Lord-Mayor, and then an Alderman and Juſtice of the Peace, upon the application of one whom the Quakers do now count as an Enemy, went thither to ſee that the Quakers might not be ill us'd, and gave that Gentleman liberty to remove from thence ſuch as he thought were prejudic'd by their confinement; but coming, among the reſt, to *Burroughs*'s apartment, and finding it ſweet and pleaſant, Sir *William* did congratulate him, in theſe words, *Mr.* Burroughs, *the world is well mended with you ſince I knew you firſt:* Which was no ſmall mortification to *Burroughs*, to mind him of his former mean condition before company, he being then upon his preferment, and courting of a rich Heireſs, who fell afterwards to the ſhare of the beſt Pen among the Quakers. But however *Burroughs* was remov'd from thence, and did not die there, as *Croeſius* reports; whether upon miſinformation, or the natural deſire he had (being a Presbyterian) to aggravate every thing which might caſt a reflexion, as of Perſecution, againſt the King and the Biſhops, againſt whom he ſpits his venom upon every occaſion, and lays the ſufferings of the Quakers in *England* at their door, as being of a perſecuting Spirit; but when he comes to ſpeak of their ſufferings in *Holland*, (for they ſuffer'd there too) then he turns the tables, and puts it all upon the ſcore of their perverſeneſs, and oppoſition to the Government: But my buſineſs is not now with him; I would not leſſen the ſufferings of the Quakers; let them have their due weight; but I would not have them aggravated beyond the truth: And it is here worth notice, that the firſt difference betwixt Mr. *Pennyman* (before-mention'd) and the Quakers, was the falſe returns of their Collections from the ſeveral Counties in *England* of the ſufferings of the Friends; and entring them, tho' prov'd to be falſe, in their general Regiſter of ſufferings at *London*. For this, they (to quiet Mr. *Pennyman*, and others, who exclaim'd againſt this as a great deceit) made a ſhew as if they would turn off the Clerk of this Regiſter, one *Ellis Hook*.

But he was ſupported by *G. Fox*, and continu'd, and no rectification of their Regiſter could be obtain'd, being deſign'd for the ſervice of Truth, which ſome think can be propagated by Lyes.

2. *Croesius* makes the Quakers, and their original, much more considerable than they deserv'd: The fame of them might grow bigger in other Countries; but here, where their rise was, they are better known. Take a truer account of them from one, not the meanest, among themselves, *Isaac Pennington*, famous in their Congregation, and a Man of renown. In his *Considerations concerning* Israel, p. 3. he tells, that *they were for the most part mean, as to the outward, young country Lads, of no deep understanding, or ready expression, but very fit to be despised every where by the wisdom of Man. How ridiculous* (says he) *was their manner of coming forth and appearance to the Eye of Man! About what poor trivial circumstances, habits, gestures and things did they seem to lay great weight, and make great matters of moment! How far did they seem from being acquainted with the mysteries and depths of Religion! But their chief Preaching was Repentance, and about a Light within, and a turning to that; not mattering to answer or satisfy the reasoning part of Man, but singly minding the preaching to, and raising of that* (the Light within) *to which their testimony was*, &c. Here is not a word of the outward *Christ*; nay, he compares and prefers this Light within to *Christ*. This, which he says was so contemptible to the world, which appear'd to fall so much *short of the dispensation of the Law of* Moses *to the* Jews, *much more of the dispensation by* Christ *and his Apostles. Who would have looked for the Lord here!* (says he;) *And yet this hath the Lord chosen to gather his People, and to appear to the world in.* This plainly gives that the preference to the dispensations of *Moses*, or of *Christ*.

But the Reader must know that this whole Treatise is left out in the new Edition of *Isaac Pennington*'s Works, reprinted in a large *Folio*, 1681. with glorious Testimonies from *G. Fox*, *G. Whitehead*, and the *Corona* of their Chiefs, to the memory of *Isaac*, as one of their greatest Ornaments. And tho' all he wrote was *from the Mouth of the Lord*, (or else, by *G. Fox*'s rule, he was a Conjurer) yet did the Friends take upon them to clip and pair and rectify it, to suit with their convenience; as they have serv'd all the rest of their Prophets, whose Works they have reprinted, leaving out whole Baskets full of hideous Blasphemies and Treasons; all given forth *in the Name of the Lord God eternal*, and some of them with Imprecations and Curses (wherein they are very liberal) to those who shall add to them, or take from them: Tho' if they were the Word of God (as they blasphemously pretend) that Imprecation were imply'd, and the Curse, *Rev.* XXII. 19. Several instances of this sort are given in *The Snake in the Grass*, where *Sect.* VIII. p. 62. there is a Letter inserted of *G. Fox*'s to *Oliver Cromwell*, in which he says, speaking of himself, *My Kingdom is not of this world*; and *I am moved of God* (said he) *to give this forth from him whom the world calls* George Fox, *who is the Son of God.* Instead of which, in his *Journal*, p. 137. where this Letter is recited, he only says, *I set my name to it*, and leaves out, *My Kingdom is not of this world*: So the editors or composers thought fit: For, whoever wrote it in his name, it was printed and gelded after his death; and yet there is Blasphemy and Nonsense enough left in it to exceed any other Legend that ever yet appear'd: And as the Works of the great *Fox* himself, of *Burroughs*, of *Fisher*, of *Smith*, of *Howgil*, and all their great and lesser Prophets, so must *Isaac Pennington*'s too pass through the fire of the Quakers *Index Expurgatorius*, to leave several scandals behind them, tho' all given forth *in the Name of the Lord*, particularly this Treatise now mentioned; for it gives too true an account of the rise of the Quakers, and their foolish ignorance, preferring their Light within to the dispensation not only of *Moses*, but of *Christ*, &c.

Isaac

Iſaac Pennington's deſign in ſetting out the riſe of Quakeriſm thus from young countrey Lads, who were not only groſly ignorant of the myſteries and depths of Religion, but who wanted common Senſe, as well as Learning or Expreſſion; and therefore durſt not attempt *the reaſoning part of* Mankind, (as he expreſſes it) but thoſe only who were as ignorant and beſotted as themſelves: *J. P.*'s deſign in this, was to turn it as an argument that they were ſent from God, becauſe of the great ſucceſs they had from ſuch contemptible Beginnings; and would make it parallel to the progreſs of the Goſpel in the hands of the Apoſtles, who were Fiſhermen, of no Education or Learning. It is true, they were ſo: But *Chriſt*, to ſhew his almighty Power, gave them that Learning by the miraculous and viſible deſcent of the Holy Ghoſt, which others attain by long ſtudy and pains. He endowed them, at an inſtant, with the gift of Languages, which they knew not before, to enable them to convert foreign Nations; and gave them ſuch wiſdom as their adverſaries were not able to withſtand. They were ready at all times to render a reaſon of the Faith which they preached, 1 *Pet.* III. 15. But the Quakers matter not to anſwer, or ſatisfy *the reaſoning part of Man*: They began in their Ignorance, and their Ignorance continues with them ſtill. Of which it is not the leaſt part, that they ſee it not.

But they dare compare themſelves to the holy and inſpired Prophets and Apoſtles of the Lord. Some of them went to convert the Pope, truſting that the Spirit would give them utterance as to the Apoſtles: But when they came there, they could ſpeak nothing but *Engliſh*; nor underſtood his *Latin* or *Italian*, and ſo they parted.

And as to their progreſs in theſe miſerably divided Kingdoms, it only ſhews the fatal conſequences of forſaking the Church, (which was thrown down before they ſet up) and how far God may permit deluſions (for our Sins) to ſpread: Of which *Mahomet* is a much greater inſtance than the Quakers. But it may teach us this withal, that if a blind ignorant Zeal can do ſuch great things, how much more would a godly Zeal for Truth and Religion prevail!

V.

Thomas Ellwood would turn all the vile Billingſgate-Railing of the Quakers againſt the Church of *England* and others into a pure godly Zeal. But *W. Penn* has very juſtly corrected any ſuch defence in his *Addreſs to Proteſtants*, Edit. 1. p 242. and of Edit. 2. p. 246. where he ſpeaks like a Chriſtian and a Gentleman, thus: *They that are angry for God, paſſionate for* Chriſt, *that call names for Religion, and fling ſtones, and perſecute for Faith, may tell us they are Chriſtians, if they will; but no body would know them to be ſuch by their fruits; to be ſure they are no Chriſtians of* Chriſt*'s making.* *G. Keith* in his *Narrative* having quoted this, and objected *W. Penn*'s own Practice as very oppoſite to it, of which he gives ſome inſtances, particularly in his *Guide miſtaken*, printed 1668. p. 18. where he falls upon *the idle gormondizing Prieſts of* England (as he calls our Clergy, and ſays,) that *no ſort of people have been ſo univerſally, through ages, the bane of Soul and Body of the Univerſe, as that abominable tribe, for whom the theatre of God's moſt dreadful vengeance is reſerved to act their eternal tragedy upon.* And in his *Quakeriſm a New Nickname*, &c. p. 165. he calls the Diſſenters *an ill-bred pedantick Crew, the bane of Reaſon, and peſt of the World; the old incendiaries to Miſchief, and the beſt to be ſpar'd of Mankind, againſt whom the boiling vengeance of an irritated God is ready to be poured out*, &c.

Theſe are terrible words! and very like being angry. But *T. E.* ſays in his *Anſwer*, p. 219. that *theſe words did not proceed from anger or paſſi-*

on,

on, but *from a juſt and godly Zeal againſt deceivers and deceit.* However, both the Church of *England* and Diſſenters are much oblig'd to him for his moderate and charitable opinion of them; and decently expreſs'd, we cannot deny: But which way ſoever they have deſerv'd it from him, yet is not this calling of Names? Is not this flinging ſtones with a vengeance? If there be no anger or paſſion in this, what words ſhall we find out wherein to expreſs anger or paſſion? But I underſtood the force of Mr. *Penn*'s reaſoning to conſiſt in this, that the ca*lli*ng of Names, and ſuch indecent manner of expreſſion, was a certain ſign that ſuch a Zeal was not from *Chriſt*. But if, as *T. E.* excuſes it, the moſt imbitter'd and violent expreſſions can come from a godly Zeal, then *is* there no meaning at all in what Mr. *Penn* has ſaid; and we may call names and fling ſtones to the end of the chapter, and ſtill be good Chriſtians of *Chriſt*'s making. But what is Anger in others is Zeal in the Quakers; and ſo there's an end of the buſineſs.

But if the utmoſt fierceneſs may be excus'd upon pronouncing a ſentence of Damnation, as here, and ſending us together, Church of *England*, Diſſenters, and all into the bottomleſs pit; and that as ſuch Reprobates we deſerve no other epithets, than * *Thieves, Robbers, Conjurers, Witches, Devils, Scarlet-colour'd Beaſts, Blood-hounds*, &c. Yet can ſuch ſenſeleſs and childiſh rattle, as *Green-headed Trumpeters, Gimcracks, Whirligigs, Moon-Calfs, thread bare Tatterdemallions*, &c. which the Quakers have beſtow'd upon their opponents; can theſe too come from a godly Zeal! Can their abominable naſty ſtuff come from thence too, which would make one ſick to repeat! But I muſt venture the ſtrength of the Readers ſtomach, to give him a little taſte of it, leſt he ſhould not believe me. See a Book, call'd, *Antichriſt's Strong holds overturned*, by *J. Wiggans*, whom the Quakers had provok'd to diſpute with them; which having publiſhed, they reply upon him thus: *This hath cauſed thee to ſpue out on a piece of paper for the Dogs to lick up——And they take ſo much of thy filthy ſpuing, that it cauſeth them to vomit——Thou purges upwards and downwards——Thou haſt need of one to wipe thee——Thou makeſt a pitiful ſtink——Through thy vomiting and purging, thou beſmears every one that comes nigh thee——One may follow thee by the ſmell——Wil't not give over vomiting——Thou ſtinks all the Countrey over—Like a Man with a ſcall'd Head, and a Horſe with a gall'd Back——Making people vomit and ſpue.* And *Margaret Fell* (afterwards marry'd to *G. Fox*) wrote to him thus: *Thou haſt committed Sacrilege, which will never be forgiven thee——Thou art accurſed, and no other portion can thou have ——Thou Infidel Child of Darkneſs——The Curſe* Chriſt *hath pronounced on thee. Thou art the Man; thou impudent Lyar, Night-Owl, wicked Lyar*, &c. Now the cauſe of all this rage, was his denying the Light within to be *Chriſt*; yet he own'd a Light to come from *Chriſt* into the hearts of true believers. This *Marg. Fell*, after ſhe was marry'd to *G. Fox*, became the mother of the Quaker Church. She was then paſt the age of Child-bearing; yet he gave out that ſhe ſhould have an *Iſaac*. And ſhe grew big; and great were the expectations: The time came on; all things provided for the Lying-in: The Midwife attended ſeveral weeks in the houſe. But all vaniſhed and came to nothing. This *Fox* ſaid, that his Marriage was a figure of the Church coming out of the Wilderneſs; above the ſtate of the firſt *Adam*, in his Innocency; in the ſtate of the ſecond *Adam* that never fell. I can produce one that ſaw a Quaker fall down proſtrate at the feet of this *Margaret Fox*, and ſay, *O thou, my heavenly Mo-*

* *See* Snake in the Graſs, *Sect.* xvii.

ther,

ther, pray to my heavenly Father for me. I have before quoted *G. Fox*, where he ſays, *That whoever ſpeaks a word, and not from the mouth of the Lord, it is conjuration.* Now then, by this rule, all the rancorous, all the ſenſeleſs, all the naſty, beaſtly expreſſions above quoted, were from the mouth of the Lord; or otherwiſe all thoſe who ſpoke them were Conjurers. Will *T. E.* ſay that they were all acted in this by a godly Zeal? Otherwiſe, by Mr. *Penn*'s ſentence, they were no Chriſtians of *Chriſt*'s making. How dreadfully aſtoniſhing is it, to ſee Men father their rage and fury, their effeminate ſenſeleſs *Billingſgate*, their very naſtineſs upon the Holy Spirit of God! But I am glad to leave this ſubject.

VI.

1. I am come now to the laſt point, and that is, to ſee how far the preſent Quakers have cenſur'd or forſaken all theſe things which have been objected and prov'd againſt them.

Were they convinced of them, and only willing to come off without the ſhame of a publick retractation, but would teach ſound Doctrine for the future, and learn ſome more decency (tho' they hate manners) in expreſſing of themſelves, which they have come to more of late than formerly, and with it have, in a great meaſure, abſtain'd from that furious damning of all Chriſtendom in ſuch dreadful and boiling paſſion as they were wont: If they could be Penitents, without being Confeſſors, in this caſe, I ſhould be glad of all the eaſe that could be given them, and to let them recover from their errors with the leaſt pain. But where ſo publick a ſcandal has been given to the whole chriſtian World, eſpecially where ſo many of the generality of the Quakers do ſtill (as above ſhewn) ſtick in the very bottom of that ſink of Hereſies which they have been taught, and are like ſo to ſtick, while they ſee their Leaders go about to juſtify, to excuſe, and palliate them: In this caſe there is an abſolute neceſſity for them plainly and fully to retract and condemn theſe Hereſies: And without this there can be no true Repentance, without doing all that is in their power to draw thoſe out of the ditch whom they have led into it. Were their Repentance ſincere, it would provoke not only a willingneſs, but a great Zeal to do this, to ſave thoſe Souls whom they have miſled: Without which they can never ſave their own.

But ſo far have they been from doing any thing of this, that on the contrary they have, in the moſt ſolemn and publick manner that is poſſible for them, riveted and confirm'd all that they have taught, even from the beginning. They have a yearly general Council every *Whitſun week*, in *London*, compos'd of Repreſentatives from all the Counties in *England*, and either Deputies or Letters of Conſent from all the Bodies of Quakers in the World. And every year this ſovereign Authority of the Quaker-Church does iſſue forth, in print, a *Yearly Epiſtle* (as they call it) directed to all Quakers throughout the World, which is their ſupreme Law, and counted infallible with them. I have ſeen that of this year 1696. wherein mention is made of Deputies or Letters ſent thither from *Barbadoes*, *Maryland*, *Weſt-Jerſey*, *Penſylvania*, *Bermudoes*, *Antegoa*, *Holland*, *Ireland*, and *Scotland*. And ſince ſo great a Schiſm was riſen in their Church by the oppoſition chiefly which *G. Keith* gave to them, by accuſing them of ſuch groſs Hereſies as we have heard, it would be expected that this their general Council ſhould give an ultimate deciſion in this controverſy; which they have done in terms as full as they could in prudence uſe, while the conteſt was ſo publick: But it is plain enough to be underſtood by all thoſe for whom it is intended. The Quakers are therein requir'd to *hold up the holy teſtimony of truth, which hath made us* (ſay they) *a people to God,*

and preſerved us ſo unto this day; and that in all the parts of it: For truth is one, and changes not; and what it convinced us of to be evil in the beginning, it reproves ſtill. Theſe are the words of their decree; and by this we are as evil, in their opinion, as ever we were; and the Clergy of the Church of *England* are ſtill *that abominable Tribe, Baal's Prieſts, Wolves, Dogs, Bears, Devils-incarnate*, &c. But, what they think of us is not ſo material. But by this they are all as bad, who place their Faith in the outward *Jeſus*: For it is only for this that the Quakers have ſo condemned us; it is for this that they ſay the Devil is in us all: As *G. Fox* ſaid to *Chr. Wade (Great Myſtery*, p. 250.) *The Devil was in thee, thou ſay'ſt thou art ſav'd by* Chriſt *without thee, and ſo haſt recorded thy ſelf to be a Reprobate.* But we have ſeen enough of this before. And this which the Quakers call Truth is not only to be kept in the main, the great branches of their Doctrine, but in all the parts of it; every tittle of all of what we have already ſeen: *For truth is one, and changes not*, i. e. the Quakers have not changed in any thing from that truth which they taught at firſt. Infallibility muſt not give way, no, not in a circumſtance.

2. But I have a queſtion to ask, which I know the ſincerity of the Friends will not refuſe to anſwer: Whether among the Quaker Biſhops, who compos'd this their laſt *General Council*, there was not one *George Archer*, by name, a great Preacher in or about *Wiltſhire?* who this laſt year having (out of pure zeal to propagate the truth) gotten a Woman with child; to cover the ſcandal, perſuaded an old Man to marry her; and himſelf performing the Prieſt's office, preach'd at the eſpouſals much in commendation of the Bride. But ſhe not ſtaying the formality of nine months after her Marriage, and teeming ſooner, the old Man complain'd to this *Archer*; who being aſſur'd of the firmneſs of the wench, and to remove all ſuſpicion of himſelf, pray'd that ſhe might not be deliver'd of her pains till ſhe diſcover'd the true Father; which, beyond his expectation, ſhe did, and put the ſaddle upon the right Horſe. And the knaves of that Countrey getting this by the end, forc'd him to ſhift his Quarters; and he came up to *London*, to whom the other Quakers gave the right hand of Fellowſhip: And there he preached, and exercis'd his talent with great approbation; till failing in a worldly, as well as a carnal ſenſe, he was put in priſon for debt ſince the laſt yearly Meeting: Wherein whether he did not aſſiſt as one of the infallible, the infallible Friends will let us know. But if he be not fail'd in another ſenſe, a priſon will no more cool his courage, than it did *Chriſtopher Atkinſon*'s, another Preacher, Prophet, and great Author of the Quakers, who wrote *The Sword of the Lord drawn*, to cut down Churches, Kingdoms, and Nations; yet lightned his Heart with *Thomas Symonds* his Maid in *Norwich* Goal, 1655. And none of the infallible could find it out, till himſelf confeſs'd it. You may ſee that ſad ſtory at large in *The Snake in the Graſs*, Sect. VI. N. 5. *&c.* Yet none of theſe things, nor *Henry Winder*'s *Quaker-witches*, (of whom ſee an account in *The Snake* at the cloſe of Sect. XXI.) who were Preachers among the Quakers for twenty years togeher, nor a thouſand other inſtances which can be given, does abate any thing of the Quakers pretence to an infallible diſcerning Spirit, to judge all Perſons, and all things, as well as Magiſtrates, Kingdoms, and Churches, which *G. Fox* poſitively aſſerts in his *Great Myſt.* p. 5, 96, *&c.* and ſays, p. 89. *That they can diſcern who are Saints, who are Devils, and who Apoſtates, without ſpeaking ever a word.* *G. Whitehead* in his *Truth defending the Quakers*, p. 24. anſwering the objection of their taking to themſelves that attribute of God to know Men's Hearts, ſays, that God had given him that attribute. *I take no attribute of God to my ſelf* (ſays he) *but what God hath given me, by whoſe gift I witneſs that promiſe*

fulfill'd

fulfill'd in me, ye ſhall diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not, Mal. III. 18. And *Edw. Burroughs* in his Epiſtle prefixed to *G. F.*'s *Gr. Myſt.* p. 7. extends this to all and every of the Quakers, *To us* (ſays he) *every one of us in particular——And this Light gave us to diſcern between Truth and Error, between every falſe and right way, and it perfectly diſcover'd to us the true ſtate of all things.* And whoever wanted this Infallibility of diſcerning, the Quakers counted them falſe Miniſters, Conjurers, Witches, Devils, *&c.* This was their great charge againſt the Church of *England* and others, that becauſe they did not pretend to this Infallibility of diſcerning, therefore they were falſe Churches, *&c.* as *G. Fox* in his *Great Myſtery*, p. 94, 107, *&c.* And all this, in all the parts of it, this laſt yearly Meeting has confirm'd.

3. But they ſupport this not only in words; they take care to have their youth fully tinctur'd with the ſame leven: In their publick Schools, it is enjoin'd that the Scholars ſhould read ſuch a portion of that blaſphemous *Journal* of *G. Fox*'s every day; particularly in their great School at *Wanſworth*. The publick ought to take ſome care of this, in pity to their poor Souls. And in private Families that odious *Journal* is daily read, where the holy Bible is ſuffer'd to mould: And the Travels of *Fox* are more read and valu'd by the Quakers than thoſe of St. *Paul*, or any of the Acts of the Apoſtles.

4. But to ſhew how their infection does ſpread, (if what I have ſaid be not enough) I will give this farther demonſtrative proof, which has occurr'd very lately. There is one *Thomas Curtis*, commonly called Captain *Curtis* (he was ſuch in *Oliver*'s Army) at *Reading*, a wealthy Man, and one of the Quakers of the moſt ancient ſtanding now among them; he has been a Preacher with them about forty years, and ſo ſtill continues; has ſuffer'd and merited in their cauſe as much as any; but is more open-hearted and leſs diſſembling than the reſt: He freely owns the doctrines he has learn'd, and which he always taught ſince he firſt engag'd amongſt the Quakers, and carry'd it on with indefatigable zeal. He erected (or was chiefly inſtrumental in it) a monthly Quaker Meeting at *Kings-Heath* in *Lamborne Woodlands*, in *Berkſhire*, twenty five miles from *Reading*, it was call'd *Thom. Curtis*'s Meeting: And preaching there at their monthly Meeting upon *Sunday* the 4th of *Oct.* 1696. he took notice of their preſent diviſions upon account of the new doctrine (as they call it) which *G. Keith* had of late broached among them: And finding that ſome of that Meeting had a favourable opinion of *G. Keith* herein, and embraced his Principles, particularly one *William Clark*, he challenged him by name, and any five thouſand of that party, to diſpute with him. Whereupon *Will. Clark* did engage him, and there publickly before them all *T. Curtis* aſſerted, *That* Chriſt *had a prepared Body, but what is become of it, he knew not, neither* (ſaid he) *do I care.* Being ask'd whether *Chriſt* had a Soul? He ſaid, *he knew not:* Whether it was the Godhead or Manhood that ſuffer'd? He anſwered, that *he could not tell whether it was the Manhood or the Godhead that ſuffer'd:* He ſaid, *there was no Reſurrection of the Soul from the death of Sin*; *and this* (ſaid he) *I have often preached, and do ſtill maintain it.* He ſaid, *that* Paul *got all the Reſurrection while living in this world*; that *he did believe his own Body ſhould be changed like unto* Chriſt's *glorious Body while he was living in this world*; that *he knew nothing of* Chriſt *but within himſelf.* Being ask'd by *W. Clark*, *Whether he did believe that* Chriſt *is in Heaven without us, in the entire nature of Man, of Soul and Body, the ſame for ſubſtance it was on Earth, glorify'd at God's right Hand:* He reply'd, *This is one of thy quibbles, I will*

will not anſwer thee; and then ask'd, *Where is God's right Hand?* Being again demanded by *W. C. Whether he had whole* Chriſt *in him?* He anſwered, *I know nothing of* Chriſt *but within my ſelf.* He ſaid, that *a Man might be come to the Reſurrection, and have the Reſurrection, and yet not paſt, i. e.* that the Reſurrection being once come, it remains, and ſo is not paſt: At which rate, it will not be paſt in Heaven after the Reſurrection. But this is a fetch of the Quakers to make their denial of the Reſurrection appear not to be the ſame with that of *Hymeneus* and *Philetus*, 2 *Tim.* II. 18. with which it is the very ſame; and St. *Paul* calls it an *overthrowing of the Faith*; for he did not oppoſe them in the ſtate of the Bleſſed after the Reſurrection, being a remaining ſtate, and not to paſs away; but in that they ſaid the Reſurrection was already paſt, *i. e.* inwardly obtain'd by the Faithful, and therefore no after or outward Reſurrection of the Body to be expected.

5. *Thomas Ellwood*, in his Anſwer before conſider'd, p. 142, 143. repeats theſe words of *George Whitehead*'s *Chriſtian Quaker*, p. 353. againſt our notion of the Reſurrection, *viz. And their aſſertion and determination therein, is contrary to what the Apoſtle ſaith,* 2 Cor. v. *For we know if our earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not made with hands, eternal in the Heavens; for we that are in this Tabernacle do groan, being burdened,* &c. But why would he cloſe this with his *&c.* ſo ſoon? For the very next words in the ſame *v.* 4. would have ſet him right, and determin'd the cauſe fully on our ſide, *viz. Not for that we would be uncloathed, but cloathed upon, that mortality might be ſwallow'd up of life, i. e.* Not that we would be uncloathed, or quite diveſted of our Bodies, but that a new cloathing of Immortality ſhould be given to our Bodies. The *uncloathing* is the Quaker notion of the Reſurrection; the *cloathing upon* is ours. *T. E.* by way of excuſe, ſays, p. 143. that *G. W.* wrote this againſt that notion, *That the happineſs of the Soul is not perfect without the Body, and that the Soul hath a ſtrong deſire to a re-union to the Body.* This *T. E.* thought ſuch an abſurdity as that no Man would own it; which ſhews how very far they have wander'd from the truth in this doctrine of the Reſurrection: For it is not doubted among Chriſtians but the Soul hath a ſtrong deſire to a re-union with the Body, and that her Joy is not perfect, *i. e.* compleat, before that time; which makes them cry, *How long, O Lord, holy and juſt?* Rev. VI. 10. and pray, that God would haſten his Kingdom, and *come quickly*, Rev. XXII. 20. And the Quakers endeavouring to ridicule this, as before is ſhewn, is a proof that they have more need of being taught than diſputed againſt, and inſtead of meddling with Controverſy, ſhould be ſent to learn their Catechiſm. But to return to *Thom. Curtis.*

6. The account I have above given, and all the particulars, I have ſeen under the hand of *William Clark*, the perſon concern'd; and I am told that a Narrative of the whole Proceedings of that monthly Meeting is like to be publiſhed *. In the mean time, the uſe I have to make of it is this, to ſhew that the Quakers do ſtill hold theſe abominable Hereſies, and always have held them; notwithſtanding the ſhuffling excuſes which *T. E. G. W.* and *W. P.* would now put upon them.

If it be objected that *Thom. Curtis* is a Separatiſt from the Quakers of *Grace-church-ſtreet*, and joined with thoſe of *Harp-lane*; and therefore that thoſe of *Grace-church-ſtreet* are not accountable for any thing he ſays or does. *Anſw.* 1. Thoſe of *Harp lane* are anſwerable, and all in Communion with them; and my preſent buſineſs is to ſhew that theſe vile Hereſies are

* *It is publiſhed ſince the firſt Edition of this Book.*

ſtill

ıtill taught among the Quakers. *Anſw.* 2. Theſe of *Harp lane* did not ſeparate from thoſe of *Grace-church-ſtreet* upon any principle of Faith or Doctrine, but merely upon a punctilio of Church diſcipline, in ſubmitting to the Juriſdiction of the Women's Meetings, and other inſtances of *G. Fox*'s authority, and their now ruling Elders. But as to matters of Faith they are perfectly one, and as to all and every of the points which we have diſcuſſed: For which reaſon *G. Keith* has left *Harp lane*, as well as *Grace-church-ſtreet*; and thoſe of *Harp lane* are as violent oppoſers of him, and the chriſtian Doctrine which he teaches, as the Quakers of *Grace-church-ſtreet:* Therefore, as to matters of Faith (which we are now upon) *Thomas Curtis*, and thoſe of *Harp lane* who join with him, are as proper inſtances, as if they had been all pick'd out of *Grace-church ſtreet*. *Anſw.* 3. If this be not true, let *Grace-church-ſtreet* diſown *Harp-lane*, as not holding the ſame Faith with them, or for any thing elſe but their breach of Union, for the cauſes before told: But there is nothing elſe ſo much as pretended betwixt them; they differ but as the *Dominicans* and *Franciſcans* in the Church of *Rome*, all one in Faith, only ſome diſputes about their Orders. *Anſw.* 4. Since the firſt Edition of this Book, *Harp-lane* is melted into *Grace-church ſtreet*, ſo that they are now one again; but without any retractation of the above Hereſies, wherein they were always one.

VII.

And this diviſion of the Quakers concerning their Church-authority, tho' it be not of ſo great conſequence as the fundamentals of Faith which we have debated; yet it involves them in as great abſurdities and contradictions as the other.

Their original pretence was the ſufficiency and independency of the Light within every particular Perſon (as has been ſaid) againſt all impoſitions or reſtrictions whatever, from any outward authority; which made *W. Penn*, in his *Addreſs to Proteſtants* (p. 152. 2d Edit.) interpret that Text, *Matt.* XVIII. 17. *Tell it unto the Church*, to relate only to private injuries betwixt Man and Man, and not at all to matters of Faith. This was when that Text was urg'd againſt the Quakers in general for their defection from the Church: But in his Book call'd *Judas and the Jews*, which he wrote againſt the ſeparate Quakers, there, p. 13. he brings this ſame Text full againſt them, and argues from thence, *That if in caſe of private offences betwixt Brethren the Church is made abſolute Judge, from whom there is no appeal in this world; how much more in any the leaſt caſe that concerns the Nature, Being, Faith, and Worſhip of the Church herſelf? T. E.* endeavours to ſolve this contradiction p. 218. of his *Anſwer*; (it having been objected by *G Keith* in his *Narrative.*) He would put it off thus, that in *Judas and the Jews W. P.* only meant to give the Church power to *try and reject Spirits*; and that in his *Addreſs to Proteſtants* he only deny'd power to the Church to *define and impoſe upon all People, under temporal and eternal Puniſhment, Articles of Faith*, &c. And this, he ſays, is no contradiction. But *W. P.* in his *Judas*, &c. makes the *Church abſolute Judge, from whom there is no appeal in this world*, of matters of Faith as well as others. And what does this differ from all thoſe big words which *T. E.* brings together to frighten us, and divert the queſtion? For an abſolute Judge, from whom there is no appeal, may define, impoſe upon all People, *&c.* And if this Power reaches to matters of Faith, (as Mr. *Penn* ſays the power of the Church does) then if matters of Faith do reach to *temporal and eternal Puniſhment*, the power of ſuch abſolute Judge muſt reach to thoſe caſes likewiſe: And to make the Church ſuch an abſolute Judge, by virtue of that Text, *Matt.* XVIII. 17. as Mr. *Penn* in his *Judas*, &c. and yet

to ſay, as he does in his *Addreſs*, &c. that this Text gives no power at all to the Church in matters of Faith, but that it relates only to private Injuries, is full as great a contradiction as before *T. E.* meddled with the defence of it.

But having had occaſion to conſider this paſſage of Mr. *Penn*'s more fully, in my *Diſcourſe, proving the divine Inſtitution of Water-Baptiſm*, Sect. x. Numb. v. I will inſiſt no farther upon it in this place; and tell the Reader the good news, That I have done.

Oct. 26. 1696.

ADVERTISEMENT.

PAge 184. *Thom. Ellwood*, being there call'd *a dutiful Son*, has been conſtru'd as an ironical reflexion upon him, which I will not deny, ſo far as to mind him of his unnatural Sin; yet ſo, as that a common Reader could take no notice of it. But guilt is always ſuſpicious; and ſince the Quakers put an ill conſtruction upon my civility to him, and would improve it to an objection againſt my ſelf, of at leaſt inſinuating ſlander againſt ſo good a Man, and ſo great a champion of the Quakers, I muſt tell the whole truth, and give my vouchers, which are *John Raunce* and *Leonard Key*, now both alive, and Preachers among the Quakers. They printed a Paper in the year 1693. call'd, *Obſervations and Reflexions upon a late Paper of* Thomas Ellwood's *againſt* L. K. *and others*; where they prove, (and name perſons and places) that *Thomas Ellwood*, being in a good condition in the world, ſuffer'd his aged Father to beg his Bread; and when dead, would not be at the expence of carrying him to the common burial place of the Quakers, but had him thrown into the place where they bury the Beggars, and would not be preſent himſelf, nor his other Brother and Siſter, tho' they could go into the old Man's Chamber *to view what Goods he had left*. *J. Raunce* and *L. Key* do vouch *Thomas Kingham*, Shoemaker, near the *Blue Gates* in the *Mint*, *London*, in whoſe houſe *Thom. Ellwood*'s Father did lodge, and others, to make this matter undeniable.

And moreover, they tell, that a copy of their Paper was deliver'd to the Quarterly Meeting at *Weſton*, (which is within a Mile of the place, where *T. E.*'s Father was bury'd) upon the 27th of the 7th month; and *no ſatisfactory anſwer being return'd, was the cauſe why it was made publick*.

Now, if after all this *T. E.* can yet clear himſelf, and prove theſe other Quaker Preachers to be lyars; with all my heart; let them play their Infallibilities at one another till they are weary: But let me eſcape; and let any one judge whether I had not ſufficient ground for that ſmall hint given in p. 184. and whether *T. E.* and the Quakers had not greater reaſon to have thought it proceeded from Moderation, to have ſaid no more of it, than that it was out of Rancour, to have touch'd it in ſuch a hidden manner? But the D—— owes ſome People a ſhame, and they will not reſt till they bring it out.

Theſe Quaker Preachers accuſe *T. E.* of other groſs Immoralities, (of which I ſhall now ſay no more) yet he is their chief Writer in this cauſe, and they are allow'd as Preachers among the Quakers; and all infallible!

IT

IT is before told, p. 225. how the Quakers had judged, that *the curſed Spirit of* Satan *was enter'd into the Heart and Soul of* W. Rogers; and how they damn'd his Book, call'd, *The Chriſtian Quaker*, which, in the very Title Page, makes *G. Fox* the chief Author of the differences among the Quakers. This Book was printed, *An.* 1680. And *W. Rogers* in the Year 1685. printed a large Poem, which he entituled, *A ſecond Scourge for* George Whitehead, *an Apoſtate Quaker*. And he cannot be brought to retract or condemn either of theſe. Yet notwithſtanding he is allow'd by them (for he is rich) in their Communion; he frequents their Meetings, and is now very great with them, even with *G. Whitehead* himſelf, and has lately publiſhed what he calls *Moderation exciting to Reconciliation*, to bring the Quakers (if ſo they may be call'd) of *Turners-Hall* into union with the reſt. This is a precious Union! The *curſed Spirit*, ſay they, is in *W. R.* and *W. R.* ſays, that *G. W.* is an Apoſtate: And neither will retract; yet in Union!

CONTENTS

CONTENTS *of* SATAN DISROB'D.

SECT. I. *OF Faith in* Chriſt, *as he outwardly ſuffer'd at* Jeruſalem. Page 177.

Num. I. *The guilty Excuſes of the Quakers for not giving* G. Keith *a Meeting at* Turners-Hall. ibid.

II. *Their denial of* Chriſt *to be God, as ſuppoſing that this would infer two Gods.* 178.

III. *Their denial of his Humanity, aſſerting that he had not a created Soul.* ibid.

IV. *That he has not now any human Body.* 179.

V. *That he is not outwardly and bodily glorify'd at God's right hand in Heaven.* ibid.

VI. *That he ſhall not come in an outward viſible Body to judge the World.* 180.

VII. *Their Retortions upon* G. Keith *in theſe and other points conſider'd.* 181.

VIII. *Their notion of God's right hand within us, and* Chriſt *ſitting there within us, in that Humanity and Body which they ſuppoſe he had from eternity.* ibid.

IX. *Their diſcouraging the preaching of an outward* Chriſt, *or of his outward Sufferings at* Jeruſalem. 183.

X. *Their new notion of Chriſtianity, which they make to conſiſt only in morality, and thence allow the Heathens to be Chriſtians; but call Faith in the outward* Chriſt *a deadly poyſon, which has infected thoſe call'd Chriſtians. And plainly they preach up Heatheniſm inſtead of Chriſtianity.* 184.

XI. *Their deſcription of a true Chriſtian Quaker, without any mention of an outward* Chriſt. 186.

XII. *Their making the work of the Light within in their Hearts a greater Myſtery than the Incarnation of* Chriſt; *which they call but the Hiſtory, Type, or facile Repreſentation of the other. And thence they prefer the Religion of the Heathen before the Chriſtian.* ibid.

XIII. *Their making the Seed of the Woman promiſed,* Gen. III. 15. *not to be any perſon, but only a principle,* i. e. *their Light within.* 190.

XIV. *And that the paſchal Lamb was not a Type of the outward* Chriſt, *but of their inward Lamb or Light within.* ibid.

XV. *Their holding an eternal Manhood of* Chriſt *or God with the* Anthropomorphites *and* Muggletonians. 191.

SECT. II. *Of Juſtification and Sanctification by the Blood of* Chriſt *outwardly ſhed.*

I. *Their totally excluding any Satisfaction made by the Death and Sufferings of* Chriſt *for our Sins.* 192.

II. *Their denying any Juſtification, Sanctification, or Redemption by the Blood of* Chriſt, *which was ſhed upon the Croſs.* ibid.

III. *They make it a vain thing to look to the Blood of* Chriſt *ſhed at* Jeruſalem *for our Juſtification.* 193.

IV. *Which*

IV. *Which they ſay* is no more than the Blood of another Saint. 195.
V. *And that it was not typified by the legal Sacrifices; but that itſelf was a Type of the Subſtance,* i. e. *of their Light within.* 198.
VI. *That the Blood of God, with which he purchaſed his Church, mention'd* Acts xx. 28. *was not outward or material Blood, but inward and ſpiritual Blood.* ibid.
VII. *That the Righteouſneſs which God effects in us is not finite, but infinite.* 199.
VIII, IX. *That the Blood and Water which is ſaid to cleanſe, is not material, but ſpiritual Blood and Water.* ibid. 200.

SECT. III. *Concerning the Reſurrection of the Body.*
I. *Their ſimple and egregious Deceit, in pretending that they only oppoſe the Reſurrection of the groſſneſs and carnality of the Body, which none ever held. Their making the natural and the ſpiritual Body,* 1 Cor. xv. 44. *to be two diſtinct Bodies, and not two States of the ſame Body.* ibid.
II. *A Digreſſion of* Tho. Ellwood's *concerning their Infallibility, of which ſome pleaſant inſtances are given.* 202.

SECT. IV. *Of* Chriſt's *coming to judge the Quick and the Dead.*
I. *The ſecond coming of* Chriſt, *they make to be the riſing up, or coming of the Light in their Hearts; and deny any other.* 204.
II. *Their new excuſe to ſhuffle this off, as if they oppos'd only the opinion of the* Millennium. ibid.
III. *Their ſuppoſing the Apoſtles to have been deceived in what they wrote of* Chriſt's *ſecond coming, and to have expected it in their own Life time.* 205.
IV. *Their ridiculing of* Chriſt's *ſecond coming to Judgment.* 206.
V. *The Quakers preferring their own Writings before thoſe of all the ancient Fathers; and themſelves before* Moſes, Solomon, Job, *&c. and equal even to* Chriſt. ibid.

SECT. V. *The ſeveral Charges in* G. Keith's *Appendix to his Narrative.*
I. *The Quakers Denial of the human Nature of* Chriſt. 208.
II. *Their Denial of the continual need of Repentance.* 209.
III. *Their turning of that famous Prophecy of our Saviour,* Iſa. ix. 6. *to their own Light within.* ibid.
IV. *They deny that St.* Paul *ſaw* Chriſt *by bodily Sight.* ibid.
V. *Their Corruption of that Text,* Iſa. liii. 9. *to turn it to their Light within.* 210.
VI. *They deny* Chriſt's *Body, either now in Heaven, or while it was upon Earth, to be terreſtrial, or of the Earth.* ibid.
VII. *Their Confuſion and Contradiction concerning Oaths.* ibid.
VIII. *Their denying any local Heaven or Hell.* 211.
IX. *Their mealy-mouth'd excuſe for making their Soul a part of God.* 212.
X. *Their notion of a Church, and making themſelves the whole Catholick Church.* ibid.
XI. *Their ſtrange perverſion of* Heb. x. 20. *to depreciate and throw off the human Nature of* Chriſt. 215.
XII. *The Quakers call the Light within their* Chriſt. ibid.
XIII. *Their ſwearing in terms moſt expreſs, yet ſhameleſs denying of it. Their curſing Propheſies proving falſe, detect their blaſphemous aſſurance.* 216.
XIV, XV. Thom. Ellwood's *Defence of himſelf in his denying the Blood of* Chriſt *when his Body was pierced with the Spear, to be any part of the Sacrifice.* 217.
XVI. *Or that* Chriſt *came by Generation of and from the properties of Man in* Mary. ibid.
XVII. *Or that* Jeſus *the Saviour was created.* ibid.

XVIII. *He ſays that* Chriſt *is the cauſe of Regeneration*, &c. *chiefly as he is manifeſted inwardly in the Heart.* 218.

XIX. *An Exhortation to the Quakers to repent, and retract their Errors.* 218.

The GLEANINGS.

SECT. I. Numb. 1. THE *Body of the Quakers chargeable with this Anſwer of* Ellwood's. 219.

2. *A notorious inſtance of his denying* Chriſt *to be the Son of God.* ibid.

SECT. II. N. 1. *The dreadful and blaſphemous contempt which one of the Quaker-Preachers expreſs'd againſt the* Man-Chriſt, *and other Articles of our Faith.* ibid.

2. *Farther proofs of the Quakers contempt of the Humanity of* Chriſt. 220.

3. *Their aſſuming the name of* Chriſt *to themſelves.* ibid.

4. *Their Idolatries to* George Fox, *and to one another.* 221.

5. *Their Contradictions, in ſaying that* Chriſt's *Body was, and was not of the Earth.* ibid.

6. *Their Faith not in that Fleſh of* Chriſt *which he took in time, of the bleſſed Virgin, his Sufferings and Death in that; but in that Fleſh of* Chriſt *which they ſay was crucify'd when* Adam *fell.* ibid.

7. *Nine Reaſons of* G. Keith's *againſt their notion of the inward Sacrifice of their Light within, which they cannot be brought to anſwer; tho' they pretend to have anſwered that Book in which they are, and boaſt of it.* 222.

SECT. III. N. 1. *Their excuſing that blaſphemous Saying of* Solomon Eccles, *(one of their chief Apoſtles)* That the Blood of Chriſt was no more than the Blood of another Saint. *Yet condemning as Blaſphemy the juſt Reproofs paſt upon* G. Fox's *ſenſeleſs Papers.* 223.

2. *And forcing thoſe of their own Communion to ſign Inſtruments of Condemnation againſt themſelves, and to print them, for the leaſt reflexion upon any of their Preachers, and excommunicating thoſe who refus'd to do it.* 224.

3. *Yet, beſides what their own Venome and Fury belched out of the ſink of their own Hearts, they printed and reprinted the moſt bitter Invectives of the Papiſts againſt the Proteſtants, and approv'd and applauded them in it, joining with them in calling our Bible a* Brazen-fac'd Book, *a* Perverſe Bible, *&c. and our Clergy,* Thieves, Robbers, Baal's Prieſts, *&c.* 225.

SECT. IV. N. 1. *Their advancing their own Sufferings, not only above the Sufferings of the holy Apoſtles, but of our Lord* Chriſt *himſelf; and of the Lying Regiſter which they keep of their Sufferings.* 227.

2. *Of the Original of the Quakers, as given by themſelves, and of their Progreſs.* 230.

SECT. V. *The diabolical Fury and Naſtineſs of the Quaker Spirit.* 231.

SECT. VI. N. 1. *The Quakers ſo far from repenting, or retracting, that*

that they do now again, even by authority of their general yearly Meeting in London, *re-affirm and ſtand by all that they have ſaid from the beginning, and that in all the parts of it.* 233.

2. *Some inſtances of their Spirit of diſcerning.* 234.
3. *The Miſchief of their publick Schools, particularly at* Wanſworth. 235.
4. Thomas Curtis, *one of their moſt ancient Preachers, his open aſſerting and diſputing for their notorious Hereſies (which they now pretend to mumble) at their Monthly Meeting in* Lambornewood-Lands, *in* Berkſhire, *the* 4th *of* Octob. 1696. *particularly as to the Reſurrection.* ibid.
5. *The four firſt Verſes of the* 5th *Chap. of the* 2d *Epiſt. to the* Corinthians *reſcu'd from the Quaker Interpretation, to diſprove the Reſurrection; and turn'd againſt them.* 236.
6. *The above Relation as to* T. Curtis, *ſupported from ſome Objections that may be made againſt it.* ibid.

SECT. VII. *The contrary Expoſitions which the Quakers have given of* Matth. XVIII. 17. *as it ſerv'd for, or againſt their Cauſe.* 237.

A

DEFENCE

OF A

BOOK,

ENTITULED

The SNAKE in the GRASS.

IN

REPLY

TO

Several ANSWERS

Put out to it by

George Whitehead, Joseph Wyeth, &c.

SPEECH ANSWERS

TO

KEBLE,

IN

THE CHANCE MEDLEY

ENTITLED

BOOK

OF

DEFENCE

Advertiſement.

AT the end of the Firſt Part there is mention made of a Preface; in which I have laid open the ways and means by which George Fox *and the firſt Quakers came by all that complication of the ancient Hereſies, with farther Improvements, upon which they have ſet up: For it was none of their invention; they had neither Parts nor Learning ſufficient for ſuch an enterprize. But the Second Part ſwelling ſo much, with the Collection, beyond the firſt intended bounds; and the Quakers laſt Anſwer to* The Snake, *which they call* Anguis *or* Switch, *having come out ſince; and it being thought neceſſary that ſomething ſhould be ſaid to it particularly, (becauſe the Quakers make ſuch boaſts of it) tho' in effect it is anſwered already in this Reply, I have, to eaſe the bulk of this, reſerv'd the Preface to my Reflexions upon the* Switch, *which will be the ſhorter, becauſe there will need little more than applying their Anſwers in the* Switch *to thoſe methods (ſet down in the Second Part) which they uſe in anſwering of Books that are wrote againſt them; and ſo that will ſerve as a Third Part to this, and be the laſt I intend upon this Subject; becauſe I think to make it very plain, that by their Anſwers in the* Switch, *they muſt be ſatisfied and know in their hearts, that theſe Hereſies, &c. are juſtly charg'd upon them, and that they have taught them.*

Only

Only here let me take notice of an Anſwer lately come out to the Preface of the Snake, *concerning Mrs.* Bourignon, *in an Apology wrote in defence of her and her Principles.*

Wherein the Author ſhews that he is not without paſſion at what he calls paſſion in others; but he vents it not in that furious, naſty faſhion as the Quakers. He calls that Zeal which is expreſs'd in the Preface againſt Bourignoniſm, ſpiteful *and* malicious: *But that Author could have no malice againſt her Perſon, whom he knew no otherwiſe than by her Writings. And if the Doctrines ſhe taught were ſuch as he has there repreſented them, believe it, there was cauſe for all that concern, and more than is there expreſs'd.*

Now whether they are truly repreſented in that Preface, will appear plain enough by the anſwer to it; which denies not the quotations, but by contrary Teſtimonies and ſome other of the Quaker methods here ſet down, would ſqueze and force the words out of their natural ſignification, which yet can not be done.

The Apologiſt accuſes the Author of that Preface of prejudice and uncharitableneſs. Why? Becauſe he does not inſiſt upon, and recommend the good things in Mrs. Bourignon's *Writings, as well as expoſe what he thought dangerous and deſtructive. But this was blaming without cauſe: For it was dangerous things only which ought to be expos'd; and they were the more dangerous, becauſe they were mix'd with good things, as* Satan *when tranſform'd into an Angel of Light; to praiſe whoſe Light, would not be the way to diſcover him. No; we muſt look for the cloven Foot, and pull off the Sheep's cloathing to find out the Wolf.*

The Apologiſt ſets down his belief in moſt orthodox and moving terms; and I do believe him, and think him a Man of Piety and ſincere Intentions; and that he has been deluded by the ſeeming devotion, ſelf-denial, and abſtractedneſs from the world that appears thro' the Writings of Mrs. Bourignon: *Therefore I do with great charity, and an hearty concern, beſeech him and others who follow her devotion, to conſider, whether it could come from God and cover ſuch terrible Doctrines as overturn the very foundation of our chriſtian Faith: Such as* Chriſt's *dying being only by accident; that he came not with a deſign to ſuffer; that it was not conſiſtent with the glory of God, nor needful as a ſatisfaction for our Sins; and other things mention'd in that Preface. I would provoke their Zeal to be more for the ſupport of the true chriſtian Doctrine, than for the flights of Mrs.* Bourignon *or any other, which we do not want. We have the Lives of the holy Patriarchs, Prophets, Apoſtles, and of* Chriſt *himſelf*

ſelf for our examples: There is no addition to them in the Life of Mrs. Bourignon.

As to the reſt of this Apology in anſwer to Dr. Cockburn's *Narratives concerning Mrs.* Bourignon, *I meddle not with them; he is of age, and can anſwer for himſelf: My province now is only* The Snake in the Graſs, *and ſo much of* Bourignoniſm *as is there contain'd, for which I think this ſhort Advertiſement to be ſufficient; and that her pretenſions to the Spirit of Prophecy, or Miracles had no better foundation than* Fox *or* Muggleton *had, and ſtand chargeable with the ſame Enthuſiaſm and Blaſphemy.*

A DEFENCE OF A BOOK ENTITULED *The SNAKE in the GRASS.* AGAINST *George Whitehead's* ANTIDOTE, &c.

I. IN his Epiſtle to the Reader, p. 1. he tells that the Quakers did not intend to write any Anſwer to *The Snake in the Graſs*; that it was not worth an Anſwer, &c. *It was ſlighted by us* (ſays he) *and laid aſide——as ſcarce deſerving any particular Anſwer:* Till the importunity of ſome people, he ſays, did extort this Anſwer from them. And yet, p. 265. *I muſt advertiſe the Reader* (ſays he) *that this officious Author ſhould have ſpar'd his other Diſcourſe* (againſt the Quakers) *until he had ſeen an Anſwer to his* Snake in the Graſs.

George Whitehead's *Pleaſantry upon the Author of the* Snake.

This was very cunning! Here he had that Author at a *why not:* For the Author, as others, did believe that the Quakers had no ſtomach to anſwer that Book, (which made them ſo long in doing it) becauſe nothing is ſo hard to be anſwer'd as matter of fact, of which that Book does chiefly conſiſt: And the Author was ſo careful of his Quotations, that all G. *Whitehead's* ſagacity has not found out one falſe Quotation in the whole Book.

This

This *George* knew, and therefore he was brought to this Answer like a Bear to the Stake. But an Answer there must be, because, as he confesses, People did call for it, and thought the Quaker-Cause lost without.

And this forc'd Answer will sink it much deeper in the mire; for the excuses are so slight, so guilty, so confessing, that every discerning eye must see thro' these Fig-leaves, which they are not able so to patch together as to cover their Nakedness.

His meek and Lamb-like treatment of him.

II. This has enrag'd them out of all measure against the Author: And tho' in *The Snake*, Sect XVII. one would think there were so much of the venom and bitterness of their Spirit set forth, as at least to prevent their falling, for some time, into the like again; yet they verify the character that Author has given of them, (while they are pretending to clear themselves from it) and shew that bitterness and fury are so ingrafted into their very Natures, that they cannot refrain from it, even when they are pleading not guilty to the Charge; and call themselves the Lambs of *Christ*, and the meek of the Earth. There is hardly a Page in this Antidote that is not bespeckled with the meek froth of these Lambs: Such as calling the Author of *The Snake*, and all that take his part*, *The Devil and his Agents, furious, foul-mouth'd, persecuting Agents, precipitated by the Devil and Malice —— A poor dissembling Hypocrite, thro' whom the Devil and Malice do invent*, &c. *Screwed up by the father of Lies to such a height of Malice and Outrage —— Like some mercenary Soldier of Fortune —— A persecuting, sculking Adversary —— Persecuting Incendiaries —— This Author's great Malice, Cruelty, and persecuting Spirit —— Most hideous and sordid Calumny —— The sink of his gross Calumnies and Malice —— Such dirty kennels of Lies and Abuses as the Books of the said Author*, &c. This is enough for a taste of such delicious Fare. I should transcribe great part of this Book, if I gave you a Collection of all of this sort that runs thro' it. And after all this out-cry, he has not shewn one false Charge or Calumny cast upon the Quakers in all *The Snake*, as you will see in the examining of those which he does alledge. But this bluster and confidence (by way of meekness!) he thought would gain credit with some, who would take his word, rather than be at the pains to compare or read Defences.

His Cry of Persecution against him.

III. And such would think, by his exclamations, that some grievous Persecution were stirr'd up against them; that the Author of *The Snake* had incited the civil Power to hang, draw, and quarter the Quakers, to confiscate their Estates, imprison, banish, torture, or some terrible proceedings against them! But not a word of this, or any thing like it in *The Snake*; no, not as alledg'd by *G. W.* himself; but, on the contrary, there is nothing else there propos'd, but to reason and argue with them fairly and upon the square, to convince them out of their own Books and Writings, and undeniable matters of fact: Which if any Man quote wrongfully against them, or deduce unjust consequences from them, he exposes himself, and gives them the fairest opportunity can be to vindicate themselves.

Indeed, if I should traduce and defame in the general (as *G. W.* here serves the Author of *The Snake)* without descending to particulars, and producing my vouchers clearly and above-board, whereby the accused may have free scope to disprove the Charge, if false: This would be a persecution of the Tongue; and that is a persecution, and a severe one.

---

* Ep. to Reader, p. 2. *Book*, p. 3. 44. 88. 188. 251. 253. 255. 257. 262. 264.

But

But if I quote Book and Page (as the Author of *The Snake* has done) and recite fairly, and argue from thence in the common way of reaſoning, this cannot be call'd a Perſecution.

Or it is ſuch a one to which the Quakers have always invited, encourag'd, and provok'd us. *Edw. Burroughs*, in his *Return to the Miniſters of* London, *A. D.* 1660. Page 657, and 658. of his Works, reprinted *A. D.* 1672. ſays to them, *Search the Scriptures; and that Religion, and Worſhip, and Miniſtry, which is not according to the Scriptures——let that Religion, Worſhip, Church, and Miniſtry, be utterly condemned of the Lord and all his People; and let ſuch Miniſters as cannot prove their Call, their Maintenance and Practices, to be according to Scriptures, let ſuch Miniſters be confounded and ſilenc'd for ever; and come to try this matter when ye will. For whereas you cry out againſt us, as if we were denyers of Scriptures, as if we were enemies to Church, Deceivers, Hereticks, &c. But I ſay unto you, theſe things have you never yet juſtly proved againſt us, but rather accuſed us behind our backs —— And tho' for divers years together we have been publick, yet when did ever any of your Miniſters ſeek by lawful means to convert us, or ſhew us our errors? If we were as you ſay of us, oh, it had been your time to have ſought our converſion! If we be in an evil way, as you ſay, let us hear your ſoundeſt arguments by the Spirit of God, and according to the Scriptures, to prove thoſe things which you ſay of us: Prove it by evident arguments that we deny Scriptures, that we are Hereticks —— I challenge you all, in the name of the Lord, even all you Miniſters of* London, *let us hear your ſound Reaſons openly——Come out you Miniſters, we are willing to be try'd according to the Scriptures, and by the Spirit of God, in our Religion, and in every part of it; and if you be the ſame, then come forth—and let us have fair dealing openly, that truth may be manifeſted publickly, and error may be be diſcovered——And this would be a Chriſtian like way; we would hear what you have to charge againſt our Religion by ſound arguments, that we may anſwer it—and come out when you will in ſuch a way as this, and this would ſatisfy thouſands—and this is the way to exalt Religion; and we would think it a happineſs, more than otherwiſe, to be joined in ſober debate and diſpute againſt you, that all may be ſatisfy'd who are doubtful, and may hear your Principles and our Principles diſcuſſed in the preſence of the people, who may judge by the Light and Witneſs in their own Conſciences; for to that, in all, we do appeal: And in ſuch a proceeding, come forth when you will*, &c.

But all this daring was ſoon quaſh'd when it came to the trial. How have they exclaim'd of late againſt *George Keith* for provoking them to diſpute in publick, and have quit the Field, crying out, and that in print, that they would meet in no ſuch way, leſt it might provoke the Government? tho' the Lord Mayor had given his leave for the meeting in one of the publick Halls of the City, and one of the Sheriffs was himſelf preſent, and his Officers attending, to ſee order kept. But all that was nothing; the Quakers ſaid it was a turbulent way, and that the people were not competent judges of ſuch matters, as they printed in the Reaſons they put out, for their declining to give *G. Keith* a Meeting, two years after one another in *Turners-Hall*; the firſt on the 11th of *June* 1696, the other upon the 29th of *April* 1697. To take away both which pretences, four reverend Divines of the City of *London* were appointed by the Lord Biſhop of *London* to meet at *Turner's Hall* the 21ſt of *Apr.* 1698, and there to hear and examine the Charges of falſe Doctrine and Hereſies, which *G. Keith* had exhibited againſt the Quakers, and to inſpect the Quotations which he had brought out of their printed Books: And timely notice was ſent to *Will.*

Penn, *G. Whitehead*, &c. of this Meeting; and they, or what other Quakers pleas'd were invited to come and vindicate their Doctrines and Principles; but they were ſtill the ſame Men, they would not come (unleſs a few for Spies,) but reprinted their former Reaſons, new vamp'd, againſt any ſuch Meetings; and they cry'd out, that Printing was the only method to decide their Controverſies, and they would take no other.

But *G. Whitehead* is as much diſpleas'd at that, and appeals to his Reader p. 2. and 3. whether *The Snake* be not a ſevere Perſecution, *to deſtroy and murther our reputation* (ſays he) *both as Men and Chriſtians:* And I am told that they are reſolv'd to write no more Defences, for they have had as ill luck that way, as in perſonal diſputes. It is a grievous Perſecution this, that Men can neither ſpeak nor write, but it is the worſe for them! *G. Whitehead*, their preſent Champion, ſeeks to hide his Head behind an Act of Parliament, and would gladly find ſhelter under the plenitude of that Indulgence lately granted to Diſſenters, which he ſays (p. 2. to the Reader) theſe malicious People (whom he calls *the Devil and his Agents)* do envy them, becauſe they will not give over writing againſt them.

This plea was put in by Council learned at the Law, for mitigation of damages, upon their declining ſo many Meetings for the defence of their Cauſe at *Turners-Hall*, and that they fled for the ſame.

But they ſent in their room a ſolemn Proteſtation in behalf of the Act of Toleration, which they thought reach'd even unto them, and that it was a ſufficient juſtification of their Principles. But the Reflexions which were ſoon after publiſhed, *May* 8. 1697. upon that Proteſtation, (and which they have not yet attempted to anſwer) has diſarm'd them of the advantage they propos'd by that Act of Indulgence, and left them no other choice, but to defend their Cauſe either by word or writing, (tho' that be a downright Perſecution!) or by their future ſilence to let it ſink.

His Addreſs to his Work.

IV. Therefore, ſince it muſt be, *George*, let not your noble courage be caſt down, cock your Hat, look big, and enter the liſts with the beſt grace that you can; and he does it in the road he is moſt us'd to, the old blaſphemous rant, of putting all upon the Lord. *I confeſs then* (ſays he, p. 5.) *a holy Zeal the Lord raiſes, and has raiſed in my very Heart and Soul againſt ſuch bitter, implacable, and perſecuting Spirits: And the Lord's power I have felt, and do feel it to accompany and enable me in defence of his bleſſed Truth and People.* Now this Power which he calls the the Lord's was nothing elſe but the ſpirit of Rancour and Revenge, which ſoon diſcovers itſelf; for in the very next words, inſtead of juſtifying or defending his Cauſe, he falls upon threatning his unknown adverſary: *'Tis pity* (ſays he) *but this defaming Author ſhould be publickly expoſed by name for his folly and outrage——that he may not be ſuffer'd to ſculk and hide himſelf like a Snake under the Graſs.* That was witty! There he was even with the *Snake in the Graſs!* Here he had ſome body in his Eye, tho' he knows not whom, and ſome miſchief or other which he thinks it a pity ſhould not be inflicted upon him by thoſe in whoſe power it is, whom he thus inſtigates to do it. This was the holy Zeal which was rais'd in his very Heart and Soul! His meek Heart that hates the thoughts of Perſecution! If he had found ſuch an indication towards it in all the *Snake* what tragical improvements could his way of reaſoning have made upon it! But, *George*, the Author gave ſome reaſons for concealing of his name at the cloſe of *Sect.* XXIII. to which he thinks not fit to add any thing now, but only this, that if *G. Whitehead* and *Will. Penn* will ſet their names to

all that they have printed *incognito*, he promiſes to put his name to the next Edition of the *Snake*.

His ſhuffle about their anſwer to the ſeven Queries; with a ſhort Scheme of the Quakers Principles, and the monſtrous foundation of them.

V. All that follows in *G. W.*'s Epiſtle to the Reader, is concerning the ſeven Queries which were ſent to their yearly Meeting 1695. the provocation that was given them to anſwer two of them directly, ſince they would not the whole, as they pretended, for their length and intricacy: And what *G. W.* ſays to this is conſider'd in the *Supplement* to the *Snake*, N°. VII. All to be added here is the Queries themſelves, which was promis'd in the *Supplement*, and are inſerted in the Anſwer which the general Meeting of the reform'd Quakers at *Philadelphia* in *Penſylvania*, return'd to theſe Queries: Which I have added in the Collection, at the the end of this, to ſhew the difference of thoſe who anſwer ſincerely, and thoſe who, when forc'd to it, anſwer with craft and diſſimulation; and that we may ſee the honeſty and ſenſe of that excuſe given in the anſwer of the *London* Quakers, that theſe Queries were not ſo plain and direct, as that a plain *Yea* or *Nay* could be given to each Query, as was deſired; and therefore, that they give one general Anſwer, againſt which they are caution'd, but would not be forbidden; for the ſame reaſon given in the concluſion of the *Snake*, and in the *Supplement*, N°. VII. becauſe they could not otherwiſe cover their frightful Hereſies; tho' this has not done it.

To ſhew which effectually, I will give a ſhort Scheme of the Quakers Principles, and lay open the monſtrous foundation of them, whereby not only the foul fallacy of their Anſwer is detected, but their blaſphemous Hereſies made more apparent.

Firſt then, I will grant that that paragraph in their Anſwer to the Queries, *We ſincerely believe in* Jeſus Chriſt, *&c.* is ſet down in moſt orthodox words, moſtly in the terms of the Creed. Why then ſhould we quarrel with them? Why will we not let Men tell their own meaning? Why will we not believe what they profeſs? Would this ſeem equal dealing with other Men? What more ought to be expected from them, than to bring them to ſubſcribe the very words of our Creed? What better or other words can we find as a Teſt for them.

But it was told in the concluſion of the *Snake*, that *they could ſubſcribe the whole Creed, and yet not mean one word of it, of a perſonal* Chriſt *exiſting now in Heaven, in his own true human nature, without all other Men*, &c. Therefore they were deſir'd to give a plain *Yea* or *Nay* but to two ſhort Queries upon that head; which they will not do.

Now leſt this ſhould ſeem an unreaſonable impoſition upon them, and to ſhew the Reader that there was good grounds, and even neceſſity for all this caution with them, I will ſet down, in as clear a light as I can, the bottom and foundation of this their Myſtery of Iniquity, which indeed is wonderful, and without underſtanding of which exactly, it is impoſſible to dive into their hidden meanings that they have, whenever they ſpeak of *Chriſt*.

1. We muſt know then, that they do hold (with the *Anthropomorphites* and *Muggletonians*) that God has a Body of Fleſh, Blood, and Bones; and that *Chriſt*, as God, had ſuch a Body from eternity; and that this was an human Body; and conſequently that God or *Chriſt* was a Man from eternity.

This humanity of *Chriſt* they call ſpiritual, heavenly, uncreated; and they diſtinguiſh it from that Manhood which he took of our Nature in the womb of the bleſſed Virgin, which they call earthly, corruptible, created, and outward Manhood.

2. They

2. They ſay that he took upon him this outward Manhood, but not into his own Perſon, ſo as to become truly and really his own Manhood, or part of his Nature; but only as a Veil, Veſſal, Garment, or Cloathing to his heavenly Manhood: As when Angels aſſum'd Bodies to appear in, they took them not into their Nature, but only as a Veil or Garment, for a time, and then laid them down again; tho', while they appear'd in them, they might be call'd their Bodies, as being us'd or poſſeſs'd by them. So, and no otherwiſe, the Quakers call the outward Body of *Chriſt* his Body.

3. The heavenly Manhood of *Chriſt*, Fleſh, Blood, and Bones, they ſay dwells in them; this is what they call their Light within.

4. They attribute the whole of our Redemption, of the atonement and ſatisfaction made for our Sins, to the madly ſuppos'd Sufferings, Death, Reſurrection, and Aſcenſion of the heavenly Manhood, or their Light within, which, they ſay, is all perform'd within them; of which, they ſay, the outward ſufferings of *Chriſt* were a Type or Figure.

5. They vilify the outward *Chriſt*, and his ſufferings, as of no efficacy towards our Salvation, more than the ſufferings of other good Men, as an example or encouragement to us: For they ſay, that their Light within is ſufficient to their Salvation, without any thing elſe, *i. e.* without the outward *Jeſus*, what he did or ſuffer'd for us; and they deny that he is now in Heaven in the outward Manhood of our Nature, or that he will come in that Manhood to judge the world. In ſhort, they deny *Jeſus* of *Nazareth*, or that Perſon who ſuffer'd upon the Croſs, to be properly the Son of God.

6. They are perfect Deiſts in every reſpect.

7. They are the moſt monſtrous ſort of Deiſts that ever were in the world; for they hold with the Ranters (whence they ſprung,) that there is no difference or diſtinction betwixt God and Creatures, but that every thing is God, even the Devil.

The firſt of theſe ſeven particulars I will ſhew in this Place; the ſecond, third, fourth, and fifth, are ſhewn in *Sect.* VII, VIII, IX, and X. the ſixth in *Sect.* XVI. and the ſeventh in the ſecond Part, *Sect.* VII. N°. II.

For the firſt then. That God, and *Chriſt*, as God, was a Man from eternity, *&c.* ſee *Tho. Ellwood*'s Anſwer to *G. Keith*'s *Narrative*, p. 96, 97. where he delivers *Will. Penn*'s true ſenſe and meaning. *The plain import of all his (W. P.*'s) *arguments* (ſays *T. E.*) *is, that* Chriſt, *as* Chriſt, *was from the beginning, before he took that outward Body of Fleſh in which he ſuffer'd at* Jeruſalem; *which is ſo far from a denial of his being Man as well as God, that it is a fair acknowledgment of it, inaſmuch as he would not have been* Chriſt *if he had not been Man as well as God. As therefore he was* Chriſt *from the beginning, ſo was he alſo both God and Man, and that not only in his People, but out of, or without them alſo: And if he was truly Man then, before he appear'd in that outward Body, which was nailed to the Croſs, to be ſure he is not leſs truly Man now, ſince that outward Manhood became (as I may ſay) a cloathing to that divine and heavenly Manhood which he had before.* Thus *T. E.* wrote lately *An.* 1696. and ſhews what their Principles are now, *viz.* that there are two Manhoods of *Chriſt*, the one outward, which ſerv'd only as a cloathing to the heavenly Manhood; that *Chriſt* had not been *Chriſt*, if he had not been Man as well as God; and therefore, that he was Man from the beginning as well as God; and conſequently, that God was Man from eternity; for *Chriſt*, or the eternal Word, was no other than God.

Now let us go a little back, and ſee the ſame doctrine taught by the Quakers formerly. *Iſaac Pennington*, in his *Queſtion to the Profeſſors*, &c. printed

printed *An.* 1667. p. 30. does plainly diſtinguiſh theſe two Manhoods of *Chriſt*. Thus he ſays;

He that knoweth the Subſtance, the Seed of the Kingdom, the Birth of the Spirit, knoweth the Fleſh and Blood which is of the Seed: And this Fleſh is Fleſh indeed, this Blood is Blood indeed, even the Fleſh and Blood of the Seed's Nature; but the other was but the Fleſh and Blood of our Nature, which he honoured in taking upon him, in which he did the Will, in which he offered up the acceptable Sacrifice; but yet did not give the Honour from his own Fleſh and Blood to it: For the Fleſh and Blood of our Nature was not his own naturally, but only as he pleas'd to take it upon him, and make it his. But that whereof he formeth us, and which he giveth us to eat and drink, is the Fleſh and Blood of his own Nature; and this was it wherein was the Virtue, and wherein is the Virtue, Life and Power for ever. Happy, O happy is he who is of it, who is taken out of and formed of him, (as Eve *was of* Adam) *and ſo becomes Fleſh of his Fleſh, and Bone of his Bone*, &c. This was the Fleſh and Bone of the heavenly and eternal Manhood, which he calls of the Seed's Nature, that is, of *Chriſt*, not as he was of the Seed of *Abraham*, after the Fleſh, but as he is the Seed or Light in our Hearts; for *I. P.* calls this the Seed's own Fleſh and Blood, of his own Nature; and diſtinguiſhes it from the Fleſh and Blood which he took of our Nature; and ſays, that the virtue and life is not in that, but in the Fleſh and Blood of his own Nature: *Not the Fleſh and Blood* (ſays he, p. 25.) *of the outward earthly Nature, but the Fleſh and Blood of the inward ſpiritual Nature; not the Fleſh and Blood which* Chriſt *took of the firſt* Adam's *Nature, but the Fleſh and Blood of the ſecond* Adam's *Nature.* This is of God, or *Chriſt*, as God: And p. 10. ſays, *We are taught both by the Spirit, and by the Scriptures, to diſtinguiſh between* Chriſt's *own Fleſh, and that of ours, which he took up, and made his.* There is much more to the ſame purpoſe in that Book of *Pennington*'s, with which I will not detain the Reader.

The laſt authority I ſhall produce is of the great *Fox* himſelf, in his Book call'd, *Several Papers given forth for the ſpreading of Truth*, &c. printed 1671. There, p. 54. is a Chapter which bears this title, *Concerning* Chriſt's *Fleſh which was offered*, &c. And this Fleſh he makes not to be that which he took of the bleſſed Virgin, but that which he had from the beginning, and which he ſuppoſes was crucify'd when *Adam* fell; and in that crucifixion to conſiſt the atonement and ſatisfaction made for Sin: And he takes that Text, *The Lamb ſlain from the foundation of the world*, not as then decreed and purpoſed by God, but literally, as then actually fulfill'd. Thus he begins that Chapter; Chriſt, *the Lamb ſlain from the foundation of the world; when it began its foundation, then the Lamb was ſlain*—— *And* Chriſt, *according to the Fleſh, crucified, the Lamb ſlain, that Fleſh of his, which is a Myſtery, when the firſt* Adam's *and* Eve's *Fleſh was defiled.* This he calls a Myſtery; and it is the true Myſtery of Quakeriſm. It is upon this account that the Quakers think all the chriſtian world to lie in darkneſs but themſelves; that other Chriſtians know of no other Fleſh and Blood of *Chriſt*, but that outward Fleſh, which he took, in time, of the bleſſed Virgin. Hence it is common in their Diſcourſe, and in their Books, to tell others, that the Fleſh of *Chriſt* is a Myſtery; that they underſtand nothing of it; as *Solomon Eccles* wrote, * *That the Pope, the Epiſcopal, the Presbyterian, Independents, and Baptiſts, underſtand the Blood of* Jeſus Chriſt *no more than a brute Beaſt.* Therefore the Quakers

* Snake, *Sect.* x. *p.* 72.

confeſſing to the Blood of *Chriſt* in general terms, can be no juſtification of them, while they mean another Manhood, Fleſh, Blood, and Bones of *Chriſt* than any Chriſtian ever dream'd of. But it argues their deep deceit and hypocriſy, to ſeem to juſtify themſelves to the world by their general confeſſions, but conceal their ſecret meaning, whereby they know that they differ moſt widely from thoſe with whom they make this falſe appearance of agreeing exactly.

Therefore their Anſwer to the Queries is no Anſwer, while they refuſe to renounce this diſtinction that they have of different Manhoods in *Chriſt*; or otherwiſe, to explain themſelves, and tell us which of the Manhoods they mean. The words of their Anſwer to the Queries upon this head, are theſe, *We ſincerely believe in* Jeſus Chriſt, *the only begotten Son of the living God, both as he is true God, and perfect Man.* But what they mean by Man here they do not declare; whether that eternal or heavenly Manhood before ſpoke of, or the outward and terreſtrial Manhood which he took of our Earth. But *Tho. Ellwood* (we thank him) has told us, and diſcover'd the ſecret, in his *Anſwer to* G. Keith's *firſt Narrative*, p. 205. where he recites a quotation *G. K.* had brought out of *G. Whitehead*'s Book, *The malice of the Independent Agent*, p. 17. that Chriſt's *Body now in Heaven is the ſame in ſubſtance he had on Earth*, which would ſeem a fair confeſſion to the humanity of *Chriſt*. *But hold a little*, (cries *T. E.*) *did* G. Whitehead *ever call or own* Chriſt's *Body now in Heaven, or while it was on Earth, to be terreſtrial, or of the Earth?* Here we ſee how to underſtand their words, and how to interpret this their Anſwer to the Queries, not of the outward or terreſtrial Manhood which *Chriſt* took of our Nature, but of their ſecret and heavenly Manhood, which they madly fancy he had from eternity.

And thus *G. Whitehead* explains himſelf, in his part of *The Chriſtian Quaker*, printed *An.* 1674. p. 140. where he ſays, that *he was not at all againſt* Jeſus Chriſt *being God and Man, take Man* (ſays he) *as* Chriſt *is the heavenly, ſpiritual, and glorify'd Man:* But he confeſſes that he was againſt this, *viz. That* Jeſus Chriſt *conſiſteth of human Fleſh and Bone.* Here he diſtinguiſhes between the heavenly and the human Manhood; the firſt he aſcribes to *Chriſt*, but denies the latter, that *Chriſt* has any human Manhood: And the reaſon he gives for it, is, *Seeing* Chriſt (ſays he) *was from everlaſting*; which is the ſame we have heard before from *Thom. Ellwood*, where he takes upon him to explain *Will. Penn*'s ſenſe in this matter, *viz.* that *Chriſt*, as *Chriſt*, always had a Manhood; and ſeeing he had it from everlaſting, therefore it could not be the human, but the heavenly Manhood, Fleſh, Blood and Bone. What then was that Fleſh and Blood which he took of the bleſſed Virgin, wherein he ſuffer'd and roſe again? And of which he ſaid, *Behold my Hands and my Feet; handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have*, Luke xxiv. 39. To this ſays *G. W. (ibid.* p. 139, 140.) *Yes*, Chriſt *had ſuch Fleſh and Bones, but he did not conſiſt of them: I diſtinguiſh between conſiſting and having*, ſays he; *i. e.* a Man hath any thing that he poſſeſſes or wears; I have a Cloak, but I do not conſiſt of that Cloak, that is, it is no part of my Nature; and I may put it on, or throw it off, without any change of my Nature. And no otherwiſe do the Quakers reckon of the Body and Blood which *Jeſus* our bleſſed Lord took, in time, in the womb of the Virgin: Not that he took it into his Perſon ſo as to conſiſt of it, as a Man does conſiſt of both Natures of his Body and Soul, but only that he had it, that is, made uſe of it, and wore it, for a time, as a Veil or Garment, which he has now laid aſide, and ſubſiſts in Heaven only in that heavenly and eternal Manhood, Fleſh, Blood, and Bones, which he had, as *Chriſt*, from eter-

eternity. And they make it a contradiction, to ſay that *Chriſt* does conſiſt of any other Fleſh and Bone, that is, of human Fleſh and Bone; they think this to be a contradiction to *Chriſt*'s being the eternal Word, becauſe they hold, that he could not be the Word, or *Chriſt*, without conſiſting of Fleſh, Blood, and Bone. And therefore, that if he had none but the Fleſh, *&c.* of the human Nature, which was created in time, it muſt follow, that he was not the Word or *Chriſt* from everlaſting. Thus ſays *G. W.* (*ibid.* p. 139.) *Is there not a plain contradiction between* Jeſus Chriſt *conſiſting of Fleſh and Bone, human Nature*; *and that the Lord* Jeſus Chriſt *is the eternal Word from everlaſting*, &c.

Therefore you ſee it is neceſſary for us, in order to oblige theſe Quakers to diſcover their meaning, that we inſiſt upon the word Human; and that they will anſwer, whether they allow *Chriſt* to have now in Heaven any human Body? or whether he does conſiſt now of that Body, or did conſiſt of it while he was upon Earth?

But will the word Human hold them? Have they no dodge nor ſhift whereby to uſe even that word plainly, in a ſenſe in which they know that no body underſtands it in this caſe? What if we ſpell it humane for human, and take Humanity in the moral, and not natural ſenſe of the word; as when we ſay, that ſuch an one is a Man of great Humanity, *i. e.* of Goodnature, Gentleneſs, Goodneſs, *&c.?* And *Chriſt*, or the *Word*, having great goodneſs in his Nature, conſequently we will allow him a humane, tho' not a human Nature! I am confident the Reader does now think that I am fooling with theſe Quakers, and mean this only as a banter; for that he muſt conclude it impoſſible for any Men to ſhew themſelves ſuch Knaves, as well as Fools, to dodge at ſuch a ſilly and impudent rate with mankind; while they pretend to the greateſt plainneſs and ſincerity of any Men upon the earth. Therefore let him read a Quaker Book, entitul'd, *A Teſtimony for the true* Chriſt *and his Light in the Conſcience, in confutation of* Robert Cobbit's *Teſtimony againſt the Truth*, &c. printed *An.* 1668. and ſaid on the Title Page to be from ſome of them called Quakers; but ſuppos'd to be penn'd by *G. Whitehead*. There p. 4, and 5. they ſay, *As he* (Rob. Cobbit) *ſpeaks of humane, with relation to Nature or Body, it hath relation to the Earth, or* Humus, *the Ground, of which Man was made*; *which the firſt Man is of, not the ſecond (though he was really Man too;) but Humane or Humanity in the other ſenſe, with relation to Gentleneſs, Mercifulneſs, and the like, this we know was, and is in the Image of God (in which Man was made,) and his Gentleneſs, Kindneſs, Mercifulneſs*, &c. *is manifeſted in* Chriſt—*And the true and real Humanity, as oppos'd to that Cruelty, Envy, and Inhumanity, which is got up in Man ſince the Fall*; *ſo that Humanity and the unreaſonableneſs of Beaſts are two things.* Thus the Quakers. Here they deny *Chriſt* the ſecond Man to have been made of *Humus*, the Earth, as the firſt Man was; and yet ſay they, *he* (the ſecond Man) *was really Man too.* How was this? It could not be in the ſame ſenſe as the firſt Man, who was made of *Humus*, the Earth, if *Chriſt* did not take our Nature, or *Humus* upon him. No, the Quakers do not mean it in that ſenſe, as if *Chriſt* had ever taken our human Nature, ſo as to conſiſt of it, or let it be any part of his Perſon: And yet they ſay that he is really Man too; by which they mean only that eternal and heavenly Manhood before-mentioned. And ſo banter the world with their plain confeſſions in double meanings.

Yet have they the confidence to cry Whore firſt, and boldly challenge others with what themſelves are the moſt notoriouſly guilty of any that live upon the face of the earth.

Sam.

Sam. Fisher, one of the chief Rabbies of the Quakers, charges the Priests, against whom he disputes*, with *shameful shiftings from sense to sense, miserable marchings from meaning to meaning; so that we can hardly know where or how to find them, nor what they mean. But we* (says he) *mostly or ever keep to the true, honest, ordinary, and plain purport of the words, as they lie open and clear to every ordinary and common capacity.*

And *G. Whitehead* entitules one of his Books, *The Quakers Plainness, detecting Fallacy.*

Whereas their Books are such unintelligible Jargon, that one must serve an Apprenticeship before he can understand one word almost of what they would be at. Nay, they glory and often boast, that their Words as well as Names are hidden from the World.

And this not only in their Books; but I appeal to all that converse with them, whether the same Mysteriousness be not in all their Conversation concerning Religion. When you ask them the meaning of their Light within, their *Christ* within, their Life Read, *&c.* they answer commonly with a Grunt—of Disdain, or Pity, as they would have you take it. And when they vouchsafe to speak, it is to this purpose, *These things are hid from thee, and from the World. Read within, there thou wilt find them. But we know them, and have sweetness and Life in them,* &c. Their Language is as much a Cant as the Gipsies: And this has preserv'd them so long undiscover'd in the World. Yet they make up a mouth, and pretend to Plainness, beyond all others! But you shall never get them to answer directly, or to the purpose; to give a plain yea or nay to any question concerning their Heresies. If they say I wrong them, let this be the Test, that they will either own or disown this their notion of an heavenly and eternal Manhood of *Christ*, and tell us, in plain terms, which of the Manhoods, that which is created, or that which they say is un-created, they mean, when they confess to the Manhood of *Christ* now in Heaven. And till they do this, (which I guess will not be in haste) let my Charge stand good against them; which I may reasonably presume from all judicious Readers: But there is no stop in the art of Heresy. This their mad notion of an heavenly Body in God, or *Christ*, has brought them to fancy, that they themselves have the same heavenly Body. And thus they understand our being Members of *Christ*, not as being Members of his Church, of which he is the mystical Head; but as Members of this his heavenly Flesh, Blood and Bones: And therefore say, that their own Bodies shall never die. *G. Fox*, when one minded him, that he would die, and turn to dust, and therefore that he ought to be humble †; answers in his Letter, which is printed, *Thou sayest, when I am turned to dust and dead, is this thy Doctrine? Are the members of the heavenly Body turned to dust and dead? This Doctrine proceeds from Darkness, and not from the Light of* Christ. This is very intelligible, and easie to the meanest capacity! This is the Quakers Plainness! It was not said that his Soul should turn to dust; this was spoke of his Body. And here he denies it of the Body. Why? because it was a Member of the heavenly Body of God. And yet they do not doubt but their Bodies must die, in the true, honest, ordinary, and plain purport of the words, to which they mostly or ever keep. But this mystery is unriddled in the second Part, *Sect.* VII. N. 2. where it is shewn, that they hold their Bodies as well as Souls to be God.

It is told in the Preface how the Quaker Heresies were borrow'd from the ancienter Sectaries amongst us. And this their Answer to the seven Que-

* Sam. Fisher's *Works*, p. 177. † Will. Rogers's *Christian Quaker*, Part IV. p. 49.

ries

ries ſhews, that they have inherited their Plainneſs and Sincerity in repreſenting their own principles to the world.

The Family of Love, who prevaricated in every article of the Creed, printed a confeſſion of their Faith, in the very words of the Creed, *An.* 1656. But how they meant it, Mr. *Knewſtub* has ſhewn us, which is inſerted in *Hereſiography*, p. 97. where, by *Jeſus Chriſt his only Son our Lord*, they mean only Righteouſneſs, which they call *Chriſt*; and Sin they call *Anti chriſt*; and the *Seed of the Woman* they make to be only a principle or quality in our Hearts, and not any Perſon; which are the very words and ſenſe of *Will. Penn*, in his Part of *The Chriſtian Quaker*, p. 97, 98. And in his *Addreſs to Proteſtants*, p. 118, 119. *What is* Chriſt (ſays he) *but Meekneſs, Juſtice, Mercy?* &c. And thence infers, that every meek Man muſt be a Chriſtian.

But the *Familiſts* go on, in the words of the Creed, *Who was conceived of the Holy Ghoſt: Born of the Virgin* Mary; that is, in their Cant, as every one of them is *conceiv'd of the Holy Ghoſt*, by the renewing of the Spirit in their Hearts, *born of the Virgin* Mary; *i. e.* in their Virgin Hearts. Thus the Quakers underſtand it. See *Will. Bayly*'s Works, p. 291, 292, 293. where this is at large inſiſted on: And *the Standard of the Lord*, p. 17. ſays in this ſame ſenſe, that *where* Chriſt *is born, he is born of a Virgin*, that is, *in them*, as there explained.

Again, *Suffer'd under* Pontius Pilate, *was crucify'd, dead, and buried; and deſcended into Hell*, i. e. that *Jeſus Chriſt*, or the Light, is crucify'd, *&c.* in Men; under *Pontius Pilate*, i. e. the wicked one, or our Corruptions and Luſts. *Et ſic de cæteris.* And the ſame Author tells, p. 100. that becauſe of theſe double meanings of the *Familiſts*, there was no way to diſcover them by any Words or Teſts that could be fram'd, but only by making them renounce and diſown their Ringleader, one *Henry Nicholas*, and to condemn his Doctrine, which they would not do. And thus muſt we deal with their ſpawn, the Quakers; while they refuſe to diſown the pernicious Doctrines of *Fox, Whitehead, Penn*, &c. we muſt conclude, that they ſtill do own them, notwithſtanding of all their Jeſuitical and Janus-confeſſions, which they have copy'd after the like Plain-dealing *Familiſts:* Of whom you may ſee more in the Authors I have quoted; who wrote before there was a Quaker in the world, or the name known. But this ſhews who were the Fathers that begot them: For they were the Sons of many Fathers, all the peſtiferous Sects of Forty One; whoſe vomit they have lick'd up, and render'd it ten times more nauſeous and deform'd.

And the Legions which poſſeſs'd theſe Sons of *Belial*, are enter'd with double force and malice into this herd of Swine; whom they have captivated, both Souls and Bodies, in an higher degree than any of the former, or than any perhaps that have been known in any Age: Which I come next to ſhew, with *G. Whitehead*'s Defence of them.

VI. His *Sober Caution* (as he calls it) contains the firſt 12 Pages of his Book: And it is all ſpent in warding off the ſeveral inſtances, which cannot be deny'd, of Quakers poſſeſs'd with the Devil in moſt wonderful and aſtoniſhing manner. The bulk of his reaſons is, that ſuch inſtances can be no reflexion upon the People call'd Quakers, or upon their Principles, more than if they had happen'd among any others of other Communions.

His Sober Caution *conſider'd as to theſe Quakers who were poſſeſt with the Devil, wherein the wonderful ſtory of* John Gilpin.

1. But this is anſwer'd in the *Snake*, Sect. xxi. p. 142, *&c.* where it is ſhewn, that ſuch enthuſiaſtical madneſs and poſſeſſion does proceed from the principles of the Quakers, and is caus'd chiefly by them: And beſides, it is a moſt notorious mortification to their pretence of perfection, and the ſpirit of diſcerning, beyond all other Men.

2. But *G. W.* adds some other arguments here; as p. 3. he asks, how *Satan* is transform'd into an Angel of Light, when he appears *like a Madman, a Witch, a Devil, a Blasphemer? Ans.* Who says that he appears then like an Angel of Light? You must allow him sometimes to take his own shape. But secondly, the pretence of Godliness and high Illuminations, which these possess'd Quakers make such great boast of, that is the Sheeps-Cloathing, and the disguise of Light which *Satan* then puts on, and with which many are deceiv'd.

3. *G. W.* adds next, that Men thus mad, or possess'd, are fitter objects of compassion than of that wit and raillery which the Author of the *Snake* bestows upon the Quakers. *Ans.* That is true: And that Author bestows none of what *G. W.* calls wit or raillery upon them, unless *G. W.* reckons himself as one of them. The Author of the *Snake* does not esteem all the Quakers in that high degree of enthusiastical Madness as *Gilpin, Toldervy*, &c. And therefore *G. W.* ought to take that little familiarity us'd sometimes with him as a complement, as supposing him not in that excess as others, as not yet quite without the boundaries of reason; out of which, when he shoots sometimes with extravagance so excessive as to pass the reach of argument, then is he in kindness to be reduc'd by shewing him his folly in its plain dress, which he calls wit and raillery.

Nor is this without its pity and compassion, though laughing may be the cure, as to Hypocondriacks, who cannot be reason'd, yet sometimes are jested out of their delirous Imaginations.

Which, when any Man comes to be persuaded, are the immediate dictates of the Holy Ghost, then is his Madness in perfection.

And the Quakers have never yet been able to give us any mark or rule, or shew of reason, that they do not thus mistake all their own wild Imaginations for the Inspiration of God.

We see (and *G. W.* cannot but own it) to what excessive heights this enthusiastical Principle has driven some of the Quakers: Therefore let the rest beware, for they are upon the same road.

They have lost their compass, while they set their Light above the Scriptures; and have no other assurance that they are in the right, but their own assurance that they are so: Which sort of assurance not only sometimes, but always does accompany every error; for no Man can be in any error, who does not think himself to be in the right: Else he were not in an error, but in a wilful obstinacy, if he persisted in it after he knew it to be an error.

Now to Christians who believe the divine Revelation of the holy Scriptures, these are a rule by which we measure our own imaginations; and if any thing comes into our heads contrary to these, we are bound to reject it; but to believe it a divine Inspiration, and so not controulable by Scripture; this is to be mad, to be given up to all delusion, to surrender our Hearts, as a blank Table for the Devil to write what he pleases upon, and to pass it as the engravings of the Finger of God. And if there be no Light, that is, no Understanding in us, but what is divine, we must think every thing divine that is written there: And then we are seal'd up in error; from which there can be no returning while we keep in that principle; the Scriptures can be no reproof or check to us, while we think that what we call our Light within is superior to the Scriptures, and by which the Scriptures themselves were given forth. And Reason, which is human, and, as these Men term it, carnal, can never be admitted by them to rectify what they think to be divine: So that all avenues are stopt to their recovery. This is the most dreadful condition that any Man can be suppos'd to be in. It is desperate to any thing but a miracle: Therefore you see what reason we have to remove Men from this Principle. And this is the heart of Quakerism.

riſm. They reckon themſelves ſecure without reaſon: They are ſure, becauſe they are ſure. And this ſort of aſſurance proceeds from the Imagination; and therefore is ſtrongeſt in Mad-men: And the maddeſt of the Quakers, the moſt highly enthuſiaſtick, have the ſtrongeſt aſſurance of this kind. How different are theſe Men from thoſe ſort of Chriſtians to whom St. *Peter* writes, and admoniſhes them, *to be ready always to give an anſwer to every Man that asked them a reaſon of the hope that was in them?* 1 Pet. III. 15. But our Quakers give no reaſon; they cry out upon Reaſon, as carnal; and are againſt it, becauſe it is againſt them. For no reaſon can be given for any hope or inward perſuaſion which is not grounded upon Reaſon. Fancy and Reaſon are two things: And no reaſon can be given for Fancy. This is the difference betwixt that perſuaſion or aſſurance which comes from the ſobriety of Religion, and that which comes from Enthuſiaſm. Enthuſiaſm is Imagination; and no reaſon can be given for what aſſurance comes from thence. But the aſſurance of Religion is a ſober and a rational perſuaſion, grounded upon Reaſon; and therefore there is always a reaſon to be given for it.

This does not take away, or leſſen the neceſſity of the ordinary aſſiſtances and inſpirations of the Holy Spirit, which are, in a ſound ſenſe, call'd likewiſe Enthuſiaſm. This is explain'd, and the difference of Enthuſiaſms clearly laid down in the *Snake*, Sect. XXII. But I have ſaid ſo much of it in this place, that *Line upon Line, Precept upon Precept, here a little and there a little*, I might by any means inſtil this difference of the Quaker from the divine Enthuſiaſm into their minds, and guard them from this fundamental error, which carries in its belly all the others into which they are led; and of which they muſt firſt be cur'd, before they can be retriev'd from any other. And to repeat it again, that they may keep their eye ſtill upon this one point, all I deſire of them is, to let their Enthuſiaſm or Inſpiration be ſubject to the Scriptures, and not ſet up above them. This was the rule in all holy Enthuſiaſms; they ſubmitted to be try'd and examin'd by the rule of the Scriptures: Then we have ſome rule, ſome compaſs to ſteer by. But if we ſet our Enthuſiaſm above the Scriptures, this is the wild, the mad, the diabolical Enthuſiaſm of which I have been ſpeaking; and of which, if the Quakers were once cur'd, they would, with the bleſſing of God, ſoon return to a ſober mind.

4. *G. W.* is very angry it ſhould be ſaid that the Quaker Principles do make Men more ſuſceptible of the wild impreſſions of Enthuſiaſm than other Men: And ſays againſt this, that as few of them have run mad as of other Men. And p. 8. he provokes his adverſary to produce his Catalogues of the Quaker Mad-men.

Why truly, if Catalogues had been kept of them, I believe they would be found to exceed any of ſuch a number of Men by the inſtances which we have ſeen of them.

All of which *G. W.* would throw off, by inſtancing in a few, whom he ſays they have diſowned. Thus ſays he p. 3, 4. *His inſtances of* John Gilpin *in* 1653. James Milner *and* John Toldervy *cannot affect the Quakers, ſince they have long ſince teſtify'd againſt the madneſs of thoſe perſons he mentions.*

Anſw. 1. Other perſons were mention'd beſides theſe; and there are many more of the like.

Anſw. 2. Theſe perſons above-nam'd have not been teſtify'd againſt as Mad-men by the Quakers; but, on the contrary, *James Milner* is juſtify'd for a true Prophet by *G. Fox*, after all the madneſſes he was guilty of; which is ſhewn in the ſecond Part, *Sect.* II. N°. VII. *G. F.* calls him a *true Prophet of the Lord*; and *G. W.* now calls him a *Mad-man*; which I know

not

not how to reconcile, but by owning of the truth, that the Quaker Prophets are Mad-men. If *G. W.* can find any other way, let him ſhew his parts.

In the next place, as to *Toldervy*, he went back and forward, and the Quakers did own or diſown him as he went to or from them; but I know not that they have made a Mad-man of him before this time, now, in this *Antidote*. If they thought him mad, they ſpent their time well, in writing ſo many Books againſt him, and anſwering of his Books!

But as for *Gilpin*, he left them quite after he had (by the great mercy of God) recover'd from his ſo monſtrous Poſſeſſions by the Devil while he was a Quaker. He had enough of them; therefore they laid load upon him. But what was it they charg'd him with? It is horrible to repeat it! They miſtook the Devil for God! They attributed the Poſſeſſions he was under to the Holy Spirit, and ſaid, that they were the workings of the Light within, or *Chriſt* in his Heart, ſubduing the Devil, or his corruptions, which trembled in him; and that this was the cauſe of his dreadful Convulſions; that his charging them upon the Devil, was blaſpheming of God, whoſe Work they were; that his ſeeking for relief from them, (which they call'd the Croſs of *Chriſt*) and not being willing to lie under them, was his deſerting of God, and returning under the power of the Devil, being weary of bearing the Croſs, *&c.*

All this appears by the Anſwers which the Quakers put out to this Relation which *Gilpin* gave of himſelf, call'd, *The Quakers ſhaken, An.* 1653. one is in *G. Fox's Gr. Myſt.* p. 297. There is another call'd, *The Standard of the Lord*, &c. by *Atkinſon*, *Burroughs*, *Howgil*, and fifteen or ſixteen more, whoſe names are ſubſcrib'd the ſame year, *An.* 1653. This Book I forc'd my ſelf to read over with horror and reluctancy, becauſe of the diabolical Fury, Rage, and Blaſphemy which fill every page in it. There p. 23. they anſwer *Gilpin's* ſaying, that that trembling which ſeiz'd him, *was of the Devil*, thus, *I manifeſtly witneſs againſt thee, that it was the Lord of Heaven and Earth that made thee tremble.* And p. 11. *Concerning the power that ſtruck thee down from the Chair, that I own to be of God: And that which ſpake to thee, bidding thee be humble, and brought thee low down upon thy Knees; that I own to be of God*, &c.

Now what this was which ſpoke to *Gilpin* that ſtruck him from his Chair, and made him tremble, *&c.* will be beſt known from his own *Narrative*, which, becauſe it is but very briefly touch'd in the *Snake*, has been long out of print, and ſo hard to be had; and that it is very material, give me leave to repeat but ſome paſſages in it, *viz.* that this *Gilpin* was perverted to Quakeriſm in *May* 1653. by the famons *Chriſtopher Atkinſon*, whoſe name is upon the Title-page of the Anſwer to it above-nam'd, (tho' others ſubſcribe to it) of whoſe gifts, ſee *Snake*, Sect. VI. N°. V. That the burden of the Quaker Preaching was * *To deny all miniſterial teaching and ordinances, together with all notional knowledge formerly gain'd by uſe of ſuch means——That whatever any learn out of the Scriptures by hearing, reading, catechiſing*, &c. *was but notional, carnal, and hanging upon the Tree of Knowledge, and ſo under the curſe.* And they apply to this, *Gal.* III. 13. *Curſed is every one that hangeth on the Tree, i. e.* on the Tree of Knowledge; ſo they underſtand that Text; that all our duty was to hearken to a voice within us, which was the only rule.

† That he earneſtly deſir'd to have the quaking and trembling Fits (which was then very frequent among them,) thinking, as they taught him, that this was the manifeſtation of the Light within, and its ſtrugglings to over-

* p. 2. † p. 3.

come

come our corruptions; that at laſt they came upon him ſo violently, that he could not ſtand upon his Feet, but fell down, trembling, quaking, howling and crying in ſuch a terrible and hideous manner, as aſtoniſh'd all his Family; that he was pleas'd with this, thinking it to be the pangs of the new birth. The night following he was troubled with terrible Dreams and Viſions; and * *afterwards lying awake, and thinking of them, I ſenſibly perceiv'd* (ſays he) *ſomething, as I imagin'd, lighting upon my neck, giving me a great ſtroke, which caus'd much pain to me, and after that another, and ſo a third and fourth, each ſtroke being leſs than the former, and each ſtroke deſcending lower down, till it came to the middle of my back; and then I thought that ſomething enter'd into my Body, which I perſuaded my ſelf, from* Satan's *inſtigation, to be the Spirit of God deſcending upon me like a Dove, and entring into me.*

After this, he tells of ſtrange Fits he had in his Garden, his Limbs being carry'd and ſhaken without his conſent, and he thrown down, rais'd up, turn'd upon his back, then upon his Belly, *&c.*

† Again, at a Meeting where *C. Atkinſon* and *John Audland* (whoſe blaſphemous Letter to *G. Fox* is annex'd to this Edition of the *Snake*) preach'd, *In the time of his* (J. Audland's) *ſpeaking, I was* (ſays *Gilpin*) *by the power within me drawn from the chair on which I ſat, and thrown upon the ground in the midſt of the company, where I lay all night; all which time, my Body and all the members of it were ſtill in motion, I being turned from my Back to my Belly, and ſo back again ſeveral times, and making croſſes continually with my Legs one over the other; my Hands alſo were carry'd to and fro upon the ground by a convulſive power, as if I had been writing upon the ground. In all which actions and motions I acted not, in the leaſt meaſure, by a natural power of mine own; neither did I reſiſt, or could I reſiſt that power which acted me, but was altogether paſſive. I was perſuaded that it was the immediate power of* Chriſt, *and heard, to my thinking, a voice ſpeaking to me, and ſaying,* That that writing with my hand upon the ground did ſignify the writing of the Law within my Heart. *Having lain all night upon the ground in the manner aforeſaid, the Power (as before in other actions) moved my Hands to my Head, and laid them upon the top thereof faſt cloſed together; whereupon I heard a voice ſaying, Chriſt* in God, and God in *Chriſt*, and *Chriſt* in thee; *which words I was compelled to ſing forth before the Company in a ſtrange manner, and with ſuch a voice as was not naturally mine own: I ſung alſo divers phraſes of Scripture which were given unto me. After which, I was raiſed from the ground, and ſet upon my feet, by the power within me, which bad me be humble, and brought me down again upon my Knees, and with a whiſpering voice ſaid to me,* Stoop low, low. *And having ſtooped near the ground with my face, it ſaid to me,* Take up thy Croſs, and follow me. *Whereupon ariſing —— I was ſuddenly drawn down the ſtreet,* &c. *viz.* to the Fidler's Houſe; whither *William Dodding* and *John Audland* did accompany him; and odd freaks were acted. I have recited this paſſage ſo particularly, becauſe, as before quoted, the Quakers do maintain, that the Power which ſtruck *Gilpin* down from his Chair, and brought him low down upon his Knees, bidding him be humble, *&c.* was of God; but that which led him to the Fidler's, and mov'd him to play upon the Baſe Viol, *&c.* was of the Devil, (as in the *Standard*, &c. p. 11, 12.) whereas it was the ſame Power that acted him all along, and going to the Fidler's was but a part of the ſame paſſage. But this ſhews how the Qua-

* p. 4. † p. 5.

kers hate Muſick; as that Power ſaid to *Gilpin*, p. 7. that it hated Muſick, which ſhews it to be the ſame Power that acts the Quakers; a ſullen, dogged Spirit, untun'd, and inharmonious! The Antipodes to Heaven! I ſuppoſe the Quakers thought that it could not be an evil Spirit which bad *Gilpin* be humble, that is, that the Devil cannot transform himſelf into an Angel of Light, or a Wolf wear Sheeps cloathing. They forgot that the Devil quoted Scripture to our Saviour, and that they themſelves have quoted it upon occaſions, tho' they have declar'd war againſt it. But was it a good Spirit which tempted *Gilpin* to deſpair, and to cut his throat? * as he tells that this Power did which poſſeſs'd him, and promis'd that he ſhould have eternal Life if he would do it. At which when he ſtarted, and began to ſuſpect that it muſt be an evil Spirit which tempted him to Self-murder, then the next fit he had the Spirit told him, that it was indeed an evil Spirit which had acted him all that time, under the notion of the Holy Spirit of God; but that now the Holy Spirit had come upon him, and chas'd away that evil Spirit; wherefore now that he might be ſure he was in the right. And then again, upon other ſuch like occaſion, the voice would tell him, that even that Spirit which pretended to be the good Spirit was ſtill the evil Spirit, and had told him a lye on purpoſe to deceive him; but that now the Holy Spirit was come in good earneſt, and that he might depend upon it. And thus for ſeveral times ſucceſſively, as oft as he entertain'd ſuſpicions of the Spirit that acted him, he was as oft deceiv'd by it. Could this then be a good Spirit, which ſo oft call'd itſelf the evil Spirit? For it is plain, by this ſtory, that it was the ſame Spirit which all along poſſeſs'd him, till he was finally deliver'd from it, by returning to the outward ordinances of the Church, which he had forſaken. Was it a good Spirit which mov'd him, as he came from the Fidler's, to proclaim through the ſtreets as he went, *I am the Way, the Truth, and the Life?* and *William Dodding* the Quaker in his Company, who did not reprove this Blaſphemy; (for it was common with the Quakers, ſee *Sect.* VII.) but ſaid that he had no power to leave him, as he tells p. 7. This was the Power tormented *Gilpin*, which was ſurely no other than the Devil, who tempted him thus to Blaſphemy and Self-murder. But this *G. Fox* will not allow, but ſays, (*Gr. Myſt.* p. 299.) that it was *the Devil who was made to tremble in* Gilpin; not that it was the Devil who made *Gilpin* to tremble. No, they ſay that was God; and that it was the Devil, not who tormented, but who was tormented in *Gilpin*.

I will not detain the Reader with the reſt of *Gilpin*'s ſtory, which is indeed prodigious, only make this obſervation upon it, that, if it be true, there can be no doubt of what many (now a-days) will not believe, that there are diabolical poſſeſſions; and that it is true, we have not only *Gilpin*'s own account, but it is atteſted by the then Mayor of *Kendal*, (where *Gilpin* then liv'd, and was ſo poſſeſs'd) by the Miniſter, and ſeveral other Perſons of credit there preſent.

But now ſuppoſe it was not true, is it not as great a degree of Poſſeſſion to make a Man believe that he had been ſo poſſeſs'd, and heard ſuch voices, *&c.* if it had not been ſo? And the tranſports he was in were many of them ſuch as exceeded the power of Nature; which any one will acknowledge that reads his *Narrative*.

Nor can this be put upon the common effects of Madneſs; for no ſuch effects were ever ſeen in *Gilpin* before, or after he return'd from the Quakers.

Or if it was Madneſs, (of whatever ſort) it was viſibly caus'd by the Quaker Preachings and their Doctrine, and cur'd by returning from them.

* p. 8.

And

And no doubt but poſſeſſions of the Devil, when to a great degree, will tranſport Men even unto Madneſs: There is an enthuſiaſtical as well as a natural Madneſs.

It is obſerv'd hereafter, that neither the Apoſtles, nor any other recorded in the holy Scriptures, were converted to Chriſtianity by ſuch violent and monſtrous ſort of convulſions of their Bodies. Theſe are the tranſports of Furies: But the Spirit of the Goſpel is all Meekneſs, Sobriety, and Gravity.

But how will *G. W.* reconcile his charging this of *Gilpin*'s upon Madneſs; and *G. F.*'s ſaying *(Gr. Myſt.* p. 298.) *That he came to be almoſt a diſtracted Man?* How will they reconcile this with what others of the Quakers, nay, and themſelves at other times ſay, that theſe extraordinary quakings and convulſions of *Gilpin* were the workings of the Holy Ghoſt in him? Do the bleſſed influences of God's holy Spirit bring Men to Diſtraction and Madneſs! *G. Fox* ſays *(ibid.)* that *the Lord ſmote* Gilpin, *that he came to be almoſt a diſtracted Man.* That is true, it was the Lord who ſmote him; but how? by delivering of him *to* Satan *for the deſtruction*, that is, the puniſhment *of* his *Fleſh*, *that* his *Spirit might be ſaved in the day of the Lord* Jeſus, 1 *Cor.* v. 5. which puniſhment God did uſually inflict, in the beginning of the Goſpel, upon excommunicated Perſons, who deſpis'd the authority of his Church; for the terror of others, as well as the reclaiming of themſelves. And in theſe later days God has exerted his power, in the ſame ſignal manner, upon many of thoſe who have wilfully excommunicated themſelves, and trampled under their feet that high authority with which *Chriſt* has inveſted his Church; even the ſame that the Father gave unto him. Of theſe Scorners, the Quakers are the moſt outragious and blaſphemous: And therefore this judgment from God has fallen moſt upon them. And this is the greateſt part of their judgment, that they know it not to be ſuch; but miſtake the ſtrokes of God's Executioner, the Devil, for the workings of the holy Spirit of God; and ſo conſtrue that as an approbation of their curſed ſtate, which was ſent to reclaim them from it, at leaſt to be a warning to others how they fall into their ſnares, who are by the juſt judgment of God deliver'd up to the Devil, both Soul and Body even in this Life. This is a moſt material point, therefore I inſiſt ſo long upon it.

And I deſire the Quakers, and all others, to conſider, that as this *Gilpin* was thus deliver'd over to *Satan* upon his forſaking of the Church, and publick ordinances of the Prayers and Sacraments; ſo upon his return to theſe holy Inſtitutions, he was, by the great mercy of God, reſcu'd from the power of the Devil, and reſtor'd to his former ſtate: Which he amply acknowledges, and *deſires the chriſtian Reader to join with him in returning praiſes unto the Lord for his goodneſs towards him*, p. 14. This provok'd the rage of that curſed Spirit which poſſeſſes the Quakers to the utmoſt, which return'd this Anſwer, p. 23. of *The Standard*, &c. *The Reader, if he be a Chriſtian, will return plagues upon thee; thy praiſe is abomination.* And as to the outward ordinances, being means of Grace, *in the conſcientious uſe whereof God hath promiſed to reveal himſelf to his people, and to give them comfort*, as *Gilpin* ſays, p. 13. That ſame Spirit which tormented him, return'd anſwer, p. 22. of *The Standard*, *I deny that God ever did, or will ever reveal himſelf by any of thoſe things.* And ſays *(ibid.)* of *Gilpin*'s charging theſe Poſſeſſions of his upon the Devil, that all this was *only to reproach the living God, which the Saints witneſſed in them.* This was their Light within, which they ſay is God; whoſe workings they ſuppos'd thoſe Poſſeſſions of *Gilpin*'s to be: And therefore,

therefore, that it was blaſpheming of God, to ſay that theſe came from the Devil.

To the ſame purpoſe anſwer'd *G. Fox*, in his *Gr. Myſt.* p. 298. where he repeats the words of *Gilpin* thus; *He ſaith he began to conſider how he had offended God, by his neglect of the uſe of external means, Reading, Hearing, and Prayer, and rejecting the revealed will of God in his word, and hearkning to the voice of God only within.* And in anſwer, falls, like the reſt, upon running down all external means of Reading, Praying, *&c.* for a whole page together; and directs only to the Light within, as that which is wholly and ſolely, and of it ſelf ſufficient. *So when that voice was neglected* (ſays he) *then was* John Gilpin *confuſed*, &c. whereas, as himſelf tells, and the thing ſhews it ſelf, it was the hearkning only to that voice which brought him into all his confuſion. And in his returning to the external means, God did wonderfully deliver him from that confuſion, which the Quakers call his condemnation, his being weary of the Croſs, *&c.*

However now *G. W.* calls him a Mad-man; but does not ſay that theſe Poſſeſſions was his madneſs. No, the Quakers think he was mad, in ſeeking to be deliver'd from them; and that when he grew ſober, then was he mad.

But *G. W.* ſays, that *they have long ſince teſtify'd againſt the Madneſs of theſe Perſons*, viz. *Gilpin*, &c.

We have ſeen how they teſtify'd againſt it! by juſtifying it as a divine Inſpiration! If *G. W.* can ſhew any other teſtifying of theirs, let him.

But when did they teſtify againſt *Gilpin?* never till he teſtify'd againſt them. In all the time of his monſtrous Poſſeſſion they ſtuck to him, and accompany'd him, even *John Audland* himſelf, and *William Dodding*, who declar'd he had no power to leave him, for he was acted by the ſame Spirit. Theſe and other Quakers went along with *Gilpin* to the Fidlers, and through the Streets, when he blaſphem'd, proclaiming himſelf to be *the Way, the Truth, and the Life:* And none of them rebuk'd him, or then found any fault at all with him; but, on the contrary, thought him a choſen veſſel, and then actuated by the holy Spirit of God. But when he return'd to the ordinances, and declar'd that to be a curſed Spirit by which he was acted: Then! then! and not till then, they left him. Then they accuſed him of blaſpheming their God, that is, the Devil. Let them ſhew that ever they teſtify'd againſt him before that time. Yet now they bring their teſtifying againſt him, as an argument (by Innuendo) not that, but as if they had not own'd him in his madneſs; and ſo were not chargeable with it: Whereas they own'd him only in his madneſs; but when he return'd to a ſober mind, then they diſown'd him. He was no longer fit company for them! So that he muſt (after all their dodgings) ſtand ſtill in the Catalogue, not of our, but of their Mad-men: He was ours only when he was ſober; and theirs only while he was mad, and no longer. But now we will go to other inſtances of madneſs.

Proofs of the Quakers being mad, in thoſe who went naked.

1. Firſt then, ſuppoſe you ſaw a Man go naked through the Streets, and beſmear'd all over with excrements, and to come into a publick Church in that condition (as *Solomon Eccles*, one of the chief Quaker Preachers, did in the Church at *Aldermanbury* in *London*) when the people were there aſſembled to divine worſhip; would not every body conclude ſuch a Man to be mad? for we know madneſs only by the ſigns which Men do ſhew of it. And if this be allow'd as a ſign of madneſs, or a diſorder'd mind, then we ſhall have a large Catalogue among the Quakers, and that chiefly of their Miniſters and Apoſtles; for this was common with them at their firſt ſet-

ting up. And to this day we have ſeen ſeveral of them naked in our Streets, denouncing Woes, Judgments, &c. If it be ſaid that theſe were Prophets, and that this was an effect of their prophetical Fury; this will make them madder ſtill, if it be not true. And whether it be true or not, I refer to the *Snake*, Sect. VI. N. VIII. where their prophetick Talent is examined. And will the madneſs of *Solomon Eccles* appear leſs, becauſe when he came into the Church at *Aldermanbury* all naked, cover'd only with vile excrement, he did this as an emblem of the nakedneſs and filth of the Miniſter, in preaching out of the Bible, (which *G. Fox* calls Conjuration; ſee *Snake*, p. 26.) and that he might as well come thither with that T—d in his hand, as the Miniſter with his Bible? A compariſon full of reverence to the holy Scriptures! And *George Whitehead*, in his *Light and Life of* Chriſt *within*, &c. printed 1668. p. 38. vindicates this ſame *Sol. Eccles* for this his going naked, *as a ſign* (ſays *G. W.*) *of the nakedneſs of ſuch dark Profeſſors and Prieſts as he* S. E. *witneſſed againſt*. And inſtead of being aſham'd of ſuch a Beaſt, he there blaſphemouſly compares this brutality of his to *Iſaiah*'s being commanded to go *naked for a ſign to Ægypt*; not knowing that the ſackcloth, or garment of Hair, which *Iſaiah* was commanded to looſe from his Loins, it being worn girt cloſe about the Loins, was a rough ſort of a Mantle, or upper Garment made of Hair, which the Prophets did uſually wear, and by which they were known (See *Zech.* XIII. 4. 2 K. I. 8. *Matth.* III. 4. *Rev.* XI. 3.)

Which being ungirt, it was being undreſs'd; and appearing ſo, is, in the common way of ſpeaking, call'd being naked, as if a Man came out all undreſs'd into the ſtreets, they would ſay, why do you appear thus naked? And to cloath the naked, is meant of their Poverty, not of their Shame. Or if a Man ſhould ſtrip off his clothes to fight, run, work, or to do any thing upon which he was very intent, as *David*, when he danced before the Ark in a Linen Ephod; this was call'd being naked, and that ſhameleſly too, 2 *Sam.* VI. 20. that is, for a King to be ſo naked or undreſs'd. Thus it is to be underſtood, when it is ſaid, 1 *Sam.* XIX. 24. that *Saul ſtript off his Clothes*, and propheſied naked before *Samuel*, that is, he laid by his Robes. It was a mark beſides of Reſpect to *Samuel*, as to the Doctor and Maſter there of that College of the Prophets. As with us, Scholars will not come in their Cloaks to take their Leſſon from their Maſter; nor do Men appear ſo muffled up where they intend to ſhew Reſpect: Yet not altogether naked, no, nor undreſs'd, looſe, or ſlattering; that is a greater contempt and undecency, and may be call'd being naked. Thus it is ſaid, that *Peter* was naked, *Joh.* XXI. 7. and that he girt his Ἐπενδύτλω, his *upper Garment*, which was looſe before, when he knew that it was the Lord *Jeſus* who appear'd unto them.

But if the upper Garment were not only un-girt, but quite laid aſide, this would be call'd a going naked; yet not ſuch a nakedneſs, void of modeſty, to diſcover our ſhame, as the Quakers did, and ignorantly and impudently would vouch the holy Prophets as a precedent: To whom, if any ſuch command, for extraordinary reaſons, had at any time been given, it would not have excus'd the Immodeſty, or the Blaſphemy of any who ſhould pretend the like command from God. But this mad freak was common to their She-prophets as well as the Men: The Wife of *Edmund Adlington*, of *Kendal*, went naked thro' the Streets the 21ſt of *Nov.* 1653. As did *Mary Collinſon*, another Quaker in the ſame Town, who rebuked thoſe that cover'd her nakedneſs, telling them, *That they had hindered the work of the Lord.* If you ask my authority for this, I have it out of a Book, entituled, *A farther diſcovery of that generation of Men call'd Quakers*, printed 1654. ſubſcrib'd by five of the then Miniſters, p. 83, 84, 85. where you will find

more instances; as of *Edmund Nuby*'s Wife, who went naked through *Kendal*, and after in *Dec.* 1653. came in the same manner into the Church at *Kendal*. Another in the same posture, about the beginning of *January*, into *Hutton* Chapel, *at the time of exercise*, (as they word it;) *Elizab. Levens* and *Miles Newby* (here they go by couples, male and female, like the Beasts into the Ark) went naked up the Streets at *Kendal*. This was attested by Mr. *Walker*, Minister at *Kendal*, under his hand, by his Letters bearing date *Jan.* 31, 1653. *Tho. Castel* went as naked as he was born thro' the Streets at *Kendal* the 10th of *January*, 1653.

On *Monday*, *Octob.* 28. 1653. one *Tho. Holme* of *Kendal* went as naked thro' the Market-place at *Kirkby Steven* upon the Market-day; and at his turning he said, *It is not I, but God, that goeth naked.* And the Week following, another great Ringleader of the Quakers, one *Taylour*, came to that Town, and denounced Woes against it, for rejecting that Prophet of the Lord, whom he had sent to do signs and wonders in it.

All these instances were in one year, within the compass of four Months, in and about *Kendal*, when Quakerism was but three years old. You may imagine then how many more examples might be produc'd in other places, throughout this and other Kingdoms and Nations where they have spread themselves, in forty eight years time now since they came into the world.

But if you say, that these Testimonies are taken from adversaries, the five Ministers before-mentioned;

I answer, that in things of such publick and notorious nature, it cannot be suppos'd that they would print a Lye so soon, that is, presently after (as by the date of their Book) such things were done, when it would have been in the power of every body in those Towns to contradict and expose them.

And if these instances had been false, it is not to be imagin'd but that the Quakers in those times would have deny'd them.

But farther, we have both *George Fox* and *James Naylor* their Answer to this Book of these five Ministers; and they both do allow these instances to be true, boast of more of them, and defend and justify the thing, as being divine and from God.

G. Fox's Answer is in his *Great Mystery*, p. 233. where as to these persons going naked, he says, *This hath been a figure of your nakedness, who are* Ægypt *spiritual, and the* Æthiopian *black*——And speaking of the holy Prophets having been signs to those in their Generations, he adds, *Such the Lord hath moved his Servants to give a true sign amongst you, and not a lying, who have their cloathing of the Spirit which ye want, which ye shall witness the truth of the Lord God in the sign, if ever ye come into the true cloathing of the Spirit of God.* By this, no Man can be sav'd who will not allow and receive these beastly immodesties of the Quakers as divine and heavenly signs.

James Naylor, in his answer to this Book of the five Ministers, which he entitules, *A Discovery of the Man of Sin*, printed 1655. coming to that point of their going naked, he says, p. 48. *God hath made as many signs among you, as to go naked in your Steeple-houses, in your Markets, in your Streets, as many in the Northern parts, which is a figure to you of all your Nakedness.* Here he owns many instances of the like nature in other places; I could produce more by name, as of *Daniel Smith*, Distiller, of *Marlborough* in *Wiltshire*, who about twenty years ago went from *Marlborough* to *Hull* on purpose to shew himself stark-naked in the Church there, which he did. And I suppose the Friends have not forgot (at least the Quaker that marry'd her has not) that precious Servant-maid at *Putney*,

ney, who came quite naked into the room where her maſter had company at dinner; and when ſome would have cover'd her ſhame, ſhe thank'd them for their love, but would not admit of that ſort of kindneſs; but ſaid, that ſhe was moved of the Lord to march quite round the Table in that ſame poſture which ſhe did. But why ſhould I heap up inſtances of this their beaſtlineſs, ſeeing it is not diſputed, but juſtify'd; and the receiving ſuch obſcene Brutes, as ſigns ſent from Heaven, made neceſſary to Salvation, as you have heard from *Fox*.

But all ſober Chriſtians will rather look upon them as ſigns of the prodigious deluſions of the Devil, to make Men believe, even Women, that diveſting themſelves of all natural modeſty, and expoſing themſelves naked in publick, naked Men and Women together, (as before is told) and outdoing the very impudence of the Stews, is conſiſtent with that ſhamefacedneſs and ſobriety which is ſo ſtrongly inculcated in the Goſpel of *Chriſt!* But to think ſuch highly enlightned, beyond the ordinary meaſure, and thereby to commence Prophets and Propheteſſes ſent from God, what is this but to have their brains turn'd with this enthuſiaſtical madneſs, and, without ſtraining the matter, to be literally out of their wits, and diſtracted! What greater ſigns are ſhewn of it, even in *Bedlam!* And are not they as mad, who defend and juſtify theſe in their Madneſs! Of which more hereafter.

2. But as thoſe who thus expos'd themſelves ſtark-naked are to be compured no otherwiſe than as ſtark-mad, ſo theſe who in leſſer degrees act contrary to the common reaſon and ſenſe of Mankind, are to be ſuppos'd maddiſh; for there are degrees of Madneſs. *In their ſtrange ſingularities.*

Now if we ſee a Man abſtract himſelf from all human converſation, to be always alone, to grow ſurly and moroſe, ſilent and ſullen when accoſted, exotick and phantaſtical in his dreſs, ſhunning what any body elſe does wear, loving to appear ſingular in all his words and geſtures, who will neither ſpeak, look, nor go like other Men; the common obſervation of Mankind reckons of theſe as growing towards Madneſs.

But, if they lay ſuch a ſtreſs upon theſe, as to think it a Sin to uſe the common Language, Habit, or Salutations, this is a heightning of their Madneſs. To make it, as *G. Fox* does, a Sin for Women to have ſlit Peaks on the skirts of their Waſtcoats, ſhort black Aprons, or Vizard-masks; or for Men to wear skimming-diſh Hats (as he calls the little Hats,) or unneceſſary Buttons on their Coats or Cloaks; and to pronounce all this ſtuff as from the immediate Spirit of God! (ſee *Snake*, p. 138.) If this be not Madneſs, I think *Oliver*'s Porter had hard meaſure, to have his preaching confin'd to *Bedlam*, when *G. Fox* was ſuffer'd to go looſe, who ſaid in his *Journal*, p. 24. *When the Lord ſent me forth into the world, he forbad me to put off my Hat to any—and I was requir'd to* Thee *and* Thou *all Men and Women*; they would down with all worldly Honour, as long as they had no ſhare in it.

Now in all the fore-mention'd inſtances, the Quakers have made themſelves as mad as any ever were in the world; and have been ſo eſteem'd at *Rome* and other places where they had never been before, as they were at firſt when they roſe up amongſt us; only the common uſe of it now has abated of the ſtrangeneſs, but nothing of the irrationality and madneſs, not to ſpeak of the breach of Juſtice or Religion; for Honour is as much due to our Superiors, as either Fear or Tribute, and equally commanded, *Rom.* XIII. 7. and to deny it, is Immorality, and a Sin; beſides the Singularity, and proud Humility, which entitles it to a high degree of Madneſs: And in this the whole Body of the Quakers is involv'd.

3. But

In making themselves free from Sin, and equal with God.

3. But *thirdly*, would not that Man be counted mad who should fancy himself exempted from the common condition of other Mortals, to be as bright and glorious and impassible as an Angel? And is it not as much to think our selves as pure and impeccable as they, even while we feel our own frailty and imperfections in daily and frequent instances? Yet still to cry, that we are pure, and without sin! nay, perfect, even as God! and equal to him, and one with him, in very nature and substance, and a part of him! Can any Madness be imagin'd beyond or equal to this! And *G. W.* p. 88. gives his consent *to secure such Persons in* Bedlam, *if we can find any such among them, that we can plainly prove to hold the same.* Now whether this be not plainly prov'd in the *Snake*, Sect. II, III, and IV. I leave to the Reader; and *G. W.* does neither deny nor answer one of the quotations there produc'd, but stoutly denies the whole charge, without so much as attempting to invalidate any one particle of the evidence; which I think I may modestly say is very like the answer of a Mad-man.

In assuming to be Prophets.

4. But I will put the case lower than that of aspiring to be equal with God: Suppose then that a poor country Lad should come to *London*, and happening upon a rich Widow, should presently fancy himself to be some Duke or great Prince, and, as such, should issue forth his Proclamations, Commissions, *&c.* would not *G. W.* give me leave to think this fellow a little craz'd? But suppose he should set up for a Prophet sent immediately from God, as *Elijah* was, and, as such, should take upon him to dictate to Kings and Emperors, and command them, *in the name of the Lord*, to give forth Propheſies, and affix to them, *Thus saith the Lord*, &c. and suppose he could shew no Credentials at all for this high Commission, only bid Men take his own word for it; would not this make him much more extravagantly and blasphemously mad? Now how many Mad-men of this sort have we had among the Quakers? Even *Fox* their original, and all the way down as many as have wrote, or almost that have preach'd or spoke amongst them. This is a Talent, without which whosoever speaks, is a Conjurer, as *Fox* has determin'd in his *Westmorland Petition*, p. 5. in his *Saul's Errand*, p. 7. and elsewhere, as is shewn in the *Snake*.

There is one particular instance put in the front of the Preface, p. xi. of the first Edition of the *Snake* (it is p. 132. of this Edition) where a prophetical Curse is set down of Confusion against *George Keith*: And it is not a hasty, rash Curse, in passion, or so, as is usual among the profane Cursers and Swearers of the world; but it is a deliberate, grave Curse, in cold Blood, set down in writing, and sent to *George Keith*; it bears date the 17th of the 4th month, 1695. and is subscrib'd, *George Whitehead*; and begins in these words, *Thus saith the Lord:* And it is written not in the name of *G. Whitehead*, as any Thought or Prognostick of his own, but every word in the person of God, as speaking to *G. Keith*, *Because thou hast poured contempt upon my Servants, I will assuredly bring confusion upon thee*, &c.

Now for this *George Whitehead* thus to assume the style of the most extraordinary Prophets of God, and to fancy himself one of them, I think will be judg'd a greater degree of madness, than if he had fancy'd himself to be a Duke, or a Prince; for a Prophet immediately sent from God, is certainly cloath'd with a far greater honour than any that can be bestow'd by the most splendid of worldly titles. Therefore this is no ordinary mistake, or such as could befal any Man in his wits.

Nay farther, (to shew the excess of *G. Whitehead*'s madness) suppose he should think that this prophetical Curse of his against *G. Keith* to be not only equal to any Prophecy recorded in Scripture, but of greater authority than any Chapter in the Bible; would any body, in this case, excuse him from

from the very height of madneſs! And for this, ſee his *Truth defending the Quakers*, An. 1659. p. 7. where this queſtion was demanded of him, *Do you eſteem your Speakings to be of as great authority as any Chapters in the Bible?* And he ſets down his own anſwer in theſe words; *That which is ſpoken from the Spirit of Truth in any, is of as great authority as the Scriptures and Chapters are, and greater.* This he repeats again in the ſame words, in his *Serious Apology*, *An.* 1671. p. 49. and quotes his former Book to ſhew that this was not ſpoke by chance, but was a ſtanding Principle among them. Now then, if *G. W.* will ſay, that the Curſe which he ſent to *G. Keith* was *ſpoken by the Spirit of Truth*, he owns, by his own words, that it is not only of as great authority as the Scriptures and Chapters are, but of greater! And then I think we need no farther proof of his being ſtark mad. But, on the other hand, if he will, to ſave himſelf from this imputation, acknowledge that that Curſe was not *ſpoken by the Spirit of Truth*, then muſt he own himſelf guilty of a moſt notorious Blaſphemy, to dictate thus in the perſon of God, and make God to ſpeak his Lies, and the deluſions of his beſotted Brain: And if this be not put upon the ſcore of Madneſs, then ought *G. Whitehead* to ſuffer the puniſhment of a Blaſphemer. Therefore he ſhould return his thanks to thoſe who are ſo merciful as to prove him only *Non Compos* (as of *Felo de ſe*) to ſave his Chattels and his Carcaſs too. But this is not only as to this Curſe againſt *G. K.* (that is but one inſtance among many) nor only as to *G. W.* but it reaches to all that the Quakers have deliver'd, *in the name of the Lord*, not only againſt particular Perſons, but the whole Church of *England*, the King, the Biſhops and Prieſts, and the Lawyers too; they are particularly mark'd out for deſtruction, if ever the Quakers do prevail; they are the *Midianites* whom we muſt vex, that is, deſtroy (ſee *Snake*, p. 111.) And if the many thouſands of their followers in *England* do believe (as they profeſs) that what theſe their Leaders and Prophets have ſaid is all *from the mouth of the Lord*, the conſequence (beſides the Blaſphemy of it) muſt be very dangerous, eſpecially ſince they have already publiſh'd their Declaration, wherein they aſſert their right and title to poſſeſs the *uttermoſt parts of the Earth*, and their principle to fight, even with the carnal Sword, to regain it, whenever they ſee their time. *Vid. Snake*, p. 104.

Now if they will not let this be taken from them, upon the account of madneſs, believe it, it is time to look after them. However, it is good to keep a Sword out of a Mad-man's hand. See hereafter, *Sect.* IV. and and we go on to yet plainer and even ocular proofs.

In their preter-natural quaking, &c.

5. A fifth inſtance of madneſs, or rather of diabolical poſſeſſion, is the monſtrous quaking and ſhaking, which for ten years together after their firſt ſetting up, was ſtrangely noted among them, and from which they had the name of Quakers: It is much abated ſince the Reſtauration 1660. yet remainders of it are ſtill left amongſt them.

To this *G. W.* ſays, p. 6. N. 6. *How proves he that this proceeds from deluſion and diabolical poſſeſſion.* p. 44. *and not from the word and power of God?* But, *George*, how canſt thee have the confidence to ask ſuch a queſtion, when thee knoweſt right well that this is prov'd fully in the *Snake?* But thee ſlideſt over all the proofs, and then gravely askeſt, *How proves he?* The reader will ſee proofs ſufficient in the *Snake*, Sect. XXI. even the very confeſſions of thoſe who were ſo poſſeſs'd. But *G. W.* quotes a particular page of the *Snake*, *How proves he*, p. 44? This is of the firſt Edition; [it is p. 138. of this Edition.] He had hopes that no one would look ſo much as into any one page which he quoted, but take all upon his word; for in that very page there is a proof, which *G. W.* conceals, inſtead of anſwering. *G. Fox*, in his *Weſtmorland Petition*, p. 5. and in

his *Saul's Errand*, p. 7. ſaid, that *whoever ſpoke, and not from the mouth of the Lord, were falſe Prophets, Conjurers*, &c. Theſe paſſages had been (with ſeveral others to the ſame purpoſe) quoted before in the *Snake*; and in p. 44. which *G. W.* names as having no proof, theſe are again referr'd to, and the inference is made, that if all the vile ſtuff which the Quakers have printed be not *from the mouth of the Lord*, then, by *G. Fox*'s ſentence, they are Conjurers: And another inſtance of *G. Fox*'s ſenſeleſneſs is added in that ſame place, which was not quoted before, *viz.* his making it Heatheniſm and Idolatry to have any creature in Heaven or Earth, as Sun, Moon, or Star, a Man, Beaſt, Fiſh, Fowl, or Tree painted upon a Sign-poſt; but only ſomething of Man's making, as a Fork, a Saw, a Bed-ſtaff, or the like: Then his pronouncing, as from the Mouth of God, againſt the ſlit Peaks behind on the skirts of Women's Waſtcoats, Mens skimming-diſh Hats, and ſuch like childiſh and ridiculous ſtuff: And it is there urg'd, that if all this was not *from the mouth of the Lord*, then *G. Fox* had pronounc'd himſelf to be a Conjurer, and ſo of the other Quakers: And if they were Conjurers, then thoſe monſtrous quakings and ſhakings which poſſeſs'd them were from the Devil, and no divine inſpiration, as they pretended. And *G. W.* anſwers not a word to any thing of this, but asks ſtill what proof is there in p. 44. when this very proof is in p. 44. and I deſire him now to anſwer it. Was all that ſtuff which is there quoted of *G. Fox*'s *from the mouth of the Lord?* If *G. W.* will ſay *Yea*, I ſuppoſe I ſhall need no farther proof of his madneſs, as well as of *G. Fox*'s: If he ſays *Nay*, then I muſt ask him whether *G. Fox* ſaid true, when he wrote, that *whoever ſpoke, and not from the mouth of the Lord, was a Conjurer?* If not true, *George* was a Lyar; and if true, he was a Conjurer; and if a Conjurer, his quaking and ſhaking was the poſſeſſion of the Devil, and did not proceed from the *word and power of God*, as *G. W.* would turn it, and asks, *How proves he?* Do, *George*, ask that queſtion over again, and it will be as good an Anſwer to this as it was to the *Snake*; and you may quote this page too if you will, as well as p. 44. of the *Snake*, and tell the reader that there is not a word of the matter neither here nor there.

But *George* is a cunning whipſter, he had a farther deſign in this than he was willing ſhould be ſeen: He put in his plea for their quaking, as *proceeding from the word and power of God*, by ſaying, *How proves he? i. e.* the contrary. But *George* knew well enough that this plea would never hold, therefore he would not aſſert it poſitively, only by an *Innuendo*; and then in the ſame p. 6. N. 7. he puts in another excuſe, (which he will as little ſtand by) as if this quaking was only fits of Convulſion; for thus ſays he, *unleſs ſome have been taken therewith (i. e.* with this quaking) *in ſome convulſion fits, which are common to ſome Perſons among divers ſorts of People.*

As to this, I deſire *George* to conſider, that this plea deſtroys the former; for if their quaking be only fits of Convulſion, then is it no mark of the extraordinary workings of the Spirit in the Quakers, as they have boaſted, and wrote in defence of it, nay and call'd it an *holy Duty*, (*Snake*, p. 138.) and compar'd it to the quaking of *Moſes* and the Prophets. It will be very prophane to put all this upon fits of Convulſion; but it will not do in the caſe of the Quakers; for it is very obvious, that theſe quakings of the Quakers did not proceed from any natural cauſe.

(1.) Theſe quakings poſſeſs'd them only, or moſt generally, at their Meetings, and then would ſeize many of them together.

(2.) They

(2.) They came ſuddenly, and left them entirely when they went away, and had not ſuch ſymptoms, or left ſuch marks behind them as natural diſeaſes.

(3.) They were not remov'd by Phyſick, or any natural means.

(4.) They who had them pretended to Viſions, even of Spirits dancing about them, ſpeaking to them, and directing them to do many extravagant things, to follow Flies, burn their Legs in the Fire, and ſome to kill themſelves, as in the relations which *Gilpin*, *Toldervy*, and others have given of themſelves; and were told by theſe Spirits, that theſe quakings were the workings of God's Spirit in them; and therefore bidden to rejoice in them: And when they came out of theſe fits, they expreſs'd the great joys they had in them, tho' mix'd with intolerable pains; and therefore many long'd for them.

(5.) They exceeded any Convulſion or natural Diſeaſe. See the account in the *Snake*, p. 139. Add to this another inſtance given in the farther diſcovery before quoted, wrote by five Miniſters, p. 91. of a Quaker Woman who came to diſturb one of their Congregations at *Kellet* in *Lancaſhire*; *ſhe fell into a trance, her belly puffed up, her ſides extended, her Back-bone thruſt out, her whole body as a bladder when it is in blowing*, &c. This is atteſted under the hand of Mr. *Moore*, Miniſter at *Kellet*. But inſtances are endleſs. See the general account of it in a Book printed at that time, 1653, call'd, *A brief Relation of the Irreligion of the Northern Quakers*, wrote by *Francis Higgiſon*, p. 15. "Thoſe in their Aſſemblies that are "taken with theſe Fits, fall ſuddenly down as it were in a Swoon, as tho' "they were ſurpriz'd with an Epilepſis or Apoplexy, and lie groveling on "the earth, and ſtrugling as it were for Life; and ſometimes more quietly, "as tho' they were departing. While the agony of their Fits is upon them, "their Lips quiver, their Fleſh and Joints tremble, their Bellies ſwell as "tho' blown with wind, they foam at the mouth, and ſometimes purge, as "if they had taken phyſick. In this Fit they continue ſometimes an hour "or two, ſometimes longer, before they come to themſelves again; and "when it leaves them, they roar out horribly with a voice greater than the "voice of a Man; the noiſe, thoſe ſay that have heard it, is a very horrid "fearful noiſe, and greater ſometimes than any Bull can make.

"The Speaker, when any of them falls in this Fit, will ſay to the reſt "(that are ſometimes aſtoniſh'd at this ſight, eſpecially if they be Incipients) "let them alone, trouble them not, the Spirit is now ſtruggling with the "Fleſh; if the Spirit overcome, they will quickly come out of it again; "tho' it be ſorrow now, it will be joy in the morning, &c. And when they "have ſaid a few words to this effect, they go on with their ſpeaking.

"Sometimes they carry thoſe wretched Patients to Beds when they are "near them, and let them lie on them till their Fit be over.

"Theſe Quakings they maintain, *Saul's Errand*, p. 5. and in their Books "and Papers call them the marvelous works of the Lord, Battels of ſhaking "and trembling before the preſence of the Lord; and call them that ſpeak "againſt them *Iſhmaelites*, that ſcoff at the works of the Lord——They "ſay alſo, thoſe that ſpeak againſt this quaking ſhew themſelves to be Blaſ-"phemers; and that it is Preſumption and Blaſphemy againſt the Holy "Ghoſt to ſpeak againſt it." Thus that Account.

Take another, two years after this, wrote by Mr. *Edmund Skipp*, then Miniſter of *Bodenham* in *Herefordſhire*, but who (as himſelf tells us) had been before ſeduc'd by the fair pretences of the Quakers, and was one of them; but, by the great mercy of God, having diſcover'd their groſs deceits, he return'd from them, and then gave notice of them to the world in a Book, printed 1655. which he entituled, *The World's wonder, or the Quakers Blazing-*

Blazing-Star, &c. There p. 22. he tells of these *Mysterious Deceits of Anti-christ.*

" Which I gather *(says he)* from those strange and unheard of passions " and agonies, those great burthens and exercitations of Body, insomuch " that they are sometimes in Trances and Soundings; and if they are not " brought into such a state of deadness as it were, yet they suffer most ex- " treme tortures of Body, that hath been visible to me and several others " many times; nay, so much extremity, that it maketh them roar out for " very bitterness; and I do clearly judge that if the Lord did not limit the " Devil in their behalf, as he did for *Job*, saying, *Thou shalt not touch* " *his Life*, it would be impossible for their concaves to hold their inwards " in those violent motions; for they are made under those agonies to " tremble and quake as though their flesh must part from their bones and " ligatures, like unto Men in the strongest fits of an Ague that ever you " saw, as though they had seen *Belshazzar*'s vision, *Dan.* x. that made " his knees smite one against another. In those strange passions they are " exercised with so much heat, (I know not of what sort) that it maketh " them cry out for drink, and maketh them sweat like Men in most vio- " lent Feavers. Now they call these agonies the *Fiery-Trial*, and say it " is the power of the Holy Ghost burning up and destroying their cor- " ruptions, and purifying them like Gold that is tried seven times in the " fire. And that which is very strange, when they are thus in the midst of " these extreme shakings, quakings, trials, roarings, and perplexities, that " one would think there could be no more torment upon the damn'd " Spirits than is upon them at the present, yet many times, when they " begin to come to their Speech, (for it falleth out often that they are " not able to speak for a long time) they will speak how much joy and " pleasure they have mix'd with that torment, in such an inseparable man- " ner, as they themselves express, as heat and fire mix'd together, that " they could wish to be in it for ever and ever. This they call drinking " of the Cup, or the undergoing the Curse and wrath of God, as *Christ* " did; for here they speak (to my understanding most blasphemously) and " say, they must be brought to suffer as *Christ* did, and to undergo as " great a sense of wrath as he did, when he cried out, *My God, my God,* " *why hast thou forsaken me?* In a word, as far as ever I could understand " their apprehensions by their expressions in this last particular, I did judge " this to be their delusion, that they must suffer eternal burnings, bearing " the full weight of divine justice and wrath, as fully as though there ne- " ver had been any *Christ* crucify'd, or acceptation of his Sacrifice, until, " as they say, there should be no more left in them, but the pure seed of " God, in its own perfect likeness——

" And they say that condition or state which is call'd in Scripture *Hell* " or *everlasting Torment*——is but a dispensation which shall end at such " a time, as that burning and torment of the Soul and Conscience shall " have refin'd it, and brought it into its former purity and likeness of " God.

Thus far I have transcrib'd out of this Author, not only as to this of their quaking, but because he does withal open to us the very heart and bottom of the Quaker Heresy, *viz.* that the meritorious cause of our Justification is not the sufferings of *Christ* in his Body upon the Cross, but that the same sufferings must be wrought over again in us, that we must bear our own Sins in our own Bodies, and must be healed by our own Stripes; which likewise they call the sufferings of *Christ* or the Light within them; and that what he suffers thus within every Man, is the only meritorious cause of his Justification and reconciliation to God: That what he suffer'd

outwardly

outwardly upon the Croſs is nothing to us, but an example, a hiſtory, or facile repreſentation of the greater myſtery of what he ſuffers and acts within us, wherein only the atonement and ſatisfaction for Sin is perform'd; and this they ſuppos'd to be done in theſe monſtrous poſſeſſions of quaking, *&c.* and therefore were greatly deſirous of them, as thinking their ſtate not ſecure till they had gone through one of theſe fits at leaſt: As Mr. *Skipp* tells of himſelf while he was a Quaker, p. 25. *I thought it was my unhappineſs* (ſays he) *that I was not, and it was great cauſe of trouble and unſpeakable ſorrow to me, and that which caus'd me to complain bitterly time after time; but they would tell me that I muſt wait for it, and they ſaid that they could believe for me, and they were confident I ſhould be a very glorious Piece*, &c. Here their Spirit of diſcerning fail'd them! But that which makes the long quotation I have taken out of Mr. *Skipp* the more valuable, is, becauſe *G. Fox* has wrote an Anſwer to it in his *Great Myſtery*, where, p. 314. he, after his uſual faſhion, epitomizes and falſifies Mr. *Skipp*'s words above quoted, thus, *It is Blaſphemy to ſay we muſt fill up the ſufferings of* Chriſt. There are no ſuch words in Mr. *Skipp*, not ſo put together; but he refers to that part above quoted, where Mr. *Skipp* calls it Blaſphemy to ſay that they muſt ſuffer as *Chriſt* did, and are ſav'd by their own ſufferings, and not by *Chriſt*'s. In which *G. F.* oppoſes Mr. *Skipp*, and ſays, in anſwer, *Thou haſt not drunk the Cup of the wrath and judgment of the Almighty, and that you muſt drink before you come to know the ſeed of God come from under all the power of wickedneſs in thee——And* Chriſt, *who bore the Sin of the whole world, felt it, and was under it, and was offered, and over it all, and makes his enemies his footſtool.* This is all his anſwer; and ſhews what he means, by conſidering what it is which he oppoſes; for without ſeeing the Books which he pretends to anſwer, (of which few are now extant) there is no underſtanding, by him, either what they ſaid, for he ſeldom quotes them true, or what himſelf ſays, who could write neither Senſe nor *Engliſh*. But here you ſee he denies nothing of Mr. *Skipp*'s charge againſt the Quakers, but rather juſtifies and defends it, in other words, that we muſt ſuffer as *Chriſt* did, till the *Seed of God come from under the power of wickedneſs*, which are almoſt Mr. *Skipp*'s own words. And *Fox* does not deny that they place the meritorious cauſe of their Juſtification in thoſe ſufferings within themſelves, and not in the outward ſufferings of *Chriſt*; and that when theſe inward ſufferings in their Conſciences are over, and the Seed purged, then that there is an end of Hell; that theſe ſufferings of the Seed in them is the only Hell: This *Fox* does not deny, tho' poſitively charg'd upon them; which is a plain confeſſing; the leaſt one can do is to deny, (as *G. W.* here in this Anſwer of his:) But when we pretend to anſwer, and dare not ſo much as plead *Not guilty*, it is a full and total yielding to the charge. The truth is, the Light within is all things to the Quakers; its ſhining (as they think they are ſure) within them, they call Heaven; its being obſcur'd, that is Hell; and they believe no other Heaven or Hell, or God or *Chriſt*, but their Light within. And when they are poſſeſs'd with their quaking fits, they call it the fighting of their Light within againſt their Darkneſs within, which *G. W.* would turn off here upon convulſion fits: For which I leave him to be chaſtis'd by thoſe Quakers who have wrote Apologies for their quaking, as being the effects of a divine inſpiration; and thoſe who were much troubled becauſe that extraordinary quaking had now, in a great meaſure, left them, as if thereby they had loſt that meaſure of the Spirit which their Fathers poſſeſs'd, or which poſſeſs'd their Fathers. To comfort whom *Pat. Levingſton* wrote a Book call'd *Plain and downright dealing*, wherein he told them

that their first years were purging years, but that when Physick had purg'd sufficiently, then the Patient was more still and quiet, (See the *Snake*, p. 137.) Yes, *George*, and after Convulsion-fits too when they are over! But, *George*, few desire fits of Convulsion, or any natural disease, and long for them, as the Quakers for their possessions; none express extasies of joy in natural diseases, as we have heard of this Quaker sickness.

And all this could not be counterfeited; for none can counterfeit such violent Convulsions and Distortions as exceed the power of nature. In the next place, young Children among the Quakers were often seiz'd with these quaking fits, and these could not counterfeit; and many earnestly desir'd them, but could not have them when they would.

And since they are neither natural nor counterfeit, they must be a preter-natural either divine or diabolical possession; and which of the two it is, there are some rules whereby to guess, which are mention'd in the *Snake*, *Sect.* XXI. which *G. W.* would do well to consider, and not shuffle them off as he does in this Answer.

But he gives up the cause, by assigning such contradictory reasons; for, in the same breath, within the compass of one page, he makes three *suppposes* for these quakings: First, *the word and power of God*; second, *Convulsion-fits*; third, *Exorcism*, or the *casting out of some evil Spirit*: If he had said the entrance of the evil Spirit, and its taking of possession, he had come nearer to the mark. But however, why does he make so many guesses at the causes of this quaking? Did he not know whether it was Convulsion, or Inspiration, or Exorcism? Or was he asham'd to tell?

Well, but as to our present purpose, from whatever cause these quakings do proceed, it is allow'd on all hands that the possession is very strong, and carries with it the most visible effects of madness: And as the old proverb says, *Once mad, and ever the worse*; so they who have been once possess'd with these quaking fits, seldom ever after recover the state they were in before, but have rais'd looks, and something frightful about them.

But it is not all the Quakers whom God has deliver'd so far into the power of the Devil; and others have been possess'd as well as the Quakers; but this was more peculiar to the Quakers than to any others of any sort of People; otherwise they had not got the name of Quakers from thence. And at the time when the Devil was most busy, and these quakings were most violent and most frequent, about the year 1653, Quakerism was then but very young, only three years old; and the Quakers did not then bear proportion of one to a thousand (speaking within compass) to the rest of *England*; so that we have had a thousand of these sort of Mad-men among the Quakers for one any where else. And if we reckon those mad who defend the madness of others, then very few of the Quakers will be left out of this classis of Mad-men. But I would desire them, in their lucid intervals, to consider that God *was in the small still voice*, not in the furious Wind, Earthquake, or Fire, 1 *Kings* XIX. 12. It was the evil Spirits who tore those that they possess'd, and put them into convulsions, foaming, wallowing, roaring. It is said of those who heard the Apostles, that some *smote their Breasts, and repented*, others search'd the Scriptures daily, to find whether these things which they preach'd were so. But can the Quakers give one single instance of any that was ever converted to Christianity at this frightful hideous rate! Do not such violent transports look like the spirit of Fury and Madness, more than of Meekness, Love, Humility, or any of the christian Graces! And then if we look into the wicked Errors and Heresies which were taught by this Quaker Spirit, it makes it a

full

full demonſtration what ſort of Spirit it was, and whence that convulſive birth of Quakeriſm did proceed; and that their Madneſs was not cauſed by any ordinary or natural diſtemper of Brain, but (which is much more lamentable and diſmal) by the poſſeſſion of evil Spirits.

G. W.'s putting this off with Convulſion-fits may be compar'd to that of *Mahomet*'s Falling-ſickneſs, who pretended that at thoſe times the Angel *Gabriel* came with Revelations to him. But if *Mahomet*'s Convulſions came from his Inſpiration, his caſe and the Quakers are as near of kin as their Doctrine: For *Mahomet* pretended to reverence the Scriptures both of the Old and New Teſtament; only his Light within guided him to miſunderſtand them as to the Trinity and Incarnation: And his *Alcoran* is nearer the Quaker and *Socinian* comment upon the Text, than any other can be found in chriſtendom.

It has been obſerv'd that the beginnings of ſeveral Hereſies and Sects have been attended with theſe ſort of violent and preternatural tranſports, as in *John* of *Leyden*, *Knipperdolling*, and ſome later Enthuſiaſts among our ſelves, beſides the Quakers. Such Puniſhments did in the Primitive Church often follow the ſentence of excommunication upon notorious offenders. And God has in our later times, which have learn'd to deſpiſe thoſe ſpiritual cenſures, inflicted the like upon thoſe who have deliver'd themſelves unto *Satan*, by excommunicating themſelves, in forſaking the Church, and making Schiſms againſt her: Of theſe ſome notice may perhaps be taken hereafter. But this inſtance of the Quakers is as notorious as any of the power given to the Devil over Hereſy-Archs: And I will not now take any others under conſideration, my preſent buſineſs being only with the Quakers.

In their Silent Meetings.

6. There is a ſixth inſtance of Madneſs, which ſeems a branch of infection from the former; or rather a leſſer degree of poſſeſſion, or of a more ſullen, tho' leſs furious Spirit than the other. Some are poſſeſs'd with a dumb Devil, who hang down their heads, and will not ſpeak or anſwer one word, ſay to them what you will. I have ſeen ſome of theſe in *Bedlam*; and theſe generally love to be alone, and indulge their melancholy. But if you ſhould ſee a Company of theſe appoint meetings together, not to converſe, but on purpoſe to be all ſilent: Would you not think their Madneſs had exceeded the common bounds! Yet this might paſs only for a mad freak. But ſuppoſe that they made a caſe of conſcience of this, and urg'd the obligation of it from *Ezekiel*'s ſitting ſilent ſome time by the Captives at *Babylon*; and the like of *Job*'s friends, from conſideration of the greatneſs of his grief; and farther, ſhould find out ſpiritual improvement in this ſilent converſe, by the Spirits flying from one to another, eſpecially if they came to the Quaker-Gryp (like that of the Maſons) when they ſhake hands; this moves their Spirits much, and they communicate by the eyes, and by the ears, (for tho' they do not ſpeak, they grunt and ſigh hard, and ſometimes whiſper or ſo) by the pulſe, by the pores, by ſympathy in every part! Now all this is the caſe of the Quaker Silent-meetings, which ſome of them love better (for they are more loving) than their ſpeaking ones: And the arguments above-mention'd have been made uſe of in defence of them. Theſe Meetings ſhould be in a dark room, which, together with their ſilence, might contribute to their cure. For what buſineſs they have there, needs no outward Light, more than any words to be made on't, eſpecially if their quaking Fits happen'd at the ſame time; for ſuch are monſtrous ſights, and beſt paſt over in ſilence.

In the New Quakers of America.

7. There is another range of Quakers, whom I ſuppoſe *G. W.* will give me one and all into my catalogue of Mad-men, that is, thoſe call'd *Caſe*'s *Crew*, or the *New Quakers* in *America*, (of whom a ſhort Account is given in the *Snake*, p. 47, 48.) who throw duſt in the eyes and mouths of the

the old Quakers, giving them Serpents Food, *&c.* Theſe have reſtor'd the Primitive Quakeriſm, with ſome improvements; they bring Fiddles into their Meetings, and dance, friſk, vault there with wondrous activity. They turn off their Wives, becauſe the *Children of the Reſurrection neither marry nor are given in marrige*; and declare Marriage to be of the Devil, becauſe the Children of this World marry: Therefore they live in common, and throw off ordinances, of which Marriage is but one. And ſome of them keep up the primitive order of going naked; as *Mary Roſs*, who after her appearing in that no-dreſs in publick, became publick her ſelf, and the rulers of the world took offence at her gifts, impriſon'd and puniſh'd her outward Man or Woman. It was the ſame Spirit or Fleſh that mov'd our *England* Quakers to the ſame exceſs; and if they had been ſcourg'd for ſuch beaſtly Immodeſties as ſhe was, it might have cur'd their Itch. If that was not the diſeaſe, it could be nothing ſhort of Madneſs; which theſe *American* Quakers took from the example of the *European* Quakers, who led the Naked-Dance, as before is ſhewn.

Vindicating of Mad-men.

8. I will now cloſe up this Liſt of Mad-men with thoſe who do vindicate all or any of the Madneſſes before-mentioned; ſince there cannot be a greater ſign of a Mad-man than to think Mad-men to be ſober. But to miſtake rank Madneſs for Inſpiration and Propheſy, and the miraculous gifts of the Holy Ghoſt, is as high a pitch of Madneſs as can be nam'd. And this will include all thoſe Quakers who do not think the reſt to be mad, who have run into or defended any of the mad freaks before-mention'd; particularly all who will not think *George Whitehead* to be mad, and ſome others I will not name.

If it be ſaid, that many of theſe Men whom I have charg'd with Madneſs (in their ſeveral degrees) do in common converſation, and in their worldly buſineſs, talk like other Men, and ſhew no ſigns of Madneſs: I will grant it: But ſo you will find it with many Mad-men, till you come to hit upon the point which diſturbs them: Every Mad-man is not mad in every thing. A Man may be mad, *ſecundum quid.*

There is a remarkable ſtory of a great Don in *Spain*, who took a fancy that he was the Holy Ghoſt; and therefore was ſhut up as a Mad-man. But taking occaſion one day to diſcourſe upon the Politicks with one of the King's Council, who came to ſee him, he argu'd a knotty point, which had puzzl'd the King and Council, with ſo great accurateneſs, that this Counſellor venting it next day at the Council, receiv'd general approbation: Upon which he took occaſion to intercede with the King for the liberty of his friend, owning that what he had ſaid was all borrow'd from him; and therefore did conclude that it muſt be the malice of ſome of his enemies which had miſrepreſented him as a Mad-man. The King bad his friend return to him again; and if he did not own that he was the Holy Ghoſt, he ſhould have his liberty: But he ſtuck to his point, and remain'd a Mad-man, notwithſtanding of all his politick qualifications.

And now, upon the whole matter, I refer it to all the world whether there can be produc'd ſuch a catalogue of Mad-men, in ſo many ſeveral inſtances, as I have here ſhewn of the Quakers, among ſuch a number of any ſort or diſcrimination of Men upon the face of the earth? *G. W.* has extorted this from me: And one would think that this were ſufficient to excuſe me from anſwering any more of his Book. But however, I will proceed to examine thoſe miſtakes and abuſes which he alledges in the *Snake*; for wrong may be done, even to a Mad-man; and there is an old ſaying, which *G. W.* has us'd upon occaſion, *Give the Devil his due.*

VII. The

VII. The catalogue of theſe abuſes begins at p. 13. of his Book; and he begins at p. 93. of the *Snake*. It ſeems he found none in all that went before this: And his curſe of confuſion upon *G. Keith*, before-mention'd, is in p. 11. But there was no abuſe or miſtake in this; therefore he lets that paſs without any notice.

The abuſes and miſtakes which G. W. *alledges in the* Snake.

1. The firſt he inſtances is in p. 93, 94. (it is Sect XXIII. N. IV. p. 154. of this Edit.) where, from the Quaker Principle of reducing all to the Light within, and making that ſufficient, without any thing elſe, it is urg'd as inconſequential to this, that the Quakers ſhould preach outwardly, *&c.* To which *G. W.* anſwers, that this is a condemning of the Apoſtles, and of the Church of *England*, who preach outwardly, and yet do own the inward anointing, or the Light within, as well as the Quakers.

As to the neceſſity of Preaching.

Anſ. But not as do the Quakers; that is, to ſet it above the Scriptures, (as has been ſpoke to) and to make it ſufficient to ſalvation, without any thing elſe, as *G. W.* here owns again, p. 28. *i. e.* without any neceſſity of an outward *Chriſt*, or Scriptures, or any thing elſe. And according to this ſenſe of the anointing or Light within, it is altogether impertinent to have any outward, either Preaching or Ordinances; for that muſt be unneceſſary that is added to what is ſufficient without it.

But neither the Apoſtles, nor the Church of *England*, having ever had any ſuch notion of the Light within, but that it needed helps; therefore their preaching was moſt rational: And that of the Quakers is irrational, and contradictory to their own principles.

The compariſon of Fox *and* Muggleton. *With* G. W.*'s malicious innuendo, as to the Act of Toleration.*

2. To what is ſaid of the compariſon betwixt *Fox* and *Muggleton* in the *Snake*, he ſays, p. 14, 15. That *it is a groſs calumny againſt* G. F. *whoſe divine inſpiration and ſound teſtimony, given him of God, was evident againſt* Muggleton's *dark Spirit, preſumptuous and blaſphemious* (thus the Quakers pronounce blaſphemous) *Doctrine*. And this is every word he ſays to the matter. This is a pretty eaſy way of anſwering! If you will not take his own word, there is not a word like an anſwer in his Book: He ſhould have deny'd the whole *Snake* at once, and ſav'd himſelf and me this trouble.

But p. 15. he would charge the reflexion that is made upon the Toleration 1650, wherein *Fox* and *Muggleton* appear'd as if intended againſt the preſent Toleration, and ſo to bring the Author under the laſh of the Government. It is not worth any anſwer; I only mention it to ſhew the good nature of the Man, who in the ſame page cries out upon perſecution for Conſcience ſake.

As to the order of the Quakers againſt carrying Guns in their Ships.

3. His next skip is to p. 104. where he finds a great miſtake: The Author was there ſhewing, that ſince 1660 the Quakers have decry'd the uſe of the carnal weapon; and as a proof of it, (which they do not deny) he ſaid, that by order of their yearly Meeting 1693, they were commanded that none of them ſhould carry guns in their ſhips. *This is untrue* (ſays *G. W.* p. 15.) *we know no ſuch commands—only a tender caution to ſuch that have acted contrary.* Here are two grievous miſtakes! Firſt, not a command, but a tender caution, *i. e.* their command was worded in that form. See *Snake*, p. 128. Secondly, not a command for the future, only a caution or reproof to thoſe who had tranſgreſs'd before. And does not this imply a command, (Oh! I beg your pardon) a caution for the future? And does not this ſhew the Quakers pretended principle, as much as in the words cited in the *Snake*? And were they cited to any other end, than to ſhew that principle? I have not ſeen that yearly Epiſtle, only took an account of it from thoſe that had ſeen and read it: And I find they have given me a true account, tho' it were not ſyllabical, as *G. W.* objects; and none but he would have made ſuch an objection, to no purpoſe in the world but

for objection ſake. This ſhews what little room was left him in the *Snake* for objections, when he makes ſuch work with this, and ſets down part of that yearly Epiſtle, but not the whole, nor that part which relates to the guns, that we may ſee how it is worded. But he has confeſs'd enough.

As to their Principles being dangerous to Government.

4. He finds no more fault to p. 115. of the *Snake*, (it is p. 105. of this Edit.) which he excepts againſt p. 16, 17. In that part of the *Snake* it was ſhewn of what pernicious conſequence it was to Government, for the Quakers to aſſume (as they do) a prophetical commiſſion immediately from God, as the Prophets of old had: That this would infer a power for depoſing of Kings, and alteration of Government, as ſome of the old Prophets did, by command from God. That beſides the Quakers had, by a ſolemn Declaration, aſſerted their right to poſſeſs the whole earth, and to fight for it with the carnal Sword. And the words of their ſaid Declaration are there ſet down, which was penn'd by that renown'd Quaker *Edward Burroughs*, and ſubſcrib'd by fifteen of the principal Leaders among the Quakers in the name of all the reſt.

Now *G. W.* does not deny one word of all this. What then? How does he anſwer it? what is the miſtake, abuſe, or calumny which he charges upon this paſſage? He ſays, *Theſe are very bitter, invidious and calumnious ſuggeſtions, and cruel jealouſies of a high nature, as if this poor Libeller eagerly thirſted after our blood.* That Libeller (as you call him) I dare ſay had no deſign upon your Blood, or the Blood of any body. But if you preach up bloody and treaſonable Doctrine, muſt no Man detect this, without a deſign upon your Blood? You proclaim Blood to the ends of the earth, eſpecially againſt the Prieſts of all profeſſions. *Oh! give the Prieſts Blood to drink, for they are worthy*——*Slay* Balaam, *vex the* Midianites, *blot out the remembrance of* Amalek *from under Heaven*, that is, the Clergy and the Lawyers, *&c.* as the Quakers themſelves explain it: (See *Snake*, p. 111, *&c.)* yet this muſt not be told you; but you cry out, here is a deſign upon our Blood! But you anſwer not a word of the Charge. Are any of your Authors falſly quoted? Have they not ſaid all theſe things? Will you then diſown theſe Authors, at leaſt, as to theſe bloody and deſperate Tenets? No, this cannot be done: For then their infallibility will crack, and your whole foundation ſink. Then will it appear that the Spirit, by which they have been led, was not the Spirit of Truth, but of Murder, Treaſon, and the vileſt errors.

The beſt excuſe that can be made for them in this caſe, is that which I have before inſtanc'd, *viz.* Madneſs. For if they are in good earneſt in all theſe bloody deſigns which they have expreſs'd, conſidering their power and number now amongſt us, they are dangerous indeed; and every Government will be oblig'd to take a care of them: And that in ſome other manner, than as *John Parret*, *Charles Baly*, and *Jane Stoaks* were ſerv'd, who were ſo kindly dealt with at *Rome* as to be ſent to a Mad-houſe, and phyſick preſcrib'd for them.

The matters thus ſuggeſted (ſays *G. W.* p. 17.) *are ſo groſs, that we need ſay little to them.* How! ſay but little to them! If they are ſo groſs, you need ſay the more to them. But what if they are true, as well as groſs? And you offer not to diſprove one tittle of the truth of them. And the more groſs, one would think you ſhould be the more concern'd to diſprove them. And if the leaſt of the proofs which are brought againſt you had been falſe, or any way exceptionable, no doubt we ſhould have heard of it (as from *Rich. Scoryer*, about a ſmall miſtake alledg'd as to his School.) *George*, you ſhould either have ſaid nothing of this matter, or have ſaid more to it. But the Nation is oblig'd to you for this diſcovery.

You

You repeat this charge again, p. 18. where you quote the *Snake*, p. 133. [p. 105.] saying, *Their principles destructive to all Government*, &c. and you answer, *This is a general, very gross*, &c. How *a general?* Was there only a general charge given against you, and no proof, no particulars at all mention'd? Yes, *George*, there are abundance of quotations and particulars, which are insisted upon, and prov'd at large; and thou dost not answer to any one of them, thou dar'st not deny one of them; yet here thou would'st impose it upon the Reader, as if nothing but a general charge had been exhibited against you. This is thy Sincerity and Quakers Plainness.

Their opposition of Tithes.

5. From this place to p. 24. he spends against what is said in behalf of Tithes; and p. 19. quotes the *Snake* saying that the Pope was the first Author of the sacrilegious Impropriations, which is more largely insisted upon in the *Snake*, Sect. xv. of this Edit. Yet he charges the Author as a popish Agent, and in his Contents calls this a popish Plea for Tithes; but all the reason he gives is, that some Papists were for the divine right of Tithes; then he names some of the Protestants which were not of this opinion; and this is all (poor Man) that he knows of the matter: He answers none of the arguments which are there brought for Tithes, nor does he bring any arguments against them. That is none of his method!

But as for *Fr. Bugg*'s Impeachment against them for opposing and annulling the Laws of the Land which enjoin Tithes, he fairly pleads guilty, in expres terms, while he thought he was acquitting the Quakers of that charge; and he re-asserts their seditious principle, p. 18. against the secular Power's imposing them, *Tithes being abolish'd* (says he) *by* Christ's *Law*; which was all that *Bugg* charg'd against them, as making our Laws to be antichristian.

Upon this head I would recommend to their serious consideration a principle they set down, in a famous Martyrology of theirs, call'd, *The West answering to the North*, An. 1657. wrote by *G. Fox*, and several others of their Chiefs, suffering then some chastisements for their Blasphemy, &c. contrary (as they thought) to the then Laws, by the arbitrary orders of some inferior Magistrates. There, p. 80. they say, that for *any party of Men, under a Government, to make Laws, being not lawfully authorized so to do, for the binding of others, and thereunto to require obedience, is the setting up of themselves above the Law, and treading it under their feet, and rendering of them whom they do so bind their slaves and vassals, and so is Treason.*

Now in the *Snake*, Sect. xix. there is mention'd a Declaration sign'd by above seven thousand of the Quakers, abolishing all the Laws, and damning the Law-makers, who enact Tithes, the payers of them, the receivers, or any who but countenance or own them. This was in the year 1659. at which time the Quakers were very busy with their Proposals to oppose the Restoration of the Church and King. **Rob. Rich*, a Quaker, tells us of two other printed Papers of the Quakers that same year, one subscrib'd by more than ten thousand, and the other by more than fifteen thousand; all presented to the then Parliament: To whom I am credibly inform'd they offer'd to raise twenty thousand Men against the common Enemy; so they term'd the King and loyal party. And they had then so much favour, that, as the above Author informs us, (and cannot deceive us in that) by the Act of Parliament bearing date the 28th of *June* 1659. for settling the Militia, the Quakers were made Commissioners to form Troops and Regiments, to nominate

* Hidden things, &c. p. 29.

the

the Officers, and to assess Money for buying Horse, Arms, &c. He names five by name, whom he knew, who were of the Committee for the Militia of *Westminster*, and how many more, he says, he knew not. But that is not the business now; we have sufficient testimony of their firmness to the King and Royal interest at that time! That which I would reason with them now upon, is, their annulling of our Laws, (as of Tithes) *not being lawfully authorized so to do.* Their setting up weekly, monthly, quarterly, yearly Synods, or Parliaments, wherein they issue Orders and Laws to all the Quakers, and excommunicate those who refuse to be obedient. They levy Money by benevolence, which none of them dare refuse, under pain of being disown'd, (as they phrase it) which to most of them (who trade chiefly with one another) is to be broke and undone. By these voluntary Taxes, *per* force, they have fill'd, and maintain a Treasury, or publick stock to carry on their common cause; among other things, to enable any poor Friend to support a Law-suit against the Priests for Tithes; of which several instances can be given; that these *Baal*'s Priests may have no other choice, but either to lose the Tithes of the Quakers, or pay more for them than they are worth; especially the poorer sort of the Clergy, who are easily tir'd out at Law, unless they had such a fund as the Quakers have to support them.

Let me entertain the Reader with one instance, upon this head, which happen'd lately, and has conduc'd to open the eyes of some deluded Quakers, particularly of one *William Mather*, who writes the account himself, by his Letters dated from *Bedford*, *July* 12. 1698. and tells, that one *Joseph Clark*, a Quaker Preacher, being sued for his Tithe by the Priest, *John Feild*, an eminent *London* Quaker Preacher, and one of the principal Directors of the Court of Second-days-Meeting, which is the Helm of the whole Quaker Government; it is the Conclave, which prescribes even to their general Council, the yearly Meeting at *London*, and, which is more, commands their Bank or publick Treasury: This *John Feild* encourag'd *Joseph Clark* to stand out the Suit with the Priest, and promis'd to secure his Goods from the Priest, if it came to the worst. But *Jos.* told *W. Mather* (to keep him firm to the cause) that it was the Lord who moved him not to pay his Tithes to the Priest. However, so it fell out, (whether thro' multiplicity of business in *John*, or want of due solicitation in *Joseph*, or from whatever cause) that *John* did not perform as *Joseph* expected; who having waited till the day before the Assizes at *Bedford*, and no relief coming, was forc'd to surrender, and sent to agree with the Priest; and then told *Will. Mather*, that the Lord gave him freedom to pay Tithes, as well as other Taxes; which, with other things, has much stumbled *Mather* as to their Infallibility, and even Sincerity, especially their ascribing every thing they do or think to the name of the Lord God! and that both backwards and forwards!

But it is the Treason, and not the Blasphemy of their practice herein that I am now upon; which they have made Treason (as before quoted) in others; and therefore must come under their own Law, or confess themselves to be Lyars and Deceivers.

If they say, that their Testimonies against Tithes, &c. are not Laws or Commands, only Advices and Recommendations, that is sufficiently answer'd in the *Snake*, Sect. xix. where it is shewn, that they made it no less than Rebellion for any Quaker to pay Tithe upon any account. And in their *Rabshakeh* against Mr. *Crisp*, *An.* 1695. p. 90. they call his marrying by a Priest, and paying of Tithes, *Transgressions*, and such as *cut him off from the unity of the faithful.* Now, where there is no Law, there is no Transgression; and it is no mean Transgression that will *cut a Man off from*

from the unity of the faithful; that muſt be ſome dreadful damning Sin! and ſuch they make our Laws; and require obedience (in oppoſition to them) to their own Laws; and thus *ſet themſelves above the Laws, and tread them under their feet*; *and render thoſe whom they do ſo bind their Slaves and Vaſſals*; *and ſo* (by their own ſentence) *are guilty of Treaſon.*

N. B. The above-mention'd *John Field* is he who wrote the Letter printed in the *Collection*, N°. 5. to the Lord Mayor of *London*, wherein he endeavours to prove, that the ſetting up of Tithes is, in effect, to ſay, *that* Chriſt *is not become Man, or ſuffer'd death for Man*, &c. calls them ſlanderous covetouſneſs, and threatens the Government, both Lords and Commons, with God's vengeance who ſuffer Prieſts charitably, *i. e.* who have anycharity or favour for them.

The Quakers had much more charity for the Impropriators, and ſome Quakers allow'd themſelves to pay Tithes to them, which ſhews that their rage againſt Tithes proceeded chiefly from their malice to the Clergy; nay ſome of the Quakers themſelves (as I am inform'd) have been Impropriators, and received their Tithes: They will tell us whether the Quaker Squire *Fettiplace* in *Gloceſterſhire* was not of this number. They would not refuſe to buy an Eſtate, becauſe there were Impropriations annex'd to it; much leſs would they give up the impropriate Tithes after they had bought them.

Their Treaſons in abetting Oliver *and the Rump.*

6. He comes next, p. 24. to the charge againſt them of their Treaſons and Rebellion; and their abetting of the Uſurpations under *Oliver* and the Rump; which, according to cuſtom, he denies, but offers not to diſprove one ſingle quotation of thoſe many which you will find *Sect.* XVIII. of the *Snake*. This is reply'd to in the *Supplement*, N°. II.

And I could give many other inſtances beſides thoſe in the *Snake:* There was a Book printed by the Quakers, *A. D.* 1656. entituled, *The Cry of Blood*, ſubſcribed by theſe eminent Quakers, *Geo. Biſhop*, *Thomas Goldney*, *Henry Roe*, *Edw. Pyott*, *Dennis Holliſter*, in name of all the reſt then about *Briſtol*, where complaining of their ſufferings from the then Government, they ſay, in the title Page, that *it was contrary to the righteous ends of the War*, *i. e.* of their Rebellion againſt the King; and p. 25. they ſay, *For which* (*i.e.* ſubverting the fundamental Law) *the late King*, Strafford, *and* Canterbury, *were impeached, attainted, and executed as Traytors.* And p. 31. they accuſe ſome that affronted them, whom they call Royeters, to be Cavaliers, and *that* Charles Stuart *was publickly mentioned by the name of King*, p. 69. They plead as merit in behalf of *John Camm* and *John Audland*, (ſee his blaſphemous Letter ro *G. Fox*, annex'd at the end of the *Snake)* two of their famous Preachers, that they *had been ſix or ſeven years in Arms for the Parliament, and had fought and performed eminent Service in the Field:* And p. 90. that *Thomas Robertſon* (another Preacher) *was five or ſix years in Arms for the Parliament*, *an Officer in Colonel* Brigg's *Regiment*, *was at* Preſton *Fight*, *at the engagement at the Bridge*, *in* Scotland, *and* Carliſle, *living on his own Eſtate, and bearing his own charges in the War, except a ſmall Sum which he receiv'd after the Fight at* Preſton. *That* Joſiah Coal *was alſo a Soldier in the ſervice of the Common-wealth, and at* Worceſter *Fight.* This was one of the prime Worthies of the Quakers, and a Preacher of renown. See his blaſphemous Letter to *G. Fox* in the Snake, p. 62.

Here the Treaſons and Rebellion and Fighting of theſe Quaker Leaders were glory'd in (inſtead of being condemn'd) by the reſt of them, in the year 1656. But ſince 1660. they have got a new Light; they are now againſt all outward Fighting, Treaſon, and Rebellion! yet will not cenſure

any of their ancient Traitors, Fighters, and Rebels; for such were their chief Apostles, and led by the infallible Light within! But they would have that forgotten, till a day may come, when, as in 1656. they may again plead these glorions merits of their Saints; and, in the mean time, make a Mouth at us, while they would palm them upon us as t he only Lambs of *Christ!*

But there is one of these Lambs that I have not yet nam'd under this head of Treason, whom I must bring forth before *G. W.* to see what character he will give us of him. This Quaker in the year 1659. had a dispute with one *Thomas Smith* in the Mayor's House at *Cambridge*, soon after Sir *George Booth* had taken Arms for the King, and was suppress'd by the Rebels. It is told in the *Snake*, Sect. XVIII. p. 110. how busy the Quakers were upon that occasion against the King's interest, and boasted in it as their merit, that they had given the first intelligence to the Usurpers against the loyal party, and gave their advice or command, (and that *in the name of the Lord God!)* to cut off all the Cavaliers whom they had taken Prisoners. They were full of this their good service, and very vain of it: And this Quaker whom I am speaking of, taking his opponent *Smith* to be well inclin'd towards the Royal Cause, and having him in the Mayor's House, he broke off from the subject of Religion they met about, and demanded of him, *whether he owned his Brethren the Priests, who had so much stirred up the Rebellion against the present Government?* To which ensnaring question, the Quaker says *Smith* answered, *That he did not own them*; but that was (said the Quaker) *because he saw they did not prosper in their designs.* But when they did prosper, as they did the year following, then the Quakers were the only Royal and Loyal Party! and said they had been so all along! and accus'd these same Professors (as they call'd the Presbyterians, Independents, *&c.)* that they had been the King's Enemies, and therefore not fit to be trusted by him, or to be suffer'd to teach the People, as shewn in the *Snake*, Sect. XVIII.

Now *G. W.* tell us plainly, what dost thee think of this Quaker before mentioned? We would have thy opinion of him. Was he then a loyal Man, when he call'd it Rebellion to assert the King's Cause against the Usurpation that then obtain'd, and upbraided others with being concern'd in it?

If thou would'st know his name, not to keep thee longer in suspense, it is, *George Whitehead*; and this thee wilt find p. 25. of a little pretty treasonable, and very blasphemous Book of his, call'd, *Truth defending the Quakers*, &c. printed that same year 1659. said, on the title Page, to be *written from the Spirit of Truth in* George Whitehead, *and* George Fox *the younger.* I would have thee read it, *George*; it is as full of Heresies as a Dog is of Fleas, larded thick with Nonsense, and Pride prodigious. And prithee, *George*, let's have thy censure of it the next time thou sets Pen to Paper, if thou be'st not tir'd with that sport, as well thou may'st, considering thy luck at it. It is now forty nine years since that precious Piece escap'd thy fist; and if thee art not grown wiser, as thou'st grown older, thou'lt verify the proverb, *No F—l to an old F—l.*

It is told in the *Snake*, Sect. XVIII. how *G. Fox* and the Quakers stood out against the Restoration of King *Charles* II. to the very last, even in the beginning of the year 1660. and yet immediately upon the King's coming home run to him with Addresses of their Love, *&c.* I have one here to add, which came lately in my way: *G. Bishop*'s bitterness and implacable hatred to the King, and his Cause, is particularly insisted on in the *Snake*; how he preach'd and commanded, *in the name of the Lord*, that the Cavaliers, who were then Prisoners, should be all put to death. This is in his

his Book of *Warnings*, printed in the beginning of the year 1660. before the Reſtoration. And now I find another Book of (his) *Warnings*, An. 1661. directed to the King and Parliament, to the Archbiſhops and Biſhops, &c. where, p. 2. he recommends the innocent People (the Quakers) to their Protection, as thoſe *who ſuffer'd with you* (ſays he) *and by and under your Enemies, who have good-will towards you*, &c. And, not content with this groſs diſſimulation in themſelves, he falls upon the poor Presbyterians for their inconſtancy and turning about; he upbraids them, p. 18. with their being *upwards and downwards, and backwards and forwards; now here and now there; reeling and rouling; pinching here ſometimes, and drawing as contrary at another.* This needs no application to the Quakers.

G. Fox's aſpiring to be equal with God.

7. In the *Snake* there is ſet down a trial at the aſſizes, and depoſitions upon oath, that *G. Fox* and others of the Quakers did call themſelves equal with God, &c. To this ſays *G. W.* p. 25. That we ought not to take the depoſitions of adverſaries againſt them. This is pleaſant! why, if any of the Quakers had depos'd this, then they had been Apoſtates, Judaſes, &c. (as the Quakers have call'd their late Separatiſts) and ſo adverſaries with a witneſs: And all others are adverſaries of courſe. And if none of their words muſt be taken, the Quakers may blaſpheme, rebel, murder, ſteal, or what they pleaſe: For is not any one that would accuſe them of any of theſe things an adverſary? And an adverſary's word muſt not be taken.

But let alone adverſaries. Has not *G. Fox*, and others of the Quakers, aſſerted the ſame in their printed Books? And are they not quoted in the *Snake*, Sect. III.? And has *G. W.* anſwered to one of theſe Quotations? No, not to one of them; yet he pretends this Book of his to be an anſwer to the *Snake:* And in the Contents he ſtyles the above anſwer thus; *A falſe Charge againſt* G. Fox, &c. *examin'd and anſwer'd.* Yet this is all the anſwer he has given to it.

In the ſame manner he paſſes off the charge of their aſſuming the name of God and *Chriſt* to themſelves, and their pretence to Perfection equal even to God, &c. He ſays to this, p. 26. That it is falſe, and aſſerts the contrary; but anſwers none of the proofs. See *Snake*, Sect. x. p. 69, 70. and Sect. XIV. p. 89. Let me add here one proof more. I have before quoted a Book, wrote by five Miniſters, call'd, *A farther Diſcovery*, &c. There p. 23, 24. is a Letter of *Will. Baldwinſon*, dated *Jan.* 14. 1653, and atteſted by three others; where *Will. Baldwinſon* declares, that he, before a company, where *James Naylor* and *Richard Farnſworth* were ſetting out this Doctrine of Perfection, demanded of them in theſe words, *Friends, do you hold that a Man may attain to that height of perfection in this life, to be as perfect, as pure, as holy, and as juſt as God himſelf?* And he aſſerts, that *they jointly reply'd, Yea, and they were ſo.* After p. 62. of that Book, theſe five Miniſters ſay of the Quakers, *But what dare not theſe Men do, who dare lift up themſelves in their baſphemous pride to be as pure as God? G. Fox* anſwers this Book in his *Great Myſtery*; and p. 232. repeating theſe laſt words thus, *But how dare theſe Men lift up themſelves, in their blaſphemous pride, to ſay they are pure as God?* He does not at all deny the Charge, but juſtifies and defends it from being Blaſphemy, and ſays, *Doth not* Chriſt *ſay, be ye perfect as your heavenly Father is perfect?* and, *As he is, ſo are we in this preſent world*, &c. Theſe are the texts they commonly abuſe to this blaſphemous purpoſe. *John Harwood* a Quaker, but who had fallen out with *G. Fox*, wrote a Letter to the Friends againſt him, *An.* 1663, which is entitul'd, *To all people that profeſs the eternal truth*, &c. where p. 3. he ſays, *G. Fox hath call'd himſelf the Son of God; and alſo ſaid, I am the Seed, which he might as well have ſaid, I am* Chriſt, *for we know that the Seed is* Chriſt, &c. To this

this G. *Fox* printed an answer in the same year 1663, with this Title, *The Spirit of Envy, Lying, and Persecution, made manifest*. Where, p. 2. he answers the above Charge thus: *And first thou saidst* G. F. *calls himself the Son of God*, &c. *And this thou calls a crime.* This is all he says to it. Confessing the Charge; but retorting upon *Joh. Harwood* for his ignorance, (being a Quaker) to think it a crime in G. *Fox* to call himself, *The Son of God*, and *Christ*, and *the Seed.* Here now *G. W.* has a plain answer, and out of the mouth of one, whom he will not call an adversary. And we need no more witnesses against G. *Fox*, when we have it from his own mouth.

Their asserting the sufficiency of their Light within to Salvation without Christ. *And assuming the name of* Christ *to themselves.*

8. He comes, p. 27. to a material point indeed, where it is objected against the Quakers, that they hold the Light within every Man that comes into the world sufficient to salvation of it self, without something else, that is, without the outward *Christ*, to suffer and die outwardly for us: Which makes *Christ*'s coming into the world of no necessity at all to our salvation; and faith in him to be but a sort of an accomplishment or civility towards him, but no way necessary, and puts the Heathen upon as good a foundation as the Christian. Nay, I must say upon a better; for if faith in *Christ* be by the Gospel made necessary to salvation, and the Light within the Heathen be sufficient without this; then is this not only unnecessary, but it puts us farther off from Heaven, by making more things necessary to our getting thither than what is requir'd from the Heathen: Then might *Cornelius* have answer'd the Angel that commanded him to send for *Peter*, who should tell him words, *by which he and his house should be saved*, Act. XI. 14. that he had a Light within which was sufficient, without any thing else, and that he had duly follow'd this Light; for he had the testimony of a *devout Man, and one that feared God, with all his house*, Act. X. 2. But this shews that there was something else necessary, without which he and his house were not to be saved.

This was the ground of the quarrel which the Quakers took against G. *Keith*, because he preach'd among them the necessity of faith in the outward *Jesus*; which they call'd preaching of two *Christs*, *i. e.* one more besides their Light within, which they call *The Christ*.

G. W. says, in answer to this, p. 28. that they *were not offended at* G. K.*'s preaching* Christ, *or his suffering and dying without us, truly consider'd.* Truly consider'd! what does he mean by this? It is impossible to catch these Quakers speaking one word plain, without a mental reservation. By truly consider'd, he means, that the Quakers do allow the History of *Christ*, of his death and sufferings, *i. e.* that there was such a Man, and that he did and suffer'd such things, and that the Light or *Christ* was in the Man *Jesus*, whence he was called *Christ*, as others who have the same Light may, for the same reason, be called by the same name of *Christ*, which, as they say, belongs to every Member as well as to the Head. *Is not the substance, the life, the anointing, called* Christ, *wherever it is found? Doth not the name belong to the whole Body (and every Member in the Body) as well as to the Head?* says *Isaac Pennington*, in a Book which he calls, *A Question to the Professors of Christianity*, printed 1667, p. 27. And in the same place says, that the Apostle gives them (the Members) *the name* Christ *together with him*, that is, together with *Jesus* who was called *Christ*; and he quotes for this, 1 *Cor.* XII. 12. in which text there is nothing like what he would be at. But it shews the Quakers notion, which he goes on to fortify thus: *The Body* (says he) *is the same with the Head; one and the same in nature; and doth not the nature belong to the nature in the whole?* i. e. because *Christ* has taken our nature; therefore *J. P.* would give us his nature, which would be to make us God: As he words

words it, p. 7. *We are as well of his Fleſh and Blood as he was of ours.* By *Chriſt*'s Fleſh, of which we partake, he means the heavenly Fleſh, which the Quakers ſay *Chriſt* had from eternity, and that it is in them, that is *Chriſt*'s divine Nature, of which *J. P.* makes us to partake, as well as he of our human nature; which yet they ſay he took not really, for *J. P.* does not allow *Jeſus* to be the Lamb of God, but that the Lamb (*i. e.* the Light) dwelt in him, as in a veſſel, in like manner as in us. *By feeling* (ſays he *ibid.) and knowing the Lamb in our veſſels, we know alſo what was the Lamb in his veſſel.* So that by this *Jeſus* was not the Lamb or *Chriſt*, but only the veſſel in which the Lamb or *Chriſt* did for a time reſide. Which he farther explains, p. 33. in theſe words, *Now the Scriptures do expreſſly diſtinguiſh between* Chriſt *and the garment which he wore; between him that came, and the Body in which he came; between the ſubſtance which was vailed, and the vail which vailed it.* Lo! I come, a Body haſt thou prepared me. *There is plainly he, and the Body in which he came: There was the outward Veſſel, and the inward Life. This we certainly know, and can never call the bodily garment* Chriſt, *but that which appeared and dwelt in the Body.* So that by this *Jeſus* was not the *Chriſt*, only the prepared Body, Garment, or Veil, in which *Chriſt* dwelt. The ſame argument is proſecuted by *Will. Penn*, in his part of the *Serious Apology*, p. 146. and in the like words with *Iſ. Pennington*, to ſhew the unanimous conſent of the Quakers in this the heart of their chriſtianity. Theſe are his words: *He that laid down his Life, and ſuffer'd his Body to be crucify'd by the* Jews, *without the gates of* Jeruſalem, *is* Chriſt, *the only Son of the moſt high God; but that the outward perſon which ſuffer'd was properly the Son of God, we utterly deny* —— A Body haſt thou prepared me, *ſaid the Son; then the Son was not the Body, tho' the Body was the Son's*, i. e. the Body was the Son's, as a Man's Garment or Veil is his who owns and wears it, as the Body of *Will. Penn* is the Son's, who (he ſuppoſes) dwells in it: But the Son was not the Body, that is *Jeſus*, in whoſe Body *Chriſt* dwelt, was not the Son, nor properly the Son of God, but in a large ſenſe, as other Men are call'd the Sons of God: And *Chriſt* ſuffer'd his Garment or Veil, the Body of *Jeſus*, to be crucify'd: *But that the outward perſon which ſuffer'd was properly the Son of God*, the Quakers do utterly deny. And as that perſon which ſuffer'd was not properly the Son of God, it follows as certainly that the Son of God was not properly that perſon, or was not properly a Man.

This was the meaning of *Will. Penn*, in his *Sandy Foundation*, p. 20. calling *Chriſt* a *finite, impotent Creature.* He did not mean the eternal Word; or that this Word was properly a Man in our nature; for then, tho' the Manhood was a creature, and finite, yet the Man or Perſon was not ſo: As a Man's Body is corruptible, yet the Perſon conſiſting of Body and Soul is not ſo. Tho' the properties of each nature, whereof a Perſon does conſiſt, may be attributed to the Perſon; as a Man is ſaid to die, to eat, drink, ſleep, *&c.* tho' theſe are proper only to the Body: And likewiſe he is ſaid to think, to reaſon, to be immortal, tho' theſe are proper only to his Soul. Thus God is ſaid to die, to ſhed his Blood, *&c.* tho' this be proper only to the Manhood which the Word aſſum'd into his own Perſon: And Man is ſaid to be God, infinite, almighty, *&c.* tho' this be proper only to the divine Nature of *Chriſt*, who is likewiſe truly and properly a Man. And none, who had a true notion of this, could ever have brought himſelf to call *Chriſt* a *finite, impotent Creature.* Such a blaſphemous contempt of our bleſſed Lord and God could never have dropt from the Pen of a Chriſtian. But upon *Will. Penn*'s Scheme, that the Word was not properly a Man, it muſt follow, that the Perſon who ſuffer'd was not properly the Son

of God: And consequently that the Person who suffer'd, which is the christians *Christ*, was but a finite, impotent Creature, and not truly and properly the *Christ*. *J. Pennington* asserts, that the name of *Christ* did not belong to the Person of *Jesus*, which he calls only the *Vessel*, or *Veil*, (as in his *Quest. to Professors*, p. 25.) but only to the Light or *Christ* which dwelt in *Jesus*, as in the Quakers: *So that the name (Christ*, says he) *is not given to the vessel, but to the nature, to the heavenly treasure, to that which is of him in the vessel.* And he contends, that *it was not the Flesh and Blood of the Veil which was the sacrifice that cleanses*, i. e. *not the Flesh and Blood of* Jesus, *but the Flesh and Blood within the Veil*, i. e. *the spiritual Flesh and Blood of their Light within: Not the Flesh and Blood* (says he) *of the outward earthly Nature; but the Flesh and Blood of the inward spiritual Nature: Not the Flesh and Blood which* Christ *took of the first* Adam's *Nature; but the Flesh and Blood of the second* Adam's *Nature.* And *what is the laver of Regeneration* (says he p. 24.) *wherewith the Soul is washed? Is it the water which ran out of the side of the natural Body when it was pierced with a Spear, or the water which floweth from the Spirit?* And *can outward Blood cleanse the Conscience?* &c.

Now *G. W.* is not against telling the History of the Life and Death of *Jesus*, that is, as he puts the *Caveat Truly Consider'd*, i. e. so as not to lay the stress of our salvation upon faith in those outward Sufferings, or to make that necessary to us: That prerogative they reserve only for the Sufferings, Blood-shedding, *&c.* of their *Christ*, the Light within. That only is sufficient without any thing else. And *when you come to this* (say they in a Book entituled, *The Doctrine of Perfection vindicated*, printed 1663. p. 19.) *you will cease remembring his death at* Jerusalem, *and will come to see how he hath been crucify'd in you*, &c. His outward Death is to be forgotten; for the stress does not lie upon that! And, as Mr. *Penn* says in his *Quakerism a new Nick-name*, &c. p. 12. *Since they believe that appearance, (of* Christ *in the Flesh at* Jerusalem) *they need not preach what is not to be again.* (See *Satan Disrob'd*, p. 183.) There is an end of any more Preaching or Faith in that! Nay, it does hurt, as taking Men off from trusting wholly and solely in the Light within as sufficient without it! Which is the very heart and soul of the Quaker Faith. And therefore they think the Heathen in a better condition than those Christians who lay so much stress upon the outward *Christ*, his Death and Sufferings; for that the Heathen have not that incumbrance to divert them from trusting wholly to their Light within, and to nothing else. And they think the faith in the outward *Christ* so very destructive, that *G. Fox* denounces them to be reprobates, and possess'd with the Devil, who expect to be sav'd by faith in the outward *Jesus*, and as wholly ignorant of the inward presence of *Christ* in the heart: For thus he replies upon *Christopher Wade*, who had, in a Book he wrote call'd *Quakery Slain*, asserted the necessity of faith in the outward *Christ*; but withal, he is full and large upon as great necessity of the inward presence and operation of the Spirit of *Christ* in our hearts, *in his inspections, influences, and operations—and by his Spirit dwelling even in the hearts and societies of his people*, as he words it p. 4. And that *by his spiritual influences he is in all his Saints*, p. 7. That *he is dwelling in the believers heart, by faith of and in him*, p. 19.—*And from thence the Saints are said to be the habitation of God through the Spirit*, p. 36. And much more to the same purpose. But all this faith is built upon the outward *Christ*, his Death and Sufferings without us: And therefore *G. Fox* wrote an answer to this Book, in his *Great Mystery*, p. 246. And replies thus upon *Wade*, p. 250. *And the Devil was in thee, and thou*

thou ſaith thou art ſaved by Chriſt *without thee, and ſo hath recorded thy ſelf to be a Reprobate, and ignorant of the Myſtery of* Chriſt *within thee.* So that by this Doctrine, to believe in a *Chriſt* without, is to be poſſeſs'd with the Devil, to be a Reprobate, and ignorant of *Chriſt* within: For they make theſe to be two *Chriſt*'s, as they objected againſt *G. Keith*, when he preach'd to them of a *Chriſt* without: Which *G. W.* here allows *truly conſider'd!* that is, to believe the Hiſtory of *Chriſt*, but not to truſt in him as an object of our faith; for that would take away the ſufficiency of the Light within, without the outward *Chriſt*. And this *G. W.* does plainly confeſs, where he tells what it was for which they were angry at *G. Keith*, not the preaching *Chriſt*'s outward ſufferings, *but* (ſays he) *at his undervaluing the Light within as not ſufficient to Salvation, or not ſufficient without ſomething elſe.* Theſe are his words, p. 28. and this is as plain a confeſſion as can be in words. And *G. W.* goes on to prove it, by ſaying that the Light within is God and *Chriſt*. &c. which he denies to our *Jeſus* the Son of *Mary*: * *Would it be good doctrine* (ſays he) *to ſay, that* Mary *and* Simeon *carry'd their Saviour on their Arms?——Or that that they carry'd God in their Arms——if that Child was God Man, as he* (Will. Burnet) *terms him.* And he upbraids *W. B.* thus, *Your boaſting of your God and* Chriſt *at a diſtance above the Clouds, Stars, and Firmament*——And p. 55. *Whereas we are accuſed* (ſays he) *with denying that Blood let out to be any way meritorious to Salvation; I ask, whether any thing is of eternal merit and worth that is not everlaſting?* This is to exclude the Blood which *Chriſt* took, in time, of our Nature, from being any way meritorious to Salvation; but placing all upon the ſhedding of his ſpiritual Blood, which he had, as God, from eternity. Agreeably *G. Fox* attributes all the merit towards Salvation in that Fleſh of *Chriſt* which was crucify'd when *Adam* fell, as before quoted out of his *Several Papers for the ſpreading of Truth*; where, p. 57. he goes on thus, *So* Adam *and* Eve's *Fleſh was defiled, but the Fleſh of* Chriſt, *the Lamb ſlain from the Foundation of the world, yet his Fleſh never corrupted, which Fleſh is the offering——and in this Fleſh is the belief that takes away the Sin, that never corrupted, that is the offering for Sin, and the Blood of this Fleſh cleanſeth from Sin——ſo the Seed reigns, his Fleſh the offering is believed in and fed upon* †——*And ſo this pure Fleſh, this offering is ſet over all——ſo all Chriſtendom hath talk'd long enough of* Chriſt's *Fleſh and Blood* ‡. By this the Quakers think that Fleſh of *Chriſt* of which we ſpeak is of no longer uſe. At the cloſe of this Chapter *G. F.* goes about to anſwer a very material objection put againſt him, *viz.* To what purpoſe was *Chriſt*'s coming in the outward Fleſh, if all the reconciliation was by his heavenly Fleſh? *G. F.* puts the objection in theſe words; *But if any ſhould hold the Seed only within them, and that* Chriſt *is not come in the Fleſh, and hath not appear'd in the ſhape of a Man*——And truly *G. Fox* finds no harm in all this, provided they ſtand out ſtiff againſt outward Offerings and Services: That is the eye-ſore of the Quakers. Take away the merit of the outward ſufferings of *Chriſt*, and the outward ordinances which he has eſtabliſhed in his Church, and all is well! *G. F.* gives no advice to thoſe who believe no *Chriſt* come in the Fleſh, to learn any thing of that doctrine; nor finds any fault with thoſe who, rejecting that, do *hold the Seed only within them*; but bids them *ſee if that they ſpeak of* (*i. e.* of their Seed or Light within) *doth or hath brought them out of* Adam *in the Fall, and put*

* *Light and Life*, p. 54 † p. 58. ‡ p. 59.

down

down all Adam *and* Eve's *Sons and Daughters inventions, which they have invented in their idle minds, and other outward Offerings and Services*; *for* (says he) *they that own that* Christ *that was offered, that was slain from the foundation of the world, the Lamb, they own that, and their belief stands in that which doth bring down the inventions of the Sons of* Adam, *and Daughters in the Fall.* So that here is a belief in *Christ*, without believing that ever he came in our Flesh, *viz.* by believing in his inward and heavenly Flesh, Blood, and Bones, which were crucify'd when *Adam* fell, which the Quakers call the Seed or Light within, which they think sufficient of itself, without any thing else, *i. e.* without any Faith in the outward Flesh which he took of our nature, which they call corruptible and earthly, and therefore of no virtue or efficacy towards our Salvation, more than as a good example, like the Lives of other virtuous Men; and therefore that Men may be good enough Christians without knowing any thing of that, which is but a history to us, that is, the Life, Death, and Sufferings of *Jesus* of *Nazareth*; but that the mystery and the efficacy is only in what is wrought within us, and that Faith in that is the only true Christianity. This is the center of Quakerism; and therefore I have endeavoured to render it very plain and obvious, as that upon which all the rest of their vile Heresies are founded.

This that I have said will obviate all the quotations brought in the *Appendix*, Sect. II. p. 12. *&c.* of the Quaker testimonies to *Christ* as come in the Flesh: For either they must abandon this distinction of the two sorts of Flesh, Blood, and Bones of *Christ*, or otherwise it is impossible to hold them, while they mean that of the one, which they seem to speak of the other: And, what signifies their acknowledging even *Christ*'s outward Flesh and Humanity, as to the historical part of it, while they deny any Faith in it, as of necessity to Salvation, but place all the efficacy upon their mad supposition of his inward and eternal Flesh, Blood, and Bones, broken, slain, buried, rising again, ascending, and coming to judgment within them; and thus elude all the articles of Faith?

G. Whitehead, in his *Truth defending the Quakers*, An. 1659. p. 67. plainly denies that we are redeem'd by the human Blood of *Christ*; and says, that that Scripture, 1 *Pet.* I. 19. is perverted when taken in that sense, and avers that the Apostle there *doth not tell of human Blood to redeem them with*; *for* (says he) *human is earthly*. What Blood is it then which redeems us? He goes on to tell in the next words, *But* Christ, *whose Blood is spiritual, is Lord from Heaven*, &c. And then he asks, *Was that human Blood, which Christ saith*, except a Man drink he hath no Life in him; *and which cleansed the Saints from all Sin, who were Flesh of* Christ's *Flesh, and Bone of his Bone? G. W.* means that this could not be the outward Flesh, but that it was the eternal and spiritual Flesh before spoke of, which the Quakers suppose that they have within them; and this it is which they call their Light within. But I will answer this query of *G. Whitehead*'s, because I believe he ask'd it thro' ignorance, and that many Quakers are deluded by it: Therefore I say, that it was human Blood of which *Christ* said, *except a Man a drink of it*, &c. But the figure lies in the word *drink*; not that we were literally to drink the very material Blood of *Christ*, but to feed upon it in our hearts by Faith, *i. e.* in the satisfaction and atonement thereby made to God for our Sins. But to put the figure upon the *Blood*, as if that were only figurative, and not true, real, material, and human Blood which *Christ* offered for us; but a notional, spiritual, which is not real Blood; this is the fundamental Error of the Quakers, and which overturns the whole christian Faith.

And now what does it ſignify to bring quotations out of the Quaker Books which ſpeak of the Blood of *Chriſt*, and bear witneſs to it, while they mean not real or human Blood of our Nature, but only the inward ſpiritual Life of *Chriſt* in our Hearts, and do not diſtinguiſh this at all from his Blood? As *G. W.* ſays, in the ſame Book before quoted, *Truth defending*, &c. p. 63. *Whoſe (Chriſt's) Blood is not differing from his Life, which redeemeth from Sin, as thou imagineſt*, ſays he to his opponent, *Chriſtopher Wade*, who having ſaid, as *O. W.* quotes him, *that our bleſſed Saviour did inſtruct Men to lay faſt hold of, and to abide in ſuch a Faith which confideth in himſelf, being without Men. G. W.* replies, p. 65. *That's contrary to the Apoſtle's doctrine——and the Saints Faith ſtood in the power of God, which was in them.* Again *(ibid.) G. W.* oppoſes this of *C. Wade's*, which he quotes, *That the true* Chriſt *doth by infallible arguments prove himſelf not to be a Spirit, i. e.* not a mere Spirit, as in the next page *G. W.* quotes him. And *G. W.* gives the like anſwer to this, *which is* (ſays he) *quite againſt the Apoſtle's doctrine, who preach'd* Chriſt *in them, the hope of Glory, and a quickening Spirit.* That *Chriſt* is a Spirit, and ever was, no chriſtian doubts: But that he has not likewiſe a Body, not from eternity, as Quakers and *Muggletonians* madly dream; but an human Body, of our Nature, which he took into his own Nature, in the womb of the bleſſed Virgin, and will for ever retain united in his Perſon true God and Man; and therefore is not now a mere Spirit, as before his Incarnation, none can deny but the groſſeſt of Hereticks. And *G. W.* here denies it, and ſays, that to affirm *Chriſt* not to be a mere Spirit, is contrary to the Apoſtles Doctrine, who preach'd *Chriſt* in them. No chriſtian denies but that *Chriſt*, by his bleſſed Spirit and Influences, does dwell in the hearts of Believers: But therefore to deny the demonſtration which *Chriſt* gave, *Luk.* xxiv. 39. that he was not a Spirit, but had true Fleſh and Bones, is ſuch a degree of ſottiſh infatuation, as has poſſeſs'd none amongſt us but theſe miſerable Quakers. Why elſe did *G. W.* oppoſe *C. Wade* for urging this Scripture in proof that *Chriſt* was not a Spirit, but had a true, real, human Body? *G. Whitehead's* meaning was (as before ſhew'd, p. 258.) that the Perſon who then appear'd to the Apoſtles was not the *Chriſt*. No, but only a veil or garment of borrow'd Fleſh and Blood which he wore; and by which the Quakers expect no juſtification, but only by their own works, wrought in them by the Spirit.

Thus *ibid.* p. 62. *G. Whitehead* brings in *C. Wade*, ſaying thus, *That God doth totally exclude works, whether wrought by Men, or by any Spirit in Man whatſoever, for Men's juſtification.* He does not exclude works, as being a neceſſary effect of faith, and as requir'd by God; and without which, when poſſible, true faith cannot be, nor can Men otherwiſe be made partakers of the benefit and purchaſe made for us by the obedience and death of *Chriſt*. But that our works, tho' wrought in us by the operation of the Holy Spirit, (as all our good works are) yet muſt not come in for any ſhare of the merit and ſatisfaction for Sin, and our juſtification thereby; *For it coſt more to redeem our ſouls, ſo that we muſt let that alone for ever*, Pſal. xlix. 8. Our works, tho' neceſſary to qualify us, and make us ſuſceptible of that juſtification which *Chriſt* hath purchaſed for us by his Blood; yet are they totally excluded from being any part of the meritorious or procuring cauſe of our Juſtification. And to this *G. Whitehead's* anſwer is, *This is a Doctrine of the Devil.* The ſame anſwer he and *Will. Penn* repeated in their *Serious Apology*, printed *An.* 1671. (to ſhew they alter not) p. 148. to thoſe who objected to them, *That they deny'd juſtification by the righteouſneſs which* Chriſt *hath fulfilled in his own Perſon for us, wholly without us, and therefore deny the Lord that*

bought us. To which their anſwer is in theſe words: *And indeed this we deny, and boldly affirm it, in the name of the Lord, to be the Doctrine of Devils, and an arm of the Sea of Corruption, which does now deluge the whole world.* It makes ones hair ſtand an end to hear ſuch outragious Blaſphemy againſt the very heart and foundation of the Chriſtian Religion! Againſt which the curſed Spirit does thus gnaſh his teeth, to ſee his chief principle attack'd of making Men truſt for their Juſtification and Salvation, to what is wrought in their hearts by the Spirit of God, as they ſuppoſe, for which they oft miſtake (as in the preſent caſe) the moſt venomous ſuggeſtions of the Devil *.

Now if the Quaker method of contrary teſtimonies would be allow'd, they might eaſily get off from all this, by what *Will. Penn* has wrote (in point blank contradiction to what is above quoted) in his *Primitive Chriſtianity*, printed 1696. p. 79. where he owns *Juſtification only for the ſake of the Death and Sufferings of* Chriſt: *And nothing we can do* (ſays he) *though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old ſcores.* You ſee, he ſays here, *though by the operation of the Holy Spirit:* So that by this, all that is wrought in the Quakers by their Light within, is declar'd inſufficient to their Salvation, without ſomething elſe, even the Death and Sufferings of the outward *Chriſt:* Unleſs Mr. *Penn* will ſay that he meant not this of the outward *Chriſt*, but of the Death and Sufferings of their Light within, which I ſuppoſe he will not venture upon, becauſe it would be ſo groſs a Sophiſtication as he would be aſham'd of, and diſparage any thing he could ſay hereafter; for it would be to declare that none muſt know his meaning. Therefore I will not ſuppoſe any ſuch thing, but that he intends ſincerely as he ſpeaks. But then that great point of the Quakers is given up, upon which *G. Keith* was pronounc'd an Heretick by a publick Quaker-Meeting at *Philadelphia* †, An. 1692. and that by authority of a Sentence out of a Book of *Will. Penn's*, call'd the *Chriſtian Quaker*, where he ſaid, that *the Talent is in it ſelf ſufficient*, i. e. as the Quakers expounded it, *that the Light within was ſufficient (to Salvation) without any thing elſe:* For that was the diſpute. And *G. Keith* was accus'd for Hereſy in preaching two *Chriſts*, becauſe he preach'd the neceſſity of faith in a *Chriſt* without us now in Heaven, which they, who knew of no *Chriſt* but their Light within, thought a preaching of two *Chriſts*, and a denying the ſufficiency of their Light within, without Faith in an outward *Chriſt*.

Their turning the Death and Sufferings of Chriſt *into an Allegory and a Type.*

9. *G. W.* p. 29. anſwers the charge of their allegorizing the Death and Sufferings of *Chriſt* into an inward ſhedding of ſpiritual Blood, *&c.* thus; he ſays, they do not turn the Death and Sufferings of *Chriſt into a mere Allegory, as if there had been no ſuch thing in reality, both outwardly and literally.* No, it was never charg'd upon them: But this is the charge againſt them, that they place the merit and ſatisfaction not in the outward Sufferings of *Chriſt*, but in the inward Sufferings, *&c.* of their Light within. And to this they do not anſwer. This is mere dodging, and ſhews their Guilt.

But he ſays ſecondly, p. 30. that they do hold an allegorical meaning in *Chriſt's* outward Blood and Paſſion: *And there is his ſpiritual Blood* (ſays he.) Now if there be an Allegory in his outward Blood, then his outward Blood is an Allegory: And the inward Blood is the ſubſtance or principal; and the merit and ſatisfaction lies in that. That is the Myſtery, of which *Chriſt's* outward Sufferings were but the Hiſtory, or facile Repre-

---

* *See* 2d *Part*, Sect. ii. N. 3. † *See* Hereſy *and* Hatred *by* G. K. *giving an account of this.*

ſentations,

ſentations, as they expreſs it. See *Satan Diſrob'd*, Sect. I. N. XII. p. 186, 187. And this *is and has been our ſincere belief and perſuaſion*, ſays *G. W. ibid.*

He anſwers in the ſame page to the objection of making their Light within the Arche-type, of which the outward *Chriſt* was but the Type or Figure: He denies none of the proofs brought for it. See *Snake*, Sect. X. p. 68, *&c.* But he would play the Critick; he means by Arche-type the chief or principal Type, and their not making the Light within any Type at all, but the ſubſtance, conſequently, he thinks he has come off cleverly, that they do not make it the Arche-type. But his skill has fail'd him, for by Arche-type is not meant any Type at all; but that thing to which all the Types do refer, and which is repreſented by them. Thus the legal ſacrifices were types of *Chriſt*, and *Chriſt* the Arche-type; not as *G. W.* would have it, that he was the chief Type of himſelf. And hence the Quakers making the outward *Chriſt* a Type of their Light within, gives that the preference, and makes *Chriſt* inferior to it. (See *Satan Diſrob'd*, Sect. II. N. V. p. 198.) Will he ſay the Light within is an Allegory? If not, then, in his ſenſe of it, he plainly prefers it to *Chriſt*; and makes *Chriſt*'s Sacrifice and outward Blood to refer to it. He confeſſes while he denies! He would avoid the charge of making *Chriſt*'s outward Blood an Allegory, and yet he expreſly calls it an Allegory, *i. e.* that it has an allegorical meaning; for that is the only way that any thing can be call'd an Allegory. But what the Quakers call the ſpiritual Blood of *Chriſt*, they will not let that be an Allegory, or have any thing elſe to refer to; for then it would not be the chief and principal.

Now the Quakers, in this (as in other things) have lighted upon the direct contrary to the truth; for whatever it may be which they dream by ſpiritual Blood, that can be only allegorical to the outward and real Blood. For let me ask, whether the Blood of a Spirit, or the Blood of Light, *i. e.* of their Light within, be not an allegorical expreſſion? But they will have the outward Blood of an humane Body to paſs for an Allegory. *For all that is ſpoken of the Blood of* Chriſt *in Scripture* (ſays *G. W. ibid.*) *is not to be taken only in a literal ſenſe.* Here is an *only* again, to put us off from knowing of his meaning. *Not only in a literal ſenſe!* (The Jeſuits are but Dunces to theſe Quakers for plainneſs and ſincerity!) If the efficacy and merits of the Blood of *Chriſt* do extend to any ſpiritual effects by faith in him, his Death, and the ſatisfaction thereby made for our Sins, then *G. W.* thinks to come off by his word *only*, that the Blood of *Chriſt* is not to be taken *only* in a literal ſenſe; and then it muſt be an Allegory! and ſo he has gain'd his point. But *(George!)* all this does not make it an Allegory, nor hinder *all that is ſpoken of the Blood* Chriſt *in Scripture to be taken in a literal ſenſe*, and (notwithſtanding of thy *only)* I will ſay *only* in a literal ſenſe; for outward Blood is only outward Blood, and not ſpiritual Blood; and its having ſpiritual effects does in no ways hinder its being only outward Blood, nor does it make ſuch Blood to be any Allegory at all, unleſs, as the Blood of the legal Sacrifices, it have reſpect to another Blood more worthy and efficacious than itſelf; for Allegory, in this diſpute, means the ſame as Type or Figure. Thus *Gal.* IV. 24. *Iſaac* and *Iſhmael*, *Sarah* and *Hagar* are call'd an Allegory, becauſe they were a Type or Figure of the two Covenants. And thus it is that the Quakers would have the outward *Chriſt* to be an Allegory, *ſcil.* of what they call the inward *Chriſt* or Light within, which they make the Arche-type, and ſo of more worth and dignity than the outward *Chriſt*, and conſequently the merit and ſatisfaction by which we are ſav'd to be referr'd to that, and not to the outward *Chriſt*, who was but the Allegory, Type, or Figure of it. And this totally

totally throws off the outward *Christ* from having any ſhare or parcel in our Redemption, more than the Blood of thoſe Bulls and Goats which were ſacrific'd under the Law; for the Quakers make the outward Blood of *Chriſt* to be but a Type, as theſe, tho' a nearer Type than theſe; but all is to be referr'd unto the Arche-type, which they make to be the Light within. When the Arche-type comes, all Types of it do vaniſh, and become of no more effect at all; nay, it is a Sin to uſe them any more, for that is an implicit denying of the Arche-type's being come: And hence it is that the Quakers are ſo enrag'd againſt laying any ſtreſs upon the outward *Chriſt*, his Death, or Sufferings without us, which they ſay (as before quoted) need not now be preach'd, becauſe *they are not to be again*, *i.e.* they are paſt; but the Arche-type, the Light within remains, which is ſufficient of itſelf, and without any thing elſe, *i e.* without the outward death of a *Chriſt* without us: For this inward *Chriſt*, the Light within, was always, before the Incarnation of the outward *Chriſt*; and before that (ſay the Quakers) did ſhed its ſpiritual Blood, *&c.* which was ſufficient to ſave us; and that therefore there was no need of the outward *Chriſt*'s coming at all, as now the ſtreſs is not to be laid upon it, but upon the Light within, which is ſufficient without it. This is the true Quaker doctrine; but how the outward *Chriſt* could be a Type of the inward *Chriſt* or Light within, which was before him, the Quakers are left to explain; for a Type muſt be before that of which it is the Type, elſe it were not a Type, which is a fore-runner of it. But contradictions are no novelties with them.

G. W. falls again upon this topick, p. 39. and takes a new way, thus ſays he, *We know not what Author he has for this charge*, as if none of their Authors had been quoted in the *Snake*, where *Sect.* x. the Reader will find quotations ſufficient, all of which *G. W.* paſſes over in this confident manner, of which I have taken notice already. But, in this ſame place where he makes this excuſe, he does himſelf confeſs what is charg'd upon them; for he ſays expreſſly, that Chriſt's *outward Blood and Water which flow'd out of his ſide had an allegorical ſignification, even* (ſays he) *of the ſpiritual Blood and Water of Life*, &c. Now (as before is ſaid) having an allegorical ſignification, is all that makes any thing to be an Allegory: And making the outward Body and Blood of *Chriſt* to be an Allegory, that makes it but a Type or Figure, and plainly gives the preference to whatever they fanſy by inward Body and Blood. The queſtion being put to *George Fox*, in theſe words, *Whether* Chriſt *in the Fleſh be a Figure or not?* He anſwers in his *Saul's Errand*, p. 14. *His Fleſh is a Figure.* And p. 8. it being objected againſt *Richard Hubberthorn* that he had wrote in theſe words, *that* Chriſt's *coming in the Fleſh was but a Figure*; *G. Fox* defends that ſaying thus, Chriſt, *in his People, is the ſubſtance of all Figures——but as he is held forth in the Scripture-letter without them, and in the Fleſh without them, he is their Example or Figure, which is both one, that the ſame things might be fulfill'd in them that was in* Chriſt Jeſus. Here he ſays that Example and Figure are both one; for he underſtood not words or the ſenſe of them; therefore you muſt take his meaning, as he expreſſes it, and by Example mean Figure. And here you ſee he makes a diſtinction betwixt *Chriſt* and his People, and as in the Fleſh without them: The firſt is that ſpiritual Fleſh before ſpoke of, or their Light within; the ſecond is the outward *Chriſt Jeſus:* The firſt he makes the Subſtance and no Figure, but the ſecond he expreſſly calls a Figure; and of what is it the Figure? He tells of *the ſame things to be fulfill'd in them that was in* Chriſt Jeſus; that is, the atonement and ſatisfaction which *Chriſt* made for Sin was not the outward ſhedding of his Blood, but the ſhedding of the ſpiritual Blood inwardly: And

that

that this is perform'd in them, as it was in *Chriſt*; and that the atonement and ſatisfaction is made in them, and the ſame in them that was in *Chriſt*. This inward atonement they make the great Myſtery, of which *Chriſt*'s outward Sufferings were but the Hiſtory, as Mr. *Penn* expreſſes it in his *Rejoinder to John Faldo*, p. 336. That theſe Tranſactions, *i. e.* of *Chriſt*'s outward Sufferings, were *as ſo many facile repreſentations of what is to be accompliſh'd in Man.* (See *Satan Diſrob'd*, Sect. I. N. XII. p. 186, 187.) Now Reader, theſe Quotations out of *G. Fox*'s *Sauls Errand* are produc'd (among many others) in the *Snake*; yet *G. Whitehead* cries, *We know not what Author he has for this Charge.*

There is another little Author which *G. W.* has forgot, (it were well for him if he could) who anſwers to the ſame objection that was put to *G. Fox* ſix years after the anſwer before quoted, given to it by *G. F.* in his *Saul's Errand*, which was printed *An.* 1653. But *G. Whitehead*'s *Truth defending the Quakers* was printed *An.* 1659. where p. 20. he anſwers to the ſame objection, which he ſets down in theſe words, *Did* Richard Hubberthorn *well in writing that* Chriſt's *coming in the Fleſh was but a Figure?* And his Anſwer is delicious! which therefore I will ſet down every word of it, and is as follows. *Anſw. Could* Chriſt *have been ſaid to have been tranſfigured, if his coming in the Fleſh had not been a Figure or Example till his Glory was revealed? And haſt thou not read that he was the* expreſs Figure of his Father's Subſtance? *Inſtead of which it's tranſlated Image*, &c. This *&c.* is not put here as if there were any more in his Anſwer, of which this is every word, and ends with an *&c.* as I have ſet it down, leſt *G. W.* might have a ſecret reſerve in that, (who never writes without one) and accuſe me of falſe quotation, in leaving any thing out; after the manner of his *Appendix*, as you will ſee hereafter in the ſecond Part, *Sect.* II, N°. VI. But now as to this Anſwer: Here *G. W.* does not deny that his friend *Hubberthorn* had wrote thus; or that this was the current doctrine of the Quakers, and juſtify'd by them: No, he owns all that, and goes on to juſtify it, as *Fox* had done before him, and he had ſix years time after *Fox* had anſwer'd to have conſider'd of it. But the Quakers doctrine is the ſame it was from the beginning! for truth is one and changes not! but the wit ſometimes may; of which *G. W.* here gives a noble turn. He proves that *Chriſt* was but a Figure, becauſe he was tranſfigured! This Pun looks as if it had been ſtollen out of *Cambridge* Jeſts; and I could forgive *George* to exert this ſize of his wit, were it not in ſerious matters. But to pretend that this was *written from the Spirit of Truth in* George Whitehead *and* George Fox *the younger*, as it is ſaid on the Title-page of this Book; and p. 7. that it is *of as great authority as the Scriptures, and greater*, this puts it paſt a jeſt, and ought to be animadverted upon as a moſt outragious Blaſphemy; and ſhews moreover the mad deluſion of theſe Quakers, that they are out of their wits, and their brains turn'd by an enthuſiaſtical diſtraction: For, as before is ſhewn, the meaning of the word *Figure* in this diſpute is a Type or Shadow, whether *Chriſt* was a Type or Figure of ſomething elſe, *i. e.* of the Light within us: And to prove this by the Figure, that is, the Shape or outward Appearance of his Body and Raiment being chang'd in his Transfiguration upon the Mount, if theſe Men believe themſelves, is ſuch a portion of ignorance as ſets them not out of the rank of Children; but their thinking it to be divine inſpiration makes them Mad-men, and blaſphemouſly ſo. Then again to make Figure, even in this ſenſe that they would take it, to be the ſame as an Example, which is expreſs'd in both the Anſwers of *G. F.* and *G. W.* this is not to know at all what they ſay, but to ſet down words at random: For let *Chriſt*'s Tranſiguration be a Figure, in whatever ſenſe, yet

how is it an Example to us? Are we to be transfigur'd whilſt upon Earth; as he was upon the Mount? And muſt the clothes we wear become white and ſhining as his were then?

Who would have found fault with *Hubberthorn* for ſaying that *Chriſt* was to be but an Example to us? Tho' the word *but* could not have paſt even there. To ſay, that *Chriſt*'s coming in the Fleſh was *but* an Example, as if it had been intended for nothing elſe! and neither *G. F.* nor *G. W.* find any fault with this *but* of *Hubberthorn*'s, tho' it was objected, but juſtify *Hubberthorn* in the whole; for it is the very Quaker doctrine, *viz.* that the Birth, Sufferings, and Death of *Chriſt* are but Types or Examples of all thoſe things to be perform'd more eminently within us; what *Chriſt* did or ſuffer'd outwardly they make but the hiſtory and even *facile repreſentation* (as before has been ſaid) *of what was to be accompliſh'd in Man*; where the atonement and ſatisfaction for Sin is made by the Birth, Sufferings, *&c.* of the Light within, and not by any thing which *Chriſt* ſuffer'd outwardly for us; for that we muſt ſuffer the ſame our ſelves, even eternal burnings, and are juſtify'd only by what we ſuffer, or the Light ſuffers in us, and not by the ſufferings of any *Chriſt* without us, as before is ſhewn, p. 288. And this regeneration wrought by the Light in our hearts they make to be a greater myſtery than the Incarnation of *Chriſt*, and his taking our Fleſh upon him in the womb of the bleſſed Virgin, who (according to them) was but a Type or Example of their Virgin hearts, where the true *Chriſt* is born, *&c.*

But *G. W.* has another Text for his *Figure*, it is *Heb.* 1. 3. where *Chriſt* is ſaid to be *the expreſs image of his* (Father's) *Perſon*; which *G. W.* will have render'd thus, *the expreſs Figure of his Father's Subſtance.* He gives no reaſon for the fault he finds with our Tranſlation; yet, I ſuppoſe, he gave all he had. But however, what uſe can he make of it? That *Chriſt* was the Figure or Example of his Father's Subſtance? What is the Example of a Subſtance? And was *Chriſt* an Example to his Father? Alas poor Quakers! Every thing goes wrong with them! But purſue this *Antidote*; *G. W.* ſays, p. 39. that *the Quakers do own that* Chriſt's *outward Blood is a part of his Sacrifice.* But *(George)* what part is it? This was put in but to amuſe; and by what is ſaid above, if it be a Type, tho' the chief Type, it can be no part of the Sacrifice or Atonement; for, let me ask thee *(George)* is not the Light within ſufficient without ſomething elſe? Was there no atonement before *Jeſus* ſuffer'd under *Pontius Pilate?* Or was it the virtue of that Death and Sacrifice of *Jeſus* which did operate backward to thoſe before him, by Faith in him who was to come? Or was there then another atonement before he came? If ſo, was not that atonement perfect? Then the outward Blood was no part of it; Or were there two atonements? Was that firſt which the Quakers ſuppoſe made by the heavenly Body, which, as *G. Fox* ſays, was crucified when *Adam* fell, was that perfect and ſufficient? If ſo, what needed another? Was the other which follow'd four thouſand years after any part of it? And if not a part then, how is it a part now? But, *George*, thy *Light and Life*, p. 55. has been before quoted, p. 291. where thou oppoſes the outward Blood of *Chriſt* being any way meritorious to Salvation; yet here thou allows it as a part of the Sacrifice. Great wits have ſhort memories.

G. W. in the ſame p. 39. offers two mighty arguments why the Quakers do make *Chriſt* without but the Hiſtory, and the Light within the Myſtery or Subſtance. Firſt argument. *The Quakers make him* (Chriſt) *no otherwiſe than the Father has appointed and made him to be.* This was ſtrong! and, in favour to *George*, I paſs it without any reply. Second

cond argument. *He* (Chriſt) *as in himſelf, is the ſubſtance of all Shadows, and the fulneſs of Light and Life.* Who doubts it *George?* But what *Chriſt* doſt thee mean? Thee ſay'ſt, *As in himſelf*, did'ſt thee not mean by this the Light within? Yea verily! then thy meaning is, that the *Light within is the very ſubſtance of all Shadows.* And this is the very thing that is charg'd upon thee and thy Fellow Quakers. Why did'ſt thee not ſay that the outward *Jeſus* of *Nazareth*, who was nail'd to the Croſs, was the ſubſtance of all Shadows? That would have been ſpeaking plain. But that was none of thy meaning. But by this dodging way which thy ſincerity uſes, we ſee thy meaning plain enough.

10. Yet they have a ſalvo even for this; (tho' full of more contradictions) for (as before ſhewn p. 256, *&c.*) they have a notion of a Body which *Chriſt* had all along before his Incarnation; and which ſort of Body they now allow him to have in Heaven, but not that Body which he took of the bleſſed Virgin, in which he ſuffer'd, dy'd, and roſe again. And by the help of this private notion of a Body they deceive many people, who know it not, in their confeſſion to the Body of *Chriſt* now in Heaven, as if they meant the ſame Body that we do, which they do not; but they mean it only of that ſpiritual Body, of the ſecond *Adam*'s nature, as they phraſe it, which they ſay *Chriſt* or the Light had before the firſt *Adam* was created. And they ſay that this Body of *Chriſt* is within them, as well as his Spirit. Indeed they are here in a monſtrous confuſion; for by this Body they mean the Spirit, and by a ſpiritual Body they mean nothing but Spirit: However, this ſerves them to dodge and deceive others. It was to meet with them in this, that the firſt and the ſixth Queries of thoſe given to their Yearly-meeting, 1695, were fram'd, viz. *Do you believe in a* Chriſt *without you now in Heaven?* And Quer. 6. *Is* Chriſt *now at this day, and for ever to come, truly and really a Man, in true and proper human nature, without all other Men?* But in their pretended anſwer to theſe Queries, they wave anſwering directly, and leave out the words *without us*, and *without all other Men*, and the word *human*, upon which the chief ſtreſs was laid, becauſe they do believe that this notional Body of *Chriſt* is within them, as well as his Spirit: Therefore they would not anſwer to this. And tho' this was again preſs'd upon them in the concluſion of the *Snake*, and they were told of all this dodging, and this was put upon them as a Criterion to clear themſelves; and therefore they were deſir'd to begin their *Anſwer* to the *Snake* with a plain and direct Anſwer, *Yea*, or *Nay*, to theſe two ſhort Queries: Yet no provocation can bring them to it. They will not yet anſwer to it; for it diſcovers the heart of their cauſe. It would totally overthrow their ancient Teſtimonies, wherein they deny *that* Chriſt *hath now a Body of Fleſh and Bones circumſcript or limited in that Heaven which is above, and out of every Man on Earth.* Theſe are the words of *John Whitehead* in his *Quakers Refuge*, printed 1673, p. 40. And p. 41. he ſays that they are in the error who *would limit it to a particular place, and out of every Man on Earth: For* (ſays he) *the Spirit and Body of* Chriſt *is not divided; but whereſoever the Spirit and Life of* Chriſt is, *it is in the Body of* Chriſt. This ſhews plainly what they mean; that the Body of *Chriſt* is not now a Body circumſcript or limited to any place, (and conſequently it is no body at all, for that is inſeparable from a Body) but that it is whereſoever his Spirit is, and that it is within them, and not without all other Men. Thus *Edward Burroughs* being demanded in theſe poſitive terms, *Is that very Man, with that very Body, within you, yea or nay?* And this he does not at all deny, but anſwers in the affirmative, p. 149. of his works; *The very* Chriſt *of God is within us.* You muſt take the meaning of theſe Men by conſidering

(t.) *Their ſpiritual Body of* Chriſt *which they ſuppoſe he had from eternity; and their denial of his now human Body in Heaven.*

ſidering that to which they anſwer, and which they oppoſe; for in a limited ſenſe, *Chriſt* by his holy Spirit and Influences is within us; and *Chriſt is the very* Chriſt: So that there is a ſenſe in which that expreſſion (tho' offenſive in the wording of it) may be admitted: But then when we conſider that which they oppoſe, or to which they anſwer, the meaning appears plain; for why would they oppoſe what they thought orthodox?

And this is the method by which we muſt underſtand *G. Fox*'s *Great Myſtery*, which is a pretended Anſwer to a hundred and eight Books and Diſputes againſt the Quakers: For *G. Fox*'s own words are ſeldom either Senſe or *Engliſh*; and he miſerably miſquotes and miſtakes their words whom he writes againſt; ſometimes it appears to be on purpoſe, and ſometimes out of pure want of underſtanding: Half knave and half fool! But by reading thoſe Books which he oppoſes, you may diſcover what he would be at. Inſtances of this, out of number, can be given: Which, if any think it worth the while, are ready to be produc'd.

But to the ſubject we are upon. The firſt Book he anſwers in his *Great Myſtery*, is of one of the then Miniſters Mr. *Sam. Eaton*, call'd, *The Quakers confuted*, printed *A. D.* 1654. where p. 12. Mr. *Eaton* makes as full a confeſſion as can be to the inward preſence and operation of *Chriſt*, by his Spirit in the hearts of believers. *And therein* (ſays he) *they have him: But they have not* Chriſt *in Fleſh, or the Fleſh of* Chriſt *dwelling in them; for that was taken up into Heaven, and will there be contain'd till the reſtitution of all things.* This *G. Fox* oppoſes in his *Great Myſtery*, p. 3. and quotes thus much of his words, with the page. *But the Saints have not* Chriſt *in the Fleſh.* p. 12. and oppoſes this, as *contrary to* Chriſt *and the Apoſtles Doctrine, who ſaid they were of his Fleſh and of his Bone—and they that have his Fleſh, have it in them.* This ſhews in what ſenſe he underſtood theſe Scriptures, and what his notion was of the Fleſh of *Chriſt*, viz. that it was now at this time in all believers; and ſo not any literal Fleſh, but ſome Imagination or other that they have of ſpiritual Fleſh, which they think that God himſelf has, and *Chriſt* or the Light had from all eternity; ſo nothing of outward human Fleſh or Nature. Tho' if you take the word *Human* as it may be deriv'd from *Homo*, a *Man*, thus they will allow that *Chriſt* has a true human Body, and ever had from eternity, that is, a true and real Manhood. In this ſenſe it is ſaid before, p. 11. l. 8. that they allow the Body which they ſay *Chriſt* had from eternity to be an human Body: For there is no other word in *Latin* whereby to expreſs the nature of Man, but *Humanitas*, whence we uſe the word *Humanity* to mean the ſame as Manhood.

But if you derive the word *Human* from *Humus*, the *Ground* or *Earth*, of which Man was made, in this ſenſe the Quakers deny that *Chriſt* had an human Body from eternity, or indeed while he was upon the earth. For which I refer you back to p. 19, 20. where you will find this artfully diſtinguiſh'd by the Quakers. But we will now go on to ſee the farther ſalvo's that the preſent Antidote affords in this caſe.

(2.) *Their denial that* Chriſt *had any human or created either Soul or Body, while upon earth.*

G. W. ſkips to p. 38. and takes up this argument again, where he pretends to anſwer the objection of the Quakers making the Body of *Jeſus* only a Veil or Garment, wherein *Chriſt* or the *Word* dwelt; but that he took not that Body into his own Perſon, ſo as to be hypoſtatically united to it.

And to this he ſays, p. 38. *We are to ſeek herein, as not knowing where the Quakers ſay theſe things.* Yet anſwers not, or names one of the many proofs which are brought for this. (See *Snake*, Sect. x.) This would be very provoking, but that I am us'd to it; for it is his conſtant method. Yet in the excuſe he makes for it, he confeſſes enough to ſhew that the Quakers are guilty herein: For, ſays he, *tho' his Fleſh is call'd the Veil, yet it was*

that

that he own'd as his own Body, being alſo call'd the Body of Jeſus, *which was not a fantaſtical, but a real Body.* Here is putting in things they are not accuſed of, that they may ſeem to vindicate themſelves in ſomething. They are not accuſed for ſaying that the Body of *Jeſus* was a fantaſtical, or not a real Body; but that it was not truly, that is hypoſtatically, the the Body of *Chriſt*, only a Veil or Garment wherein he dwelt: And, in that ſenſe, it was his Body, as a Man's Cloak or Garment is his Garment; and ſo *it was that* (as *G. W.* ſays) *which* Chriſt *owned as his own Body*; *being alſo* (adds he) *called the Body of* Jeſus, i. e. in ſome other ſenſe than it was the Body of *Chriſt:* That is, it was the true, proper, and natural Body of the Man *Jeſus:* But it was the Body of *Chriſt*, only as he dwelt in it, in the Body of that Man *Jeſus*, as *G. W.* thinks he does in the Body of *George Whitehead:* Otherwiſe it could not be call'd the Body of *Chriſt*, and alſo (as *G. W.* here) the Body of *Jeſus*. This muſt make *Jeſus* and *Chriſt* to be two Perſons: For example, if I ſhould ſay the Body of *George*, which is alſo the Body of *Whitehead*, this would either be nonſenſe, or elſe it muſt divide *George* from *Whitehead*, and make the Body to belong to *George* in one ſenſe, and to *Whitehead* in another.

It is told before, p. 258, 259. how nicely *G. W.* does diſtinguiſh between *conſiſting* and *having:* And tho' he allowed that *Chriſt* once had a Body, that is in his poſſeſſion, as a Man hath an Houſe or a Cloak; yet *G. W.* poſitively denies that *Chriſt* did conſiſt of human Fleſh and Blood. And if ſo, then he was never truly and really a Man; only ſuch in appearance and falſe-ſhew: Which overthrows the whole foundation of the chriſtian Faith, and is an abominable Hereſy, long ſince condemn'd by the catholick Church, as I have elſewhere ſhewn: And that the Quakers have lick'd it up, as they would pretend, by inſpiration; which, if ſo, was moſt certainly from the Devil, the father of Lies. But let us ſee more of them. *Richard Hubberthorn*, in his Works, printed 1663. among ſeveral Queries which he puts againſt *Chriſt*'s being a Creature, or having any created Nature in him, does demand, p. 49. and 50. *When was that* Chriſt *created, which you ſay muſt as a Creature judge the World? And if in* Mary's *time, who was judge of the World till then? Was not the perſon of* Chriſt Jeſus *before the World was? And when had the Man* Chriſt Jeſus *his beginning, if you can declare it? How is* Chriſt *the only begotten Son of God, if he be a Creature, or how can God beget a Creature? And if the whole Perſon of* Chriſt *was not before the earthly* Adam, *how was the Creation made by him? Or how can he be of the nature of fallen* Adam, *and not earthly and defiled? And is the Fleſh of* Chriſt *heavenly or earthly? Or is he* Chriſt *without his Fleſh?* i. e. he had always an heavenly Fleſh, and that he has ſtill; but never took Fleſh of *Adam*'s Nature; for then they think he muſt have been defil'd: As if he could not take the nature without the defilement, which was but accidental to it. *George Fox*, in his *Great Myſtery*, p. 99. ſets down this Principle of the *Profeſſors*, (as he calls them) *that* Chriſt *hath a humane reaſonable Soul.* And he diſputes againſt it, and battels it as a groſs error: For, (ſays he) *Is not a human Soul earthly? For you ſay that* Chriſt *had a human Soul; and is not human, earthly? And hath a human Body; and is not a human Body an earthly Body? Was not the firſt Man of the earth, earthly, and had an human Body; the ſecond Man the Lord from Heaven?* This is the heavenly Body and Fleſh which they ſuppoſe *Chriſt* had from eternity. But here, and in many other places, they deny *Chriſt* to have either human Body or Soul, or to be a Man, otherwiſe than as they ſay he was Man before the Creation. This being urg'd againſt them by *John Bunyan*, Miniſter of *Bedford*, who in his *Goſpel Truths opened*, Sect. 18. takes pains to prove that the *Chriſt*, who

was born of the Virgin was the true Saviour, and then infers, p. 652. of his Works in these words; *How are they then deceived who own* Christ *no otherwise than as he was before the world began——For in their owning of him thus, and no otherwise, they do directly deny him to be come in the Flesh, and are of that anti-christian Party which* John *speaks of,* 1 Joh. IV. 3. *Edward Burroughs* answers this Book of *Bunyan*'s, and coming to this passage p. 142. of his Works, he repeats *Bunyan*'s words thus; *How are they deceived who own* Christ *no otherwise than as he was before the world began,* &c. And, instead of clearing the Quakers from this objection, or disowning it to be a principle of the Quakers, he stands by it, and pretends to give reasons for it, as, Christ *the same yesterday, to day, and for ever*; and *that* Christ *was before* Abraham, *&c.* and falls upon *Bunyan* for his grievous ignorance in not apprehending this Quaker mystery, as he words it thus, *To own him* (Christ) *as he was before the world was, for Salvation.* But that was not the question; *Bunyan*'s words, even as repeated by *Burroughs*, are not against owning *Christ* as he was before the world was, (for that *Bunyan* and all Christians own) but against owning him so, and no otherwise, *i. e.* not as having taken Flesh, in time, of the blessed Virgin, having suffer'd and dy'd for us; for in that respect, and not only as he was before the world was, *Bunyan* contends that he was our Saviour. And *Burroughs* opposing him in this, shews plainly what they mean, *viz.* that *Christ* has now no other Flesh or Manhood than what he had before the world was; and that he is not our Saviour upon account of that Flesh of *Jesus*, which he borrow'd as a Veil to shrowd himself in for a time, or for what that Body suffer'd, but that he is our Saviour only as he was before the world was, and as they say that he is inwardly now in their Hearts in his heavenly Flesh and Blood, which he had from eternity. And the whole merit and atonement for Sin they place in the inward shedding of this spiritual Blood in their Hearts, which they call the sufferings of *Christ*, yes, and of his Manhood too, of his Body and his Flesh! Thus bantering Mankind, while they mean nothing of this of that visible Body, in which he appear'd in the days of *Pontius Pilate*, and which was nail'd to the Cross, but of the invisible Body, Flesh, Blood, and Bones of the Godhead. The Arch-enemy having taught them this damnable Heresy, and thereby put the grossest of Darkness for Light, and defrauded them of whole Christianity, the Faith in the outward *Jesus*, and what he did and suffer'd outwardly for us, tho' it be inwardly apprehended and apply'd by Faith, which is the gift of God: He of his infinite mercy grant it at length to these miserably deluded Souls; for they yet stick fast in this root of Bitterness, and bond of Iniquity; as you may see in a Book lately published by one of themselves, but who has, with others, happily discover'd the most gross of their Heresies, this is one *Daniel Leeds* in *America*, his Book is entituled, *News of a Trumpet sounding in the Wilderness*, printed at *New-York*, An. 1697. and some numbers of them are sent over hither. There, at the conclusion of the Preface, he tells of the doctrine which is, at present, preach'd among the Quakers in *America*. One preach'd thus (says he) *It is the work of the Devil to cause People that have profess'd the appearance of* Christ *in the Heart, to respect the person without them.* Another preached thus, *I am grieved that any that have profess'd the Light should now direct the minds of People to respect him, as he is now in Heaven above the Clouds: Truly Friends, it is delusion.* Another preached thus, *There is that would have Flesh added in the Creed, but let them take it that will; I believe the Lord will give them his Plagues and Torments with it.* Of this, a Quaker there, one *Abraham Hulings*, complained, and gave in a Paper

a Paper with the above cited quotations, under his hand, to the Quakers Church at *Burlington*, desiring them to censure this doctrine: But they would not. On the contrary, they excommunicated, or disown'd, (as they phrase it) this *Hulings* for opposing this doctrine. " Moreover, says " *Dan. Leeds*, there is one *John Humphrey*, a Preacher near *Philadel-* " *phia*, that writes a Letter against *G. Keith* and his friends, wherein he " has this expression, *I am grieved to hear some say, that they expect* " *to be justified by that Blood that was shed at* Jerusalem. In justification " of which passage, he writes in another Letter thus; *His (Christ's) own* " *words will clear me from your aspersion*, Joh. VI. 63. *It is the Spi-* " *rit that quickneth, the Flesh profiteth nothing.* So he himself ascribes " the work of Man's Salvation and Sanctification, not to the Flesh that " suffer'd, but to the Spirit that quickned; not to the Blood that was shed " at *Jerusalem*, but unto that Flesh and Blood which was spiritual, *&c.* Of " this false doctrine *G. K.* complain'd to the Quarterly Meeting at *Phila-* " *delphia*, but no Answer could he have, nor no blame nor condem- " nation must pass against their Brother *John Humphrey* for this false " doctrine, tho' it's near six years since these Letters were writ." Thus far *Dan. Leeds*. As to the Quakers misunderstanding of this, and other Texts in the 6th of St. *John*, it is rectify'd before p. 292. This Text, ℣. 63. is an explanation of ℣. 53. *viz.* that it was *Christ*'s literal Flesh of which he spoke; but he corrected the gross conception of eating it literally, in which sense it would not have profited any who had eat it; but the spiritual eating of it by Faith is that which quickneth. But the Quakers put the Figure and the Allegory upon the Flesh, as if it were not the outward Flesh of *Christ* of which he spoke, but an inward and allegorical Flesh, by which they mean what they call their Light within; and so enervate and evacuate the whole foundation of the christian Faith. *Dan. Leeds* informs us, that in *America* the Quakers had heard that their Brethren in *England*, particularly at *London*, where most notice has been taken of the late Controversies with them, had begun, of late, to preach of an outward *Christ*, and of his Death and Sufferings. But this is only to amuse: For, as has been said, they are not charg'd with denying the matter of fact, that *Jesus* of *Nazareth* did suffer, as is recorded of him in the holy Gospel; and which they now preach to make themselves appear to be Christians: But whoever heard them preach of Faith in him, his outward Sufferings and Death, as of any necessity to Salvation? This only is the christian Faith. The other, of an historical belief that he did suffer, is no more than what both *Jews* and *Mahometans* do confess, and which the very Devils do believe and tremble at: And no more have the Quakers yet preached. But they think that a great deal, and are brought to it with mere force; for, till of late, the outward *Christ*, or *Jesus* of *Nazareth*, was seldom or never so much as mention'd in any of their Meetings, unless to revile and cast dirt upon him. To give it as a mark of false Ministers, to *preach* Christ *without, and bid People believe in him, as he is in Heaven above* *: nay, as a proof of their being possess'd with the Devil, as *G. Fox* blasphemes, *the Devil was in thee*, (says he to a Christian) *thou say'st thou art saved by* Christ *without thee, and so hast recorded thy self to be a reprobate* †.

But tho' the Quaker Preachers in *London*, to stop the cry against them, have of late submitted to mention the outward *Christ* with some seeming respect; yet, in the Country, where they have less Politicks, and more Honesty, they cannot be brought even to that, as you may see in *Sat.*

* Will. Smith's Primmer, *p.* 8. † Gr. Mystery, *p.* 250.

Dis.

Dif. Glean. *Sect.* VI. N°. IV. p. 235. And there are later inſtances, which *G. Keith* met with in a progreſs he made laſt Summer, by invitation from ſome Quakers, who begin to open their eyes, in *Huntingtonſhire*, and other places thereabouts, where, tho' kindly received, and the doctrine he preach'd of Faith in the Lord *Jeſus* of *Nazareth*, and what he did and ſuffer'd for us, well entertain'd and liſten'd to by ſeveral of the ſincere, tho' deluded among the Quakers; yet it was a new doctrine to them; and there were others who violently oppos'd this doctrine, particularly of the Quaker both He and She-preachers; one of which at St. *Ives* in *Huntingtonſhire*, ask'd him, *what* Chriſt *he preached?* He ſaid, *The Man* Jeſus *of* Nazareth, *who was born of the Virgin, nail'd to the Croſs*, &c. She ask'd, *What was become of him? G. K.* ſaid, *that he was gone into Heaven. What* (ſaid ſhe) *that Heaven above our Heads?* pointing upwards; which ſhe ridicul'd, and ſaid ſhe knew no *Chriſt* or Heaven but within her ſelf; thank'd God, *that ſhe had bread in her own Houſe, and water in her own Ciſtern; and did not believe that there was any thing without her could do her any good*; and upbraided *G. K.* that he could not be content with the ancient doctrine of Friends, of Faith in the Light within as alone ſufficient to Salvation; and ask'd him, *if now he would have any thing elſe?* Or, *would he make himſelf wiſer than all the Friends who had gone before?* And to the like purpoſe.

A He-preacher at *Charteres* in the Iſle of *Ely*, being ask'd by *G. K. What he ſuppos'd was become of that Body which* Chriſt *took of our Nature?* Anſwered, *That he left it behind him when he roſe from the dead:* And he profeſs'd to believe in no other *Chriſt*, but only his Light within. *G. K.* met with ſeveral the like inſtances in that Journey; which I will not here repeat, becauſe we may have them, perhaps, in reaſonable time from himſelf. And theſe which I have mention'd are ſufficient to ſhew, that however ſome at *London* would gloſs it, the Quaker Faith is not grounded upon our Lord *Jeſus* of *Nazareth*, but upon their Light within, which they will ſometimes ſo call to delude the world. And as they believe not that *Chriſt* took our Nature truly and really into his own Perſon while he was upon the Earth, but only as a Cloak or Veil to put about him for a time; ſo they think that he has now, ever ſince his Aſcenſion, quite laid aſide and thrown off that Veil of our Nature, and that he has nothing at all of it now in Heaven; but that he ſubſiſts there only in that heavenly Humanity, Fleſh, Blood, and Bones, which they ſuppoſe he had from eternity.

And this being their Faith, they muſt needs think the common *Chriſt* of all Chriſtians as a true and real Man, ſubſiſting in our Nature, now and for ever to come in Heaven, to be falſe and a lye; and conſequently to be an Idol, and our worſhip of him to be Idolatry: And as a neceſſary conſequence of this, they muſt hate and deteſt our *Chriſt*; they muſt curſe him and renounce him, as they have done, which I come next to ſhew: And yet, at the ſame time, they pretend to worſhip the ſame *Chriſt* with us, and produce their Teſtimonies to *Chriſt*, thereby intending to make us believe as if they were true Chriſtians, becauſe they uſe the word *Chriſt* and *Jeſus* as we do, but not in the ſame ſenſe, which they know right well in their own conſciences; yet, in their Quaker plainneſs and ſincerity, they would thus put upon us! They differ from us in the object of our Faith; and not only in the manner of our Worſhip, which difference there may be, and there is among Chriſtians; they worſhip not the ſame *Chriſt* with us; for otherwiſe, if they only thought us faulty in the manner of our Worſhip, why would they, for that, curſe and damn our *Chriſt* himſelf, call him an imagined God, and utterly deny him? But to the proof.

The

The Quakers having thus transferr'd the whole merit towards our Salvation, from the outward *Chriſt* to their Light within; they have ſet up theſe two as inconſiſtencies, as utter Enemies to one another; which they muſt be upon the Quaker notion: For both cannot be the object of Faith; and ſince both are made ſo, the one by all Chriſtians, the other by the Quakers, one of them muſt be a falſe God by the ſame neceſſity that the other is the true God. Therefore the Quakers, tho' in groſs diſſimulation with the world, they would ſeem to ſpeak honourably of our bleſſed Lord, yet they mean it not of him, but of what they call their Light within, as has been ſufficiently ſhewn.

(3.) *Their blaſphemous contempt of* Chriſt.

But, on the other hand, when they ſpeak plainly of him, they deny him, they renounce him, nay, they curſe and damn him as a falſe *Chriſt*, a falſe God. They ſend the whole three Perſons of the holy and everbleſſed Trinity into the Lake, and the Pit, as ſhewn in the ſecond Part, and boldly and blaſphemouſly ſay, *that the Lord* Jeſus *whom we profeſs is accurſed. Edward Burroughs*, p. 101. of his Works, calls that *Chriſt* to whom we pray an idol God, and a dead God.

Joſiah Coale, of high renown among the Quakers, in his Works, collected and reprinted *An.* 1671. oppoſing one *John Newman* for ſaying, *If there be no perſonal being of* Chriſt, *then there is no* Chriſt *to exerciſe Faith in:* Anſwers, p. 336. *By this kind of arguments of* J. N. *if Faith be exercis'd in a perſonal being of* Chriſt, *it's exercis'd upon fancy and imagination, which is very true; for a perſonal being of* Chriſt *is not Scripture.* Here he makes a perſonal being of *Chriſt* to be nothing elſe but fancy and imagination, and conſequently no object of Faith. Theſe Works of *Joſ. Coale* have prefix'd high Teſtimonies and Elogiums from *George Fox*, *G. Whitehead*, and from *Will. Penn*; wherein there are multitudes of the like Blaſphemies.

Having thus made a perſonal Being of *Chriſt* now in Heaven to be nothing elſe but an imagination of Chriſtians, it follows, that the Quakers do think him to be an imagined God, as they ſay expreſſly in *The Sword of the Lord drawn*, p. 5. *And here* (ſay they) *ſottiſh minds, your imagined God beyond the Stars, and your carnal* Chriſt—*is utterly deny'd, and teſtify'd againſt by the Light which comes from* Chriſt. So that, by this the perſonal *Chriſt* of Chriſtians in Heaven is an imagined God, and a carnal *Chriſt*, who is utterly deny'd and teſtify'd againſt by the Quakers *Chriſt*. I have before quoted *G. W.* in his *Light and Life*, p. 54. ridiculing of the Chriſtians, for *your boaſting* (ſays he) *of your God and* Chriſt *at a diſtance above the Clouds, Stars, and Firmament.* I repeat it here, to ſhew the harmony of the Quakers, in the ſame ſtyle and ſenſe. In the ſame page of *The Sword* before quoted, the Quakers add, *That this* Chriſt *the Man of God, is God and Man in one Perſon, it is a Lye*——*And as for this poſition, that* Chriſt *being the only God and Man in one Perſon, remains for ever a diſtinct Perſon from all Saints and Angels, notwithſtanding their union and communion with him*; the Quaker anſwer is, *your words are utterly deny'd and deteſted, and your diſtinctions are abominable.* The ſpiritual union and communion with *Chriſt* was allow'd to the Quakers; but that will not ſerve; they will have no ſuch Perſon as *Chriſt*, but only the Light within, which is not a Perſon. And *G. Fox*, as before quoted, ſays, *the Devil is in them who expect to be ſaved by a* Chriſt *without them*; tho' they acknowledge that it cannot be without the operation of his Holy Spirit within them, as the Perſon fully own'd whom he oppos'd. But no matter for that; they will have no outward *Chriſt* at all; and they make it a mark of falſe Miniſters to preach of Faith in an outward *Chriſt*. *Will. Penn* ſays (of which I have often minded him) *that*

the Perſon who ſuffer'd upon the Croſs was properly the Son of God, we utterly deny. And in his *Sandy Foundation*, p. 20. he calls him a finite and impotent Creature.

Will. Bayly, in his Works, p. 307. ſays, *what was his* (Chriſt's) *Perſon, being mean and conptemptible to them* (his Diſciples) *more than another Perſon?* And p. 600. *&c.* he vehemently oppoſes the outward and viſible *Chriſt* to be the Saviour. He ſays, *the Apoſtles did not preach a viſible* Chriſt *with Fleſh and Bones*; and he asks, *who was* Enoch's *Saviour and the Prophets, who were before that viſible Fleſh and Bones was?* Then he ridicules thoſe in the Quaker language before-mention'd, who *preach a viſible Man with Fleſh and Bones, at a great diſtance from all People, above, where the Sun, Moon, and Stars are.* And p. 24, 25. *Whoſoever preacheth, or cauſeth People to believe their Saviour is without them, and that the carnal Eye may behold his Glory, who is to be revealed—— I ſay, whoſoever preacheth to People of a Saviour without them—— and of a Kingdom without them——I charge all ſuch, in the name of the moſt high God, to be horrible Blaſphemers, and Miniſters and Meſſengers of the Devil.* He adds, by way of amuſement, *while the Light of* Chriſt *condemns them within,* and *while the Kingdom of God ſuffereth violence within them.* For even then, and then chiefly, is the Faith in the outward *Chriſt* to be preached to them, to reclaim and convert them. O no, ſay the Quakers, the outward Perſon of *Chriſt* is not the Mediator, or the *Lamb of God who takes away Sin,* but only the Light in the Heart; for *Chriſt* is not any Perſon, but only * *a Principle* or Quality in the Heart; as *Will. Penn* ſays, *What is* Chriſt *but Meekneſs, Juſtice, Mercy,* &c. *who then can deny a meek Man to be a Chriſtian?* And *W. Bayly* here, p. 38. *Humility and Meekneſs in the Heart of God's Child is a Mediator—— it is the Lamb of God that taketh away the Sin*; and this the Quakers do worſhip as *Chriſt* in them. *G. Fox* falls upon thoſe † *that are not worſhipping him* (Chriſt) *in them.* But for the outward *Chriſt*, and his Sufferings, the Quakers deſpiſe them to that degree, that they prefer their own Sufferings to them. They ſay, ‡ *that their ſufferings are greater, and more unjuſt, than the ſufferings of* Chriſt; that *the Blood of* Chriſt *was no more than the Blood of another Saint*; nay, they make it not ſo much as the Blood of a Quaker: For of *Chriſt*'s Blood they ſay, *Can outward Blood cleanſe the Conſcience?* &c. as we have read; but of the Quakers Blood they ſay, that ** *thoſe who ſhed it could not be purg'd from that guilt, but by the ſame Blood* (of the Quakers) *which they ſo cruelly ſhed.* I deſire any Quaker to ſhew ſuch a term of reſpect to the Blood of *Chriſt*, which was ſhed upon the Croſs, in all the writings of the Quakers; no, that cannot be done: But, on the contrary, the outward *Chriſt*, and his Blood, was that at which they levell'd all their venomous Darts: They ſet up the doctrine of Perfection in themſelves, ſay they are free from Sin, and therefore, from Repentance. But they will not allow that Prerogative to our bleſſed Lord. It is told *Sect.* XIII. how *R. Hubberthorn* calls his opponent a Lyar and a Slanderer, for ſaying, that Chriſt *himſelf was not capable of Repentance*; and ſays, *he was capable of Repentance*; which could not be, without being capable of ſinning; for we are not to repent of good. But ſee how differently ſome of them treat *James Naylor*: They ſay of him, that †† *he made himſelf of no reputation, yea Sin, that knew him not*; yet I cannot think they will ſay, that *Chriſt* had Sin. But their

---

* *See* Snake, *p.* 73. *and* Sat. Diſ. *p.* 185, &c

† Gr. Myſt. *p.* 55.

‡ *See* Snake, *p.* 70, 71, &c.

** The guilty covered Clergyman unvailed, *p.* 17. *An.* 1657.

†† Hidden things brought to light, *p.* 37. *An.* 1678.

malice

malice to *Chriſt* is, becauſe the Chriſtians do worſhip him, which tranſports the evil Spirit that poſſeſſes them beyond all the rules of ſenſe or reaſon. In a Paper of Queries of ſome Quakers about *Cambridge*, An. 1655. ſubſcrib'd by *Thomas Biddal*, they ſay thus to the Chriſtians there; *The great Deluſion, Sorcery, and bewitched Doctrine that you are under, of theſe bewitching* Simon Magus *Sorcerers, which have put you upon a* Chriſt *crucified without you, notwithſtanding you and the reſt, are in your filthineſs, and firſt nature.* This is there ſaid to be *written from the Spirit of the Lord*, and that *the Lord reveal'd this by his Spirit in them.* The Queries are printed by one *Thom. Moore* in his *Antidote againſt the ſpreading Infection of the Spirit of Anti-Chriſt*, An. 1655. p. 68, *&c.* and pretended to be anſwer'd by *G. Fox* in his *Gr. Myſt.* p. 132, *&c.* but no notice is taken of this paſſage; which *G. F.* does not deny. As for that ſoftning ſtroke at the end of this quotation, *notwithſtanding you and the reſt are in your filthineſs*, it has been anſwer'd already, to be no reaſon againſt preaching of the crucify'd *Jeſus*; but rather, on the contrary, as the beſt remedy againſt Sin.

But the Quakers ſometimes pretend, that by their preaching againſt the outward *Chriſt*, they only mean to oppoſe thoſe who totally exclude the ſanctifying Graces of his Holy Spirit within us. But this is a moſt horrible falſe pretence againſt their own Conſciences; for they know that there were none ſuch who oppos'd them; and all thoſe Books that I have ſeen, to which *G. Fox* anſwers in his *Gr. Myſt.* are particularly large and full upon that point. This *Moore*, p. 32. ſays, *that* Jeſus, *who is perſonally abſent from the Believer, is dwelling in the Believer's Heart, by Faith of and in him, and ſo the Father, in and through* Chriſt: Which *G. Fox* oppoſes, p. 135. and will have the very Perſon of *Chriſt* in Believers. Another, one *Ra. Farmer*, wrote againſt the Quakers in the ſame year 1655. a Book which he entituled *Myſtery*, Babylon *the great*, &c. where, in his Preface, he explains himſelf thus, *Though God, and* Chriſt, *and Scriptures, and Ordinances be, and be never ſo glorious and excellent; yet if they be not in thee, in their Life and Power, and efficaciouſly reforming and conforming virtue, they are to thee as if they were not at all, or worſe: But whenever they ſhall be in thee, let the meaſures and degrees be never ſo high, they will and muſt alſo be without thee, and ſhall never be indiſtinctly the ſame with thee.* This he proſecutes farther in his Book, p. 26. and ſpeaks againſt ſuch a notion of God and *Chriſt* within, as to make void the efficacy of his outward ſufferings at *Jeruſalem*. And this too *G. Fox* oppoſes in his *Gr. Myſt.* p. 173. I could give a multitude of ſuch inſtances. I am the larger upon this, becauſe it is the only Fig-leaf the Quakers have left to cover their helliſh Hereſy, in their Contempt and Blaſphemy which they ſpue out againſt our bleſſed Saviour, his precious Death and Paſſion for our Redemption.

Let me take this place to anſwer the laſt effort of the Quakers upon this head, and which, being ſufficiently clear'd, leaves their curſed Hereſy naked and expos'd, to the abhorrence of all Chriſtians.

The Quakers are told of this their artifice in *Sat. Dif.* Sect. I. N°. IX. p. 183. to which *G. W.* replies in this *Antidote*, p. 210, 211. and repeats the charge againſt them thus: *To my Adverſary's confidently aſſerting* (ſays he) *that* J. Faldo, *nor any other did ever oppoſe this, that they ſhould preach only the Incarnation and Sufferings of* Chriſt *at* Jeruſalem, *i. e. without preaching likewiſe the inward operations of his Spirit in our Hearts: And if* Will. Penn *or* Thom. Ellwood *cannot name one ſingle Man, much leſs any of thoſe Communions which he diſputes againſt, that ever thought* Chriſt's *outward appearance would ſave them, without his inward*

inward appearance in their Consciences, then against whom have they disputed? The objection being thus stated, (wherein I take no notice of his misplacing some words to hurt both the Sense and the *English*) he answers thus: *Yes, I can name one single Man, whom he has vindicated against us, (in G. K.'s behalf) who has both thought and said as much as, that* Christ's *outward appearance and sufferings has saved them, without his appearance or work in them: And that is the said* Rob. Gordon. *And it's charged against him, among his many other corrupt Doctrines, by* G. Keith, *in my and his Book, entituled,* The Nature of Christianity, p. 70, 71. Artic. 1. That *Christ* without us upon the Cross hath already subdued all things, finished Transgression, made an end of Sin, abolish'd Condemnation and Death.

Art. 8. That Redemption, Justification, were finished and completed in the crucify'd Body of *Christ* for us, not in our Persons.

Art. 12. That Redemption and all things are wrought, purchas'd for us, without the help of any thing to be wrought in us.

So that here was one Man (i. e. *R. G. and too many more) that laid the whole stress and work of Man's Salvation* only *upon* Christ's *outward appearance and suffering, without his inward appearance and operations by his Spirit in us.*

I have given *G. W.*'s words at large, because upon this depends the whole cause of Quakerism. Therefore I will examine them fully and fairly.

But first, let me take notice of the modesty of the Quaker-Style: *In my and his Book* says *G. W.* It sounds harsh in *English*, because so unusual. But *G. W.* would not give place to *G. K.* He reserves his dignity! And common civility is an Heresy among the Quakers.

But now to our work. And first I observe, that *G. W.* has left out, in the Articles he quotes out of his and *G. K.*'s Book, the Pages in *R. Gordon*'s Book, called, *A Testimony to the true Saviour,* to which their *Nature of Christianity* is in Answer: For there the Pages of *R. G.*'s Book are quoted after each Article: Which was wisely done of *G. W.* that none might know where to find the Quotations, unless they would have recourse to *G. W.*'s *Nature of Christianity,* which not one of a thousand knows where to find; it was printed *An.* 1671. and now hardly to be got. And *G. W.* not only leaves out the Pages, but does not so much as name that Book of *R. G.*'s, out of which they are taken, that his Reader might be left sufficiently in the dark: And that he had good reason so to do, will soon appear. To these Articles here quoted, these Pages of *R. G.*'s Testimony are added in the *Nature of Christianity,* viz. p. 3, 4, 5, 20. And whoever will read these, will see *R. G.* fully clear himself from this imputation cast upon him; and that he had given no ground at all for these objections made against him.

P. 4. and 5. he makes *Two great Gospel Truths.* The first, *God manifest in the Flesh of* Christ, *whereby* Christ *became our High Priest in the Flesh, therein to offer up himself the one perfect Sacrifice, sufficient Atonement, the compleat Peace-offering, once for ever, not often, and in every Generation, and in many Bodies* (as the Quakers say he daily offers himself in their Bodies) *but in one Body, by one Offering, not in our Persons, or within us,* (which is the exact Quaker Notion) *but in his crucify'd Body without us, and before any good wrought in us, whereby he hath already subdued all things, finished Transgression, made an end of Sin, abolished Condemnation and Death; and so hath for ever, as our head in himself compleated the work of our Redemption and Reconciliation with God for us; God thereby commending his Love towards us, that while we were*

yet

yet Sinners, Chriſt *died for us; when we were Enemies, we were reconciled to God by the Death of his Son.*

The other Truth is the Myſtery of Chriſt, *by his Spirit dwelling in his Saints, called in the Holy Scripture* Chriſt within you; *whereby God works in us, through Faith in* Chriſt, *the fruit and effect of the work already wrought by* Chriſt *in his crucify'd Body, for us, without us.*

And then he tells that for which he reprehends the Quakers, *viz.* that they *pretend ſo much zeal for this Myſtery of* Chriſt *within, the operations and actings of the Spirit of God in themſelves, that they deny the Myſtery of God in the Fleſh of* Chriſt, *as a matter of no neceſſity to them, as to Redemption, Reconciliation and Juſtification; reckoning to accompliſh this in their own Bodies, each for himſelf, through obedience to the Law or Light in his Conſcience; which Light they call* Chriſt, Redeemer, *and* only Saviour, *without reſpect to the true* Chriſt, *and our only Saviour* Jeſus Chriſt *of* Nazareth, *and Redemption already wrought and accompliſhed for us in his crucify'd Body.* Thus plainly does *R. G.* expreſs himſelf, giving full teſtimony to *Chriſt* within, dwelling in our hearts by Faith; but diſputes only againſt that Quaker Hereſy, of placing the ſacrifice and atonement for Sin, in the offering up of this Light within, perform'd in their hearts, and throwing off the ſacrifice and atonement made by the Offering which *Chriſt* made of himſelf for us upon the Croſs, as of no efficacy to our Salvation. This is it for which the Quakers ſo violently oppoſe him, and which *G. W.* here calls *Corrupt Doctrine.*

And obſerve, that in *Art.* 12 above quoted, *R. G.*'s words are recited imperfect; for after the laſt words here put down, *viz. without the help of any thing to be wrought in us,* there follows in *R. G.*'s words, p. 20. *ſo as to atone with God for us*; which explains his meaning, and is moſt orthodox, *viz.* that nothing perform'd in us is the atonement or ſatisfaction for our Sins. But this in no ways hinders or denies the neceſſity of the inward preſence and operations of his holy Spirit, to ſanctify our hearts; whereby only that atonement perform'd by *Chriſt* in his own Body without us is apply'd, and made effectual to us; which *R. G.* over and over again not only aſſerts, but zealouſly contends for it.

Now let the Reader judge, whether *G. W.* has found an inſtance in *R. G.* of one who aſſerted, *That* Chriſt's *outward appearance and ſufferings would ſave any without his appearance and work in them?* The doing right to *R. G.* is not the matter. I ſhould not have detain'd the Reader ſo long merely for that: But by this it is very evident, that the Quakers have all along oppos'd the Chriſtian Doctrine, and rejected all Faith in our Lord *Jeſus* of *Nazareth,* as to our Redemption or Salvation, by his death and ſacrifice for our Sins upon the Croſs. Why elſe did they oppoſe (and that ſo vehemently) thoſe who preached this Doctrine, and who alſo own'd the inward preſence and operations of *Chriſt,* by his bleſſed Spirit in our hearts; not only as beneficial, but abſolutely neceſſary towards our Salvation; and without which, that the outward ſufferings of *Chriſt,* and all his ordinances, *would be to us as if they were not at all, or worſe,* as before quoted? Why did *G. Fox, G. Whitehead,* and all the Quakers oppoſe this? They have nothing left to ſay, but that thoſe whom they oppos'd did deny the inward operations of *Chriſt* in the heart, and that in this only they did oppoſe them; which being moſt falſe, and they not being able to produce one ſingle Perſon who did oppoſe them in this, ſhews what that was wherein they did oppoſe them: Or if they could find ſuch a ſingle Perſon, why did they oppoſe others, who had ſufficiently explain'd themſelves in this, ſuch as theſe before nam'd? Why did they call theſe Devils, Anti-chriſtians, Sorcerers, for preaching of Faith in *Jeſus* of *Nazareth?* Why did they belch

out, in fury, ſuch ſpiteful and blaſphemous contempt, as before quoted, againſt the Perſon of our bleſſed Lord *Jeſus?* Why did they call him *accurſed!* Let them hear the Apoſtle, 1 *Cor.* XII. 3. that *no Man ſpeaking by the Spirit of God, calleth* Jeſus *accurſed; and that no Man can ſay that* Jeſus *is the Lord, but by the Holy Ghoſt.* Therefore till they come, not only to ſay, but to believe this, they may be ſure, that it is not the Spirit of *Chriſt*, but of *Anti chriſt* by which they are acted; and they cannot truly believe this, without not only being willing, but in an high degree zealous, to confeſs, retract, and condemn the above quoted, and all other their vile contempts and outrages againſt our bleſſed Lord and only Saviour *Jeſus Chriſt.*

I could bring multitudes of quotations to the ſame purpoſe of theſe before produc'd, beſides what is offered in the *Snake*, to which *G. W.* has not anſwered; which we may eaſily ſuppoſe he would have done, if he could have found any thing tolerable to have ſaid to them; and till he, or ſome other of the Quakers, ſhall think fit to anſwer to theſe, it is needleſs to cloy the reader with more; theſe being ſufficient to let him ſee into the depth of the Quaker Hereſies, and clear his way from their little Subtleties with which they uſe to hide and cover them.

G. W.'s immethodical way has carry'd me from p. 30. of his *Antidote* to p. 38 becauſe both ſpeak of the ſame thing, and I would ſave repetitions; for which reaſon I muſt paſs all he ſays from p. 30. to 35. which is a going over and over the ſame again and again; denying of the charge, but not anſwering of the proofs.

Their contempt of the holy Scriptures.

11 He comes p. 35. to the charge againſt them of contemning the holy Scriptures, calling them *beaſtly Ware, Death, Duſt, and Serpent's meat*, &c. He could not, nor does he deny the quotations where theſe names are given to the holy Scriptures, for the Quaker Books and Pages are particularly ſet down; yet he moſt impudently denies that they have call'd the Scriptures by ſuch names. *Tho' perhaps* (ſays he, p. 36.) *making a Trade upon Scripture, and preaching for Hire or Money, hath been ſo call'd by ſome or other.* Here is a *perhaps*, and a *ſome or other* to throw us off again! and to make us believe, that ſuch names were never given to the Scriptures, but only to the making a Trade of them: For which I muſt deſire the reader to look again into the quotations in the *Snake*, and he will there ſee what a guilty and utterly falſe excuſe and put off this is; for theſe names are given to the holy Scriptures, to *Matthew, Mark, Luke*, and *John:* So that his *perhaps* is moſt certainly; and moſt certainly *G. W.* knew it to be ſo, tho' he, with a Quaker ſincerity and plainneſs, would have it only paſs for a *perhaps.* And for his *ſome or other*, as if he knew not who it was that ſaid any ſuch thing, there is mention made before of a paſſage, and it is quoted in the *Snake*, p. 342. of the firſt Edit. (it is p. 60. of this Edit.) of one *George Whitehead*, in his *Serious Apology*, p. 49. where he ſays, that *what is ſpoken by the Spirit of Truth in any*, (*i. e.* of the Quakers) *is of as great authority as the Scriptures and Chapters are, and greater.* Mark that *(George!)* of *greater* authority than the Scriptures! So that, by this, all thy Preachments, and of others thy Quakers, which you ſay *are ſpoken by the Spirit of Truth*, are not only of as great, but *(George!)* of *greater* authority than the holy Scriptures. And what more vile contempt could be put upon theſe ſacred Oracles, than to compare them to the moſt ſenſeleſs and blaſphemous Ramblements that ever came out of the mouths of Men! Nay, to prefer theſe, and all their curſed and furious venom, and beaſtly naſtineſs (ſee *Snake*, Sect. XVII.) to the holy Scriptures of God! Now *(George)* are the Scriptures only the *preaching for Hire!* When you queſtion whether the *firſt Penman of the Scriptures*

tures was Moſes *or* Hermes, *whether there are not many words contained in the Scriptures which are not ſpoken by inſpiration of the Holy Spirit, whether ſome words were not ſpoken by the grand Impoſtor; ſome by falſe Prophets, and yet true; and ſome by true Prophets, and yet falſe*, &c. And thy own excuſe for all this, that this was meant only againſt *ſome parts* of the Scriptures, as in the *Snake*, p. 51. was all this only againſt *preaching for Hire?* When G. *Fox* ſaid in his *Gr. Myſtery*, p. 302. that *the Scripture is not the ground of Faith*; that *the Scriptures being outward Writings, Paper, and Ink, is not infallible, nor is not divine*; and p. 246. when he ſays of the holy Scriptures, that *they are not the word of God*; and in his *News coming out of the North*, p. 39. where he argues againſt thoſe who plead for the Scriptures, he ſays, Hebrew, Greek, *and* Latin *is your original——You ſay that* Matthew, Mark, Luke, *and* John *is the Goſpel, which is carnal*, &c. Was this only *preaching for Hire?* Now *(George)* be aſham'd and bluſh (if thou canſt) and confeſs and retract (if thou be'ſt a Chriſtian) all your horrid Contempt and Blaſphemy againſt the holy Scriptures of God; and preferring all your own groſs deluſions before them, which are *your Life*, Deut. xxxii. 47.

This is all that *G. W.* ſays to this point; and yet in his Contents he entitules this, *The Quakers clear'd from Calumnies in that point.* This is the clearing! But ſome read the Contents of Books, who read not the Books; and ſuch muſt think that ſomething material is perform'd, where ſo much is promis'd; and ſuch only can be ſatisfy'd with this and other Quaker Anſwers and Defences. See more upon this head of the holy Scriptures in *Sect.* xiv, xv, xvi.

12. He comes in the next place, p. 37. to anſwer their conforming and transforming to every change and turn of Government that happen'd in their times, and brings a witty diſtinction; he ſays they did not change, *in point of Worſhip, Principle, Faith, or Diſcipline.* This they borrow'd from the Church of *Rome*, which only, with the Quakers, pretend to Infallibility; and when preſs'd with their many Rebellions and Treaſons, which they have rais'd and fomented, their Hypocriſies and Diſſimulations, Breach of Faith, and other Immoralities of their Popes, *&c.* then they come in with the diſtinction which *G. W.* here uſes, that their Infallibility ſtands nevertheleſs firm and ſure, that is, as to matters of Faith. Of the difference betwixt the pretenſions of the Church of *Rome* and the Quakers to this diſtinction, it is ſpoke to in the *Snake*, Sect. vi. N°. 1. and I ſhall have occaſion hereafter to ſpeak farther of their Infallibility; only, for the preſent, let us take notice that here *G. W.* owns all the Quaker Treaſons and Rebellions, their trimming, conforming, transforming, *&c.* ſtill as the Cards turn'd; moreover their curſing and damning the King and all the loyal Party, their encouraging the Rebels and Uſurpers of *England* to ſhed more Blood, and carry Slaughter and Deſtruction into other Countries, throughout all *Europe*, and even to the ends of the Earth; and all this, not only as their own advice or direction, but as the immediate command of God, and given forth in his name, and by his authority; as is ſhewn at large in the *Snake*, Sect. xviii. However, what cares *G. W.* for all this! they are ſafe as to *Worſhip, Principle*, &c. But in the ſame Section it is ſhewn, that after the Reſtauration 1660. the Quakers did quite alter and change their Principle as to fighting, or elſe they ly'd. So that here is changing of Principles too *(George)* and many other Principles beſides this, even quite thro' all or moſt of your points of Doctrine; which, of late, you would chop and change, and face about from your ancient Teſtimonies, they being diſcover'd paſt defence: But never the leſs infallible for all this! What ſignifies a lying, curſing, damning, blaſphemous, traiterous, and naſty Infallibility,

Their conforming and transforming to every turn.

fallibility, ſo it be infallible ſtill! ſo Worſhip, ſo Principles be ſound! tho' this Infallibility is their main Principle!

But Infallibility is not the Article we are now upon; it is the Quakers Changeability and Unconſtancy; and from hence, as *G. W.* quotes the improvement made of it in the *Snake*, p. 285. (it is p. 110. of this Edition) *judge whether theſe be ſound principled Men, that can turn, conform, and transform to every change according to the times, whether theſe be fit Men to teach People?* Now does not the Reader think that theſe are the words of the *Snake* ſpoken of the Quakers? Which I thought (becauſe they are truly applicable to them) till I turn'd to the place, and there I found, that they are the very words of a Declaration of the Quakers after the King came home 1660. (only recited in the *Snake*;) and they pointed them againſt the Presbyterians and other Diſſenters, who had been Trimmers under the ſeveral Uſurpations; and therefore urg'd againſt them, that they were not fit to be to be admitted as Teachers of others, who had been ſo unconſtant and wavering themſelves.

But to ſhew how curſorily *G. W.* read over the *Snake*, if ever he read it all, (he was ſoon weary of it) he thought that theſe words, which he repeats out of the *Snake*, had been ſpoken againſt the Quakers; and therefore he cries out upon them, *(ut ſupra*, p. 37.) *theſe are ſtill deceitful and envious ſuggeſtions:* Thus handſomly giving himſelf a box on the Ear; for the deceit and envy are the Quakers, being their own words. Well! really this *George* is excellent Company! He cannot hear an ill word ſaid, but he muſt apply it to the Quakers. Guilty Conſcience! Like the Man, who hearing ſome cry out Whore in the ſtreet, ask'd how they came to abuſe his Wife. But *theſe are ſtill deceitful and envious ſuggeſtions!* Therefore *(George)* come along with me to the next.

Their making no confeſſion of Sin, or praying for Pardon.

13. In the *Snake*, p. 313, 314. of the firſt Edit. *(Sect.* XXIII. N°. VII. of this Edit.) it is told that the Quakers, out of their conceit of abſolute and ſinleſs perfection in themſelves, do never pray for remiſſion of Sin, as ſuppoſing they have none to be forgiven: And there is publick notice given in theſe words, *If any can give evidence, that ever he heard at any Quaker Meeting remiſſion of Sins pray'd for, he is deſir'd, for the vindication of the Truth, to declare it.* All this *G. W.* paſſes over; nor does he himſelf ſay that ever he heard the Quakers pray for the remiſſion of their Sins. But he takes hold of a charitable Prayer of the Author's for them, bemoaning the deſperateneſs of their condition, who will not ſo much as ask, and therefore have no promiſe to receive pardon for their Sin; their way being block'd up by a proud and blind conceit of their own Perfection, from ſeeking, or ſo much as wiſhing to return from their Sins! Therefore prays that Author for them, *The Lord help them, and hear our Prayers for them, ſince they will not pray for themſelves.* Of theſe only words *G. W.* takes hold; and firſt he (after his chriſtian manner) returns him Reproaches for his Prayers, juſt tranſverſing our Saviour's command, to return Prayers for Reproaches: Thus have they learned *Chriſt!* But he ſays that the Author of the *Snake* has herein *notoriouſly belyed the Quakers, in ſaying that they do not pray for themſelves.* Remember *(George)* that the Prayers which are ſpoke of in that part of the *Snake*, are Prayers for the remiſſion of Sins; of theſe only was what above is quoted ſpoken, and if thee meaneſt any other, thee dodgeſt, *George*, and acteſt not ſincerely, tho' very like a Quaker! Therefore we will ſuppoſe (to ſave thy reputation) that thee doſt mean by the Quakers praying for themſelves, their confeſſing of their Sins, and praying for the forgiveneſs of them. And now, *George*, tell us, didſt thee ever hear ſuch Prayers in any Quaker Meeting? Didſt thee ever pray after this faſhion among the Friends?

Friends? No; thee canſt not ſay it. How then are the Quakers notoriouſly bely'd, in ſaying they do not pray for themſelves, when, in the ſame place, it is over and over again plainly expreſs'd, that the praying there ſpoke of is for the remiſſion of Sins, and of no other ſort of Prayers; and the reaſon given ſhews it, *viz.* that the Quakers think themſelves to be perfect, and without Sin, and therefore do not make any confeſſion of their Sins, or beg pardon for them. Now what has this to do with any other ſort of Prayers? of which *G. W.* wittingly and willingly means what he ſays here of the Quakers praying for themſelves, when he knew that it was meant quite otherwiſe in the *Snake*, which he pretends to anſwer. This he muſt own, unleſs he can produce vouchers for their making publick confeſſion of their Sins, and asking pardon for them. But ſince he himſelf (the eldeſt Preacher now among them) cannot vouch it, I think we may deſpair of any other. If there needed farther vouchers, I could produce many, even as many of their hearers as will ſpeak the truth. But I will give one remarkable one which will ſhew that it is not forgetfulneſs in them, but againſt their Principle. Mr. *Thomas Criſpe* was one of their Communion about thirty years, a conſtant hearer, and a zealous ſufferer too among them: But he took offence at their never having any confeſſion of Sin, or Prayer for the remiſſion of it, in their publick Meetings, and complain'd of it above twenty years ago; but no rectification—no, not at this day, when they are putting a new face upon all their matters: But they will not be brought to this, to confeſs themſelves Sinners; for then they might be brought to repentance, of which they declare themſelves incapable. For this, among other vile Hereſies, Mr. *Criſpe* has ſeparated from them, of which he has given us a very good account in ſeveral Treatiſes he has wrote againſt the Quakers: They who were of them, muſt know them beſt. Let me give another authority of *Daniel Leeds* before mentioned, in his *News of a Trumpet ſounding in the Wilderneſs*, &c. p. 138, 139. he charges them in theſe words; *You do never in your Meetings pray for pardon or forgiveneſs of Sin, (not that I have heard in twenty years due attendance) for ſeeing it is* Chriſt *in you that prays, there is no need of it, he being without Sin.* Secondly, *You do not pray to* Chriſt, *becauſe it being* Chriſt *in you that prays, it is abſurd for* Chriſt *to pray to himſelf.* Thus you ſee their practice is uniform all the world over, yet not conſiſtent with itſelf; for *Rich. Hubberthorn*, p. 20. of his Works, collected and reprinted *An.* 1663. repeating this aſſertion of *R. Sherlock* his opponent, *viz.* Chriſt *himſelf was not capable of Faith and Repentance*; anſwers, *Here I charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.* Now, how *Chriſt* himſelf was capable of Repentance, who never did Sin; and yet the Quakers to be above Repentance, is left for them to explain. *Fran. Bugg*, in his *Picture of Quakeriſm*, printed 1697. ſays p. 64. that he had been more than twenty five years among the Quakers, and a principal Member, yet never had heard any ſuch thing among them. Moreover, that he had read the chief of their Books, (of which he there ſets down a catalogue) and tho' there are ſome Prayers in them, yet nothing like confeſſion of Sin, or begging for pardon of Sin, is to be found in any of their Writings; and he provokes them to ſhew any quotation of this ſort out of all their Books. He names p. 68. a Book of *George Whitehead*'s called *Judgment fixed*, printed 1682. where there is a long Prayer of near five pages, beginning at p. 354. fill'd with nothing but phariſaical boaſts of his own perfections, and appeals to God, with imprecations and reproaches upon his Adverſaries; but not one ſyllable either of confeſſion of Sin, or asking mercy for it. I would not take *Bugg*'s word, (tho' I had no cauſe to doubt it) leſt *G. W.* ſhould reproach me with truſting to his authority;

rity; but I procur'd this Book of *G. W.*'s, and have it now before me, with his long Appeal and Supplication, as he himſelf calls it; which contains Prayers,

——*not ſo like Petitions,*
As Overtures and Propoſitions.

And now, upon the whole matter, after all the wriggling and dodging that *G. W.* or any of the Quakers can uſe, it muſt be known to all the world, and without contradiction, what ſort of Chriſtians theſe Quakers are, *viz.* ſuch as cannot make uſe of the Lord's Prayer, unleſs, as one of their Preachers *C. H.* who taking occaſion to repeat it in one of his own Prayers, (perhaps on purpoſe) left out the Petition for forgiveneſs of our treſpaſſes as uſeleſs (forſooth!) to the Quakers: It was not made for them! nor they for it! unleſs they can have liberty to mend it, as they have done to the Creed and Decalogue; all of which articles and commands they have reduc'd to one, *viz. Hearken to your Light within*: For this, with them, is the only Rule for all matters both of Faith and Practice.

But to ſee the artifice and ſnare of the Devil, in which theſe Men are caught; they who are too good for the Lord's Prayer, have copy'd exactly after the Prayer of the *Phariſee*, Luke xviii. 11. *George Whitehead* ſeems to be taken word for word out of it; only enlarges it, and far exceeds that *Phariſee* in high Pride and valuing of his own Worthineſs! The *Phariſee* only thanked God, *that he was not as other Men are, extortioners, unjuſt, adulterers*, that he *faſted*, and *gave Tithes of all that he did poſſeſs*. Theſe all were Duties incumbent upon all, and the neglect of which had been a Sin in any. But that is nothing to *George Whitehead*'s rant! Being free from Sin, that is the prerogative of every Quaker! That was a poor matter for the Top-apoſtle! He tells God, in this Prayer, of his extraordinary gifts, for which he is ſo civil as to thank him, for his chriſtian Spirit, his Faith, and not only Patience, but rejoicing under all his Sufferings, for his righteous Judgment, and for his Underſtanding too, (he would not thank God for nothing) and for his Zeal, which was moſt of all! And that *Thou haſt raiſed me up* (ſays he to God) *in defence of thy Goſpel, to vindicate thy Truth*, &c. *Thou knoweſt* (ſays he) *the integrity of my Soul before thee—and that I have not ſought to exalt my ſelf, nor any Popularity, Party, or Intereſt to my ſelf, but only thy Glory, and the good of Souls. Thou knoweſt that in the firſt place my Soul hath ſought for peace—Thou knoweſt thou haſt endued me with a chriſtian Spirit, and with Faith, Patience*, &c. *Thou haſt alſo endued me with the Spirit of righteous Judgment, Underſtanding*, &c. *O my God! as I have eyed thee—ſo I recommend to thee to plead and juſtify my Cauſe*, &c. We ſay one good turn deſerves another—Was there ever ſuch high arrogance, and ſetting forth his own excellencies in the preſence of God, and to his very face! Before whom holy *Job* ſaid, *I abhor my ſelf, and repent in duſt and aſhes*, Job xlii. 6. But he was an underling to *George Whitehead*, or the meaneſt Quaker! They do not *abhor*, but *vaunt* themſelves! They ſcorn to repent, for they have nothing to repent of! They are clean and pure as God! who *chargeth his Angels with folly, and the Heavens are not clean in his ſight*, Job iv. 18.—xv. 15. * But the Quakers dare reckon with him, when he pleaſes, and think they can ſtand the utmoſt demand of his extremeſt Juſtice, for that they owe him nothing! as *Edw. Burroughs* ſays p. 32. of his Works, that *God doth not accept of any, where there is any failing, or who doth not fulfil the Law, and doth not anſwer*

* *See before*, Sect. vii.

every

every demand of Juſtice. See how literally theſe Quakers are deſcrib'd, and their fearful condition, 1 *Joh.* i. 8, 9, 10. *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us—If we ſay that we have not ſinned, we make him a Lyar.* But *Solomon Eccles* the Fidler and Quaker Prophet, in his Muſick Lecture, p. 22. returns the Lye upon St. *John*, if he included himſelf among the Sinners, as he evidently does, ſpeaking in his own Perſon, as well as of others, *If we ſay*—But *Crowdero* anſwers with a home ſtroke, *I do affirm* (ſays he) *that if* John *had ſaid he had been a Sinner, he had lyed.* Therefore, ſince all the reſt of Mankind do confeſs themſelves to be Sinners, except the Quakers, it is not ſtrange to find this vile Scraper determine thus poſitively, in his *Quaker's Challenge*, p. 3. *that the Quakers are in the truth, and none but they.* Here they exclude all the world; and all the world have reaſon to exclude them. *He that confeſſeth and forſaketh his Sin ſhall have mercy*, Prov. xxviii. 13. What mercy then can theſe Men have, who are ſo far from forſaking this their blaſphemous Pride, that they will not ſo much as confeſs it! Pride was the firſt Sin, and, of all others, ſets us fartheſt off from God; and of all Pride, the proud Humility is the greateſt. This hypocritical Humility is at the wideſt diſtance from the true chriſtian Humility, hates and abhors it, and falls upon it wherever it meets it. See how the Quakers inſult and triumph over Mr. *Criſp* for confeſſing himſelf a Sinner, in their *Rabſhakeh rebuked*, printed 1695. which was wrote in anſwer to two Papers that Mr. *Criſp* (before mentioned) had publiſhed againſt the Quakers; in the firſt of which, call'd, *An Eſſay towards the allaying of* George Fox *his Spirit*, p. 1. he expreſſes himſelf thus, in a chriſtian Humility, in anſwer to their abuſes of him, *They cannot repreſent me a greater Sinner than (I thank God) I think my ſelf to be.* Upon this they fall upon him p. 5. of the *Introduction.* And firſt, to ſhew their ſenſe or ſincerity, they would make Mr. *Criſp* to thank God for his being a Sinner; whereas any but a malicious Quaker muſt have ſeen, at firſt view, that he thanks God for the ſenſe which he had given him of his Sins: And it would be a matter of great Thankſgiving to the Quakers if the like Grace of Humility were granted unto them: Pray God, of his mercy, give it them; elſe their Salvation is without all the promiſes of the Goſpel. But the Quakers, from this confeſſion of Mr. *Criſp*'s, charge him home, and ſay, that, by this, he owns all that they ſaid againſt him, as to the abuſing of them and their Writings; *Nor is it poſſible* (ſays the Pen-man) *for me to wrong him; for let me repreſent him how I will, I cannot repreſent him a greater Sinner than he thinks himſelf to be, and thanks God for it too*; and ſays, that *if they ſhould repreſent him to be a Whoremonger, prophane Swearer, Drunkard, or Idolater,* &c. *this confeſſion of his includes not only all thoſe, but all other Sins of all ſorts and kinds, how groſs ſoever.* Such bitter Enemies are they to confeſſion! What ſort of a Sinner would they have made St. *Paul*, at this rate, from his confeſſion, 1 *Tim.* i. 15. that he was the *chief of Sinners!* And to diſpute againſt theſe Brutes, is a Martyrdom like that of his, who was condemn'd to fight with leſs guilty Beaſts at *Epheſus:* But I have undergone it for their good; tho' I receive the thanks for it of him who would rouze a ſluggard out of his ſweet ſlumber. But ſome of them have been rouz'd, therefore I ceaſe not my pains to recover more of them; at leaſt to prevent others from falling into their Pit of Deſtruction.

I have inſiſted longer upon this point than was needful to overthrow the poor Anſwer which *G. W.* gives to it; but I did it, becauſe this is a material point, it is the very bolt of the door which ſhuts the Quakers up in their Darkneſs, by perſuading them never to conſider any more, and be

ſure never to repent, *i. e.* that they repented once for all when they firſt turn'd Quakers; but after that they are ſinleſs and perfect, and ſo need no more Repentance. *G. Whitehead* denies *that there is continual need of Repentance:* And *Thomas Ellwood* juſtifies him in this; (See *Sat. Dif.* Sect. v. N. II. p. 209.) as he does likewiſe in *G. W.*'s aſſertion, that the Righteouſneſs in the Quakers is not finite, but infinite. (*ibid.* Sect. II. N. VII. p. 199.) And then indeed what need of Repentance to the Quakers! They are paſt Repentance.

But *G. W.* changes his tune, in his *Chriſtian Epiſtle to Friends*, An. 1689. For there he complains grievouſly of their great corruptions, not only of a few, but that few of them, nay very few, were what they ought to be: *Very few* (ſays he p. 9.) *have their minds exercis'd in frequent Prayer, or in heavenly Meditation*, &c. *But too many have their hearts taken up with theſe fading objects, and things below, minding earthly things*, &c. And p. 10. he charges them with *degenerating into pride, and height of ſpirit and apparel, as too too many do* (ſays he of the Friends) *contrary to gravity, modeſty, ſobriety, plainneſs, ſimplicity, innocency and humility.* And he goes on p. 11. *Though ſome formality, and ſomething of the form of Truth they may have by outward education, yet* (ſays he) *'tis not by the work of Regeneration; for it is but few, in compariſon, that really come in at that door*, &c.

Here is a ſad account of the Quakers Infallibility! which was granted not only to ſome eminent Quakers, but, as *Burrough* ſays in his Preface to *Fox*'s *Gr. Myſtery*, p. 7. *To us, every one of us in particular.* Yet now it ſeems moſt of them are gone off, and but very few left in the Truth! And have thoſe that are behind any greater ſecurity than the others had? Is there not now continual need of Repentance? Is the Righteouſneſs that is in them not finite, but infinite? Can infinite Righteouſneſs fail, or fall away? Are not theſe many and grievous Sins, of which the greateſt part of the Quakers are guilty, ſufficient matter for publick confeſſion of Sin and Repentance among the Quakers? No, no, that muſt not be admitted! They are perfect and ſinleſs for all this, *as their heavenly Father is perfect*; and, *as he is, ſo are they in this world.*

Purſuant to this principle, there is no petition for Repentance or Forgiveneſs in all *G. W.*'s long Prayer before-mentioned, *i. e.* not for the Quakers, only for the World's People, that they may turn to be Quakers. And therefore his ſaying that the Quakers are bely'd, in ſaying, *that they will not pray for themſelves*, will not hold, notwithſtanding of all their Prayers: For their Prayers are Panegyricks upon themſelves, and commonly Invectives againſt others, and Curſes inſtead of Prayers.

The Phariſee was modeſt to *George Whitehead!* he only preferr'd himſelf to the Publican, and thank'd God that he was not like him. But *G. W.* not only prefers himſelf before others, but upbraids them, in his Prayer, of *Rancor, Fury, Hatred, Reviling, Slander*, &c. He judges them as having crucify'd *Chriſt* to themſelves, and prays God to judge them for theſe things. This is his way of praying for them! He ſuppoſes ſome of them to have ſinn'd out their Day, and to be judicially hardened; and theſe he excepts from his good wiſhes of opening their eyes, and all that are guilty of wilful oppoſition and hatred againſt the Quakers, from which few of their oppoſers will eſcape, (let them name one for an inſtance) and all theſe are excluded the benefit of the Quakers Prayers; ſo that when we come to compute the whole account, we ſhall find that the Quakers neither pray for themſelves, nor any body elſe. And what they call Prayers, are nothing leſs; only great braggs of themſelves, and the utmoſt contempt, if not curſing of others. And this is the conſequence of their ſuper-Phariſaical Perfection!

Perfection! for which they may read their doom, and find their remedy, *Luk.* XIV. 2.

Three matters of fact relating to the Quakers contempt of the holy Scriptures, which G. W. denies, after his fashion.

14. From p. 40. to 44. *G. W.* comes again upon the ſubject of the Scriptures, (which has been ſpoke to before, *Sect.* XI.) ſaying they want proof for their contempt of them; that none value them more than they do, and that *they are wholly ignorant of any ſuch thing*, as their deſpiſing of them, or ſetting up their own writings as equal to them, *&c.* And yet, Reader, he does not ſo much as name one of thoſe many Quotations, which you will find (for all theſe points which he denies) in the *Snake*, Sect. VII. yet he cries, *Let's have plain proof, for we are wholly ignorant of any ſuch thing. George*, if thee had but the honeſty to have nam'd the proofs which were brought, thee wouldſt have found them plain enough; and that is the reaſon thee wouldſt not name one of them. But by thy calling ſo impudently for proof, thee thought'ſt the Reader would ſuppoſe there was none: And well he might, (if he had never read the *Snake*) for who could imagine that there were ſo much Braſs in any humane face! I do not think there is ſuch another inſtance to be produc'd in the world! He certainly thought to have provok'd me to have ſet down all the Quotations in the *Snake* over again; and that this ſhould have nauſeated the Reader (as no doubt it would) to ſee ſuch tedious repetitions; and ſo to look no more into ſuch an unpleaſant controverſy. And to avoid theſe repetitions which this immethodical Anſwer forces me to, I would have ſaid nothing to theſe pages of *G. W.* concerning the holy Scriptures, (having ſpoke to it before) but for the ſake of two or three matters of fact which *G. W.* names and ſtoutly denies. The firſt is p. 323. of the firſt Edition of the *Snake*, (it is p. 58. of this Edition) where it is told of a Man being rudely thruſt down ſeveral ſteps of the Gallery in the Quaker Meeting-houſe in *Gracechurch-ſtreet*, for reading a verſe out of the Bible there. To this ſays *G. W.* p. 41. *We know no ſuch indignation or action ſhewn by any of us againſt the Bible, nor any perſon becauſe thereof; neither do we believe it: Let the Author prove it, if he can.* Doſt not believe it, *George?* Why then doſt thee confeſs it, in the very next words, after thy moody ſimpering faſhion? *Poſſibly* (ſay'ſt thee) *ſome publick diſturber might, by ſome other preſent, be gently turn'd out of doors; not becauſe of the Bible, but becauſe of ſome offenſive turbulent behaviour.* Here is *Poſſibles*, and *Mights*, and *Some or Others*, as if *G. W.* knew nothing of the matter, or ever had enquir'd into it; tho' the year and day were particularly ſet down, and *Richard Smith* vouch'd as then preſent, and who did atteſt it. But *George*, no doubt thee knew'ſt well enough, that the Perſon who came into your Meeting was Mr. *John Pennyman*, an ancient, grave Gentleman, and as inoffenſive as any Man upon the face of the earth: I do not think he could return an injury, much leſs offer one. And he offer'd none at that time, or any thing like it, other than reading a verſe out of the 14th of St. *Luke*. And the Man who rudely thruſt him down ſtairs was *William Mead*; and let him, or let thee name any other diſturbance or offenſive behaviour that Mr. *Pennyman* was guilty of at that time; or elſe, *George*, this excuſe of thine, and putting the Author to prove it, and ſaying, *Neither do we believe it*, will make thee look like juſt ſuch a ſincere and plain Man as thou art.

The next ſtory is told p. 330, *&c.* of the firſt Edit. of the *Snake*, (Sect. XXIII. N. VIII. of this) of a grave Council of the Quakers met upon theſe (to them) abſtruſe points. 1. Whether the Body of *Chriſt* aroſe out of the Grave? 2. Whether *Chriſt* was to be pray'd to? 3. Whether we muſt come to the Father thro' *Chriſt?* For *George Keith* having aſſerted theſe three points, they were thought ſo ſtrange of among the Quakers, that he

was accus'd for them, and a Council of their chief Prieſts and Elders met to determine of theſe: Which they could not do, (ſo far as I can learn) but left them as they found them. But *G. W.* takes no notice of all this; nor does he deny it at all, but takes hold of one expreſſion, which is mention'd in the Debates, of a Quaker, who being preſs'd with the authority of St. *Paul*, ſaid, *that* Paul *was dark and ignorant, and that they ſaw beyond him.* This *G. W.* denies, and calls again upon the Author to produce his proofs, *who thoſe were that ſo ſaid, that* Paul *was dark*, &c. *or otherwiſe* (ſays he) *for ever be aſham'd of ſuch odious defamations.* But the annex'd account under the hand of a much more credible witneſs than *G. W.* will ſhew this to be no defamation; and conſequently the odious which is pinn'd to it muſt return from whence it came, as belonging to *G. W.* his natural or Quaker Aſſurance, who was himſelf preſent, and bore a principal part in that learned Quaker Council. The account of which I have annex'd, not only to clear this matter of fact, but becauſe there are ſeveral other things in it, which are well worth our notice.

There is another inſtance of the Quakers reſpect to the Bible, which *G. W.* mentions p. 43. of a Quaker Servant-maid, who burn'd the Bible publickly againſt the Church (for greater contempt) in *Breadſtreet*. This is told in the *Snake*, p. 343. of the firſt Edit. and p. 61. of this. And *G. W.* cannot get it deny'd, but yields it very unwillingly; *Upon a late enquiry* (ſays he) *we underſtand there was ſuch a Servant-maid, who under ſome diſcompoſure and temptation attempted ſuch an evil and mad action.* How! *George*, was it only attempted? Enquire again, and thou wilt find ſhe did it. Thou know'ſt ſhe did it, but would'ſt ſimper it off thus: And then ſay'ſt upon a late enquiry, as if thou had'ſt never heard of it before! O thy mealy modeſty! ſuch glorious actions of the Saints do not paſs ſo unregarded, or are ſo ſoon forgotten; tho' now for temporizing a little they muſt be diſſembled: For which reaſon thou ſay'ſt ſhe was *under ſome diſcompoſure*, and call'ſt it *a mad action.* Well! we have *Mary Tucker* too (that was her name) added to the catalogue of mad Quakers. But, *George*, muſt we not have the great Quaker Prophet *Solomon Eccles* in too, for the ſame reaſon? who coming naked all over beſmear'd with T—d into the Church of *Aldermanbury* in *London*, and carrying his hands full of the ſame filth, compar'd it to the Bible which the Miniſter carry'd in his hands up to the pulpit, as is told before. And the famous *Joſiah Coal* muſt in too, who juſtify'd our Bible being call'd a *Brazen-fac'd Book, unjuſt, corrupt*, and *perverſe Bible*, as ſhewn p. 226. of the *Gleanings* to *Sat. Diſ.* And I think they are no whit behind any of theſe who call it *Death, Duſt*, and *Serpents-meat, Beaſtly-ware*, &c. And then come in *George Fox* the Captain, and the whole Rabble of Quaker Prophets, Teachers, Writers, and who not of them. And all theſe muſt to *Bedlam*, if poor *Mary Tucker* goes. Even thee *George Whitehead* muſt bear her company; for burning of the Bible is not ſo great a contempt to it, as making all the riff raff of thine and thy Fellow Quakers blaſphemous and ſenſeleſs rattle to be of as great authority as it, and greater, as I have ſhewn before from the words of *G. Whitehead.*

But *George* ſays that *Mary Tucker was ſeverely rebuk'd and teſtify'd againſt by our Friends, who came to underſtand that attempt or action* (he knows not yet which it was) *which we utterly abhor.* But, *George*, how does this appear? Was ſhe ever made to ſign an inſtrument of condemnation againſt her ſelf, (according to the Quaker Diſcipline) and this enter'd in your Regiſter Book kept on purpoſe? Was ſhe oblig'd to beg pardon for this fact publickly, as the fact was publick, and of general ſcandal? and as *John Bringhurſt* the Quaker Printer was forc'd to do, only for printing a

Book

Book of *Will. Rogers*'s (a then ſeparate Quaker) without the licenſe of the Second-days Meeting? Was ſhe excommunicated as *John Barnet* (a Quaker Merchant) was for ſelling ſome of theſe Books of *Will. Rogers?* (ſee *Gleanings* of *Sat. Diſ.* p. 225.) Was any mark of publick diſpleaſure put upon her? No, no, none of theſe things! All this is a ſham, a mere ſham, *George*, verily! Have you treated her as you have done *G. Keith* or *T. Criſp*, or *F. Bugg*, only for telling you of your Errors? Or as you have done that moſt inoffenſive old Gentleman Mr. *Pennyman*, who will not ſo much as diſpute with you? Whom you call *Devil's Drudge*, *Devil's Porter*, *Devil-driven*, *Devil incarnate*, *Judaſes*, *Apoſtates*, *Dogs*, *Serpents*, and a thouſand ſuch like ventings of your Meekneſs and Forbearance!

But why do'ſt, *George*, name this of *Mary Tucker* among the Lyes and Calumnies which thou ſay'ſt are in the *Snake*, when thou confeſſes every word that is ſaid in the *Snake* of it? But it ſerves for clamour!

We come next to examine *G. W.*'s defence of *Ed. Burroughs* and himſelf, for two quotations which are brought againſt them in the *Snake*, ſhewing their contempt of Scripture.

G. W.'s defence of Edward Burroughs *for his contempt of Scripture.*

15. Firſt, as to *Burroughs*: You will find the quotation out of him in the *Snake*, p. 69. (it is of the firſt Edit. which *G. W.* quotes, p. 339.) and *G. W.* comes to it p. 42. and excuſes *Burroughs* for this aſſertion, (ſpeaking of the commands which are given to us in the holy Scriptures) *That is no command from God to me which he commands to another*; meaning that the Scriptures were commands given long ago to other Men, and therefore did not oblige us now. To this, ſays *G. W. he intends this of ſpecial commands that were to ſome,—to baptize and preach the Goſpel*, as he immediately explains it, *and not of general commands of duty incumbent upon all.*

Anſw. 1. It is well, *George*, that thou doſt admit the commands to preach and baptize to be ſpecial commands given only to ſome; how then came thee and thy Quakers by that authority? Think of this, *George*, for it concerns thee.

2. How does *Ed. Brrroughs* immediately explain himſelf, (as thee ſay'ſt) that he means this of ſpecial commands? It is true he does name ſome ſpecial commands, as to baptize and preach; and ſome he ſays were ſent to do both, *to Baptiſm*, (as he abſurdly words it) *and to preach the Goſpel*; *and another was ſent* (ſays he) *not to baptize, but to preach the Goſpel.* He refers to 1 *Cor.* 1. 17. (to which it is ſufficiently anſwer'd in the *Diſcourſe of Water-Baptiſm*, Sect. VII.) and thinks that St. *Paul* had not the ſame Commiſſion with the reſt of the Apoſtles; and if ſo, he was not an Apoſtle. This ſhews the brutal ignorance of theſe enlightned and infallible Men, as they deſire to be eſteem'd!

But were theſe ſpecial commands all the conteſt betwixt *Ed. Burroughs* and *J. Turner*, in anſwer to whom he ſaid theſe words? No; not only not all the conteſt; but they were no part nor particle of the conteſt, and were very impertinently brought in by *E. B.* according to cuſtom. The objection put by *J. Turner*, as recited by *E. B.* himſelf, was charging this as a Quaker Principle, *viz. That Saints were not to do duties by or from a command without, but from a command within*; *and that the word* command *in Scripture was not a command to them till they had a word within them.* And this *E. B.* juſtifies, inſtead of denying it, and ſays, *That is no command from God to me, what he commands to another, and then* J. Turner, *or any other, who goes to duty, as you call it, by imitation from the Letter without*—This was wrote in the year 1654. and we all know what they meant by that phraſe of *going to duty*, to perform Family-

Family-duty, &c. It was the duty of Prayer which was chiefly meant by these expressions: And here *E. B.* means the same, for he speaks of *going to duty, as you call it*, says he; that is, in their sense, and what they meant by it. And in the same p. 47. upon the next question, *As to the time of going to duties*, he says expressly, *all duties, as she calls them, whatsoever.* She, *Jane* or *Joan Turner*, against whom he disputes, did not pretend to the power of preaching, to baptize, or any special command, but puts the case, and the whole dispute was concerning the obligation that lay upon us to perform all our duties to God or Man, and whether the commands in Scripture did lay any obligation upon us to observe them? And this the Quakers positively deny, or that there arises any obligation to duty, or that any command is a duty, except what is enjoin'd by their own Light within, as *W. Penn* expressly. See *Snake*, p. 54. So that *Burroughs* here spoke the genuine sense of the Quakers, which *G. W.* knew well enough; but would turn and shift it as you have seen. For this principle does indeed out-date the Scriptures, like an old Almanack, and resolves all and every thing into their Light within, that is, what every Man pleases to make of it, and sets Men at perfect liberty from all Rules or Laws, whether divine or human.

G. W.'s defence of himself for the same; wherein is shewn, that the Quakers are direct Deists, and the worst sort of them.

16. But now, in the next place, let us hear *G. W.*'s defence of himself for a much more gross expression than that of *Burroughs*'s; which stands quoted in the *Snake* next to that of *Burroughs*'s, *Sect.* VII. p. 60. (it is p. 342. of the first Edit.) The quotation is p. 49. of *G. W.*'s *Serious Apology*, where it was demanded of him, *Do you esteem your Speakings to be of as great authority as any Chapter in the Bible?* To which *G. W.* answers in these words; *That which is spoken by the Spirit of Truth in any, is of as great authority as the Scriptures and Chapters are, and greater.* This has been quoted and spoke to before; and he has excus'd it in a wonderful manner! He says, p. 43. that he meant was only this, *to prefer the preaching with divine authority, according as* Christ *did, to the bare reading of the Letter, as the* Pharisees *did*; *which was not* (says he) *at all to lessen the authority of holy Scripture.* But, *George*, it is to make the Quakers, and thine own self particularly, to preach with *divine authority, according as* Christ *did!* And then all your Writings and Preachments are as good Scripture as any he spoke! nay greater when spoke by you, than his when only read; which was plainly and truly thy meaning. Thou didst grant (out of modesty!) that his words and thine were of equal authority! But that the difference only lay in the advantage that words have when spoken *vivâ voce*, more than the same words when written and only read: And in this sense thy preaching is of greater authority and power than the Scriptures, and of as great as when they came out of the mouth of *Christ* himself! So that, *George*, thou art come off finely! The more excuses thou mak'st for a bad cause, they make it still worse and worse! The longer you stand in the mire, you sink the deeper! There is nothing will do, *George*, but sincere repentance, which cannot be without a plain and honest confession of so foul Blasphemy and *Luciferian* Pride, to the high scandal of Christianity! Therefore give Glory to God, and take shame to your selves, and then God will forgive you, and God and Man will love you, and, with the Angels of Heaven, will rejoice at your conversion. Why should you think it so grievous to own that you have been mistaken and deceiv'd? Who has not? It is glorious and praise-worthy to confess and return from an Error; and that day that you shall own and acknowledge your mistakes, they shall be no more mention'd unto you: But till then we must expose them, because many others, simple and well meaning Souls are caught in your snares. O! at last, lay your hand upon your heart,

heart, and think what miſchief you do! what good it is in your power to do! The Lord give you a heart to think of it, and open your eyes to ſee your Errors, and the Truth; and be not ſo much provok'd by the oppoſition that is given to you, as thereby prompted to conſider and reflect ſeriouſly, whether theſe things are ſo, whether they are falſly charg'd upon you, and what occaſion you have given in your Writings and Preachings for all that clamour that is rais'd up againſt you, and by ſuch as cannot poſſibly have any other end or deſign in it, but to detect thoſe Errors ſo pernicious to the true chriſtian Faith: Such Principles! as prefer what you call the *immediate teaching of the Spirit in Man*, to the holy Scriptures of God, as you re-aſſert in the fore-cited, p. 43. Such Principles! as muſt make you think that Curſe you ſent to *G. Keith* (before ſpoke of) to be of greater authority than any Chapter in the Bible! as likewiſe the falſe Prophecy of *Solomon Eccles* againſt *John Story*, and many others to be nam'd. Such Principles! as make Men inſcribe whatever comes into their heads to the Holy Spirit of God, and to give forth Curſes, Blaſphemies, and Treaſons, Blood and Deſtruction, and the moſt beaſtly Naſtineſs, *in the name of the Lord God*, and to think them of greater authority than any precept in the Scripture! The Letter of the Scripture ſays, *Thou ſhalt not kill*; but *Fox*, *Burroughs*, *Biſhop*, and other Quakers, quoted in the *Snake*, Sect. XVIII. command *Oliver* and the other Uſurpers, *in the name of the Lord God Almighty*, not only to deſtroy all the Cavaliers, and Prieſts in *England*, but to carry their Arms into *France*, *Italy*, *Spain*, &c. and there to kill and ſlay abundantly! The Letter of the Scripture ſays, *Thou ſhalt not ſteal*; but *G. Fox* in his *Great Myſtery*, p. 77. juſtifies the ſtealing of an Hour-glaſs from the Prieſts; *And as for any being moved of the Lord* (ſays he) *to take away your Glaſs from you, by the eternal Power it is owned.* Now *G. W.* in this place, p. 43. prefers the *teachings of the Spirit in Man to the Letter of Scripture.* Now here is the teachings of the Spirit in *G. Fox*, &c. oppoſite, in terms, to the Letter of the Scripture: Or will he ſay, that theſe were not the teachings of the Holy Spirit in *Fox*, &c.? And then we may eaſily know whoſe teachings they were! Will nothing convince theſe Men? To ſee *G. Fox* ſay of ſtealing, *By the eternal Power it is owned!* and *G. W.* to prefer this *to the Letter of the Scripture!* to the plaineſt commands, wrote by the Finger of God himſelf! Here is the myſtery of Quakeriſm, to throw off the Scriptures from being a Rule to them, and giving themſelves wholly up to be guided by what they call their Light within, that is, whatever they are ſtrongly perſuaded of; for they can give no other account of it, nor any rule to know that they do not miſtake the ſtrongeſt deluſions of *Satan* for the Light of *Chriſt*; as certainly they have done in the inſtances before us, and hundreds more, (mention'd in the *Snake*) their inward Light leading them directly counter to the very Letter of the Scripture.

Now throwing off the authority of Scripture, that is, of outward Revelation, is direct Deiſm; and the Quakers are downright Deiſts, as ſhewn in *Prim. Hereſ.* they differ in nothing but in expreſſing the ſame thing in different words. The Deiſts own a Light within, and that it is divine, *i. e.* planted in our minds by God; and that it is a ray or communication of the divine Light: Wherein then do they differ from the Quakers? Only in this, that they call this Light within by the name of Reaſon; which word the Quakers do not like, becauſe they reſolv'd to go out of the rode of all common ſpeaking; but they mean the ſame thing: For they deny any other Light in the Soul, but that which is divine. And this Light within the Quakers and Deiſts make the ſupreme Rule, not controulable by Scripture, or any thing elſe, but ſufficient of itſelf, without any thing elſe,

i. e. without Faith in the outward *Jesus*; for that God requires no more of any Man, but to follow this Light within.

And this is all the Christianity which the Quakers do own; this they say is to have Faith in *Christ:* Hence they conclude all moral Deists, whether *Jews* or Heathens, to be Christians. *G. Fox*, in his *Gr. Myst.* p. 56. sets down an objection against the Quakers, *viz.* that they say that *any can have the sight of Godhead, without Faith in* Christ; and he does not deny this to be their Principle, but justifies it. He answers, *Can any see the Godhead? have a sight of the Godhead? and not see* Christ, *and have Faith in* Christ? By this, the *Jews* have Faith in *Christ*, for they acknowledge the Godhead; and the *Gentiles* too, *Because that which may be known of God is manifest in them, for God hath shewed it unto them: For the invisible things of him, from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, Rom. 1. 19, 20.

In the same manner the succeeding Quakers do chime in after *G. Fox*. *T. Ellwood*, in his late *Answer to* G. Keith's *Narrative*, An. 1696. p. 75, 76, 77. does quote and justify *Will. Penn*'s *Address to Protestants*, p. 118, 119. where he makes *Christ* not to be any Person, but only a Principle in Men's hearts, which is common to all Men; for thus he describes *Christ*; *What is* Christ, *but Meekness, Justice, Mercy*, &c. *Can we then deny a meek Man to be a Christian?* And putting the objection against a moral Heathen thus; *Why! tho' this person be a sober Liver, yet he is but a general Believer; his Faith is at large: 'Tis true, he believes in God; but I hear little of his Faith in* Christ. Then, as *T. E.* says, *W. P.* replies very well, *Does he not therefore believe in* Christ? For, *as he that believes in* Christ *believes in God, so he that believes in God believes in* Christ.

For an answer to this mighty argument of the Quakers, see *Sat. Dis.* Sect. 1. N°. x. I am now only shewing, that the Quakers are Deists, and no more; nay, I will say, not so much Christians as any the vilest and most absurd of any other Deists; of whom, none that we know of, but the Quakers, will own that most senseless Blasphemy, of making themselves to be God, by making their Souls to be uncreated, and without beginning, and infinite, which is, to be God; as shewn Part II. Sect. VII. N°. 2.

Quakery is a scandal even to Deism: And as the Quakers out-shoot the other Deists vastly in Nonsense and Blasphemy, so they come not nearer to Christianity in any thing that might balance; no, not as to the acknowledgment which they make to the holy Scriptures. For the Deists too, as the Quakers, will speak (sometimes) honourably of the Scriptures, say they are good Books, and many good things in them; and delight to read them; but then, not to trust to every thing that is in them; only so far as is agreeable to their own Light within. And in this they endeavour to support themselves by the various Readings, Copies, and Translations of the holy Scriptures, to render them uncertain and suspected.

And from them the Quakers have taken up the same argument against the authority of the holy Scriptures; tho' they have the least skill in that critical part of Learning of any sort of Men upon the face of the earth: Yet they borrow Arrows out of every Quiver against the holy Scriptures; as of the Papists against our Translation (as shewn in *Sat. Dis.* Glean. Sect. III. N°. 3. p. 226.) so, of the Deists against all.

But all Translations do agree in what is material, either as to Faith or Manners; and therefore these, and the various readings of Copies different both as to the Countries and Ages in which they were transcrib'd, and translated, instead of militating against the truth and certainty of the holy Scriptures,

tures, are a mighty confirmation of both; becauſe this is a demonſtration that ſuch copies could not have been wrote by concert: And the differences between them is no more than what was natural and eaſy, and almoſt unavoidable to fall out, in the common miſtakes of ſo many ſeveral Amanuenſes and Tranſlations: But all agreeing in the full of the Faith therein deliver'd, and differing in nothing that can make any alteration in that, gives us the greater, and an undoubted aſſurance of truſting to the Scriptures, ſo agreeing in all their various Tranſlations and Editions, as a ſure and certain rule both as to Faith and Manners. But the ignorant Quakers having got this objection by the end; ſee what uſe they make of it, even to render the Scriptures ſo precarious and uncertain, as not at all to be any longer truſted as a rule to us. And the conſequence is, that the Scriptures be now laid aſide as now uſeleſs and unprofitable; nay more, as dangerous and hurtful to us, becauſe, if corrupted, they may give us poiſon for meat, and ſo help forward our deſtruction. Thus that renowned Quaker *Samuel Fiſher*, in what he blaſphemouſly calls *The Burden of the Meſſage of the Lord it ſelf*, p. 3. and 5. (it is p. 19. and 21. of a collection of ſuch ſort of his Meſſages, printed 1656.) comparing of the Light within and the Scriptures, ſays, *That Prophet, whoſe voice ſoever hears not, and obeys not, even in all things whatſoever he ſaith to them, ſhall be cut off from his people, who, by a meaſure of Light from himſelf, hath enlightned every one of you, whoſe voice is within, and not without to you, nor heard now without by any of you; for the Scripture is not his voice——for the Scriptures, (not as written by the Men that were inſpired, but as ſince then miſ-tranſcribed, even in the very* Greek *and* Hebrew *Copies, how much more as we have them miſ-tranſlated in many things, and in ſo many ſeveral Tranſlations) theſe are in ſome things fallible, and ſo not fit to be the rule; as in the dark, for want of the true Light yet ſhining, which now ſhineth forth, they have been ſuppos'd to be——but* Chriſt *himſelf, his Light and Spirit, which ſhew good and evil in the heart, which are the only* Guide, *Law, and Rule——And this is infallible——and there is the only ſure and ſafe walking, even in the Light, in* Chriſt, *in the Spirit, and not in the Letter, which is fallible, by falſe Interpretation and Tranſlation.* Here are all our Tranſlations, and the Originals too, both *Hebrew* and *Greek*, that are extant of the holy Scriptures, damn'd at one blow: That is to ſay, all the Bibles now in the world. They are no longer a Rule or Law to us; but all is reſolv'd into our own Light within, without limit or controul of Scripture, or any other Law or Rule whatſoever. And this is the new Light which the Quakers have brought into the world, *viz.* before the Quakers came, that is *in the Dark*, (as *Fiſher* words it) *for want of the true Light yet ſhining*, the Scriptures were ſuppos'd to be the rule. That was dark indeed! But now that the true Light (which the Quakers have brought) ſhineth forth, the Scriptures are diſcarded from being the Rule; and the Light within (*i. e.* what any Man fanſies ſo to be) is the only Rule, Guide, Law, *&c.*

From this ancient Quaker his Son *Will. Penn* has lick'd the ſpittle, and thus copies after him, and improves upon him, *I cannot but obſerve* (ſays *W. Penn* *) *after what a ſuſpected rate the Scriptures have been firſt collected——Are we ſure that the judgment of thoſe who collected them was ſufficient to determine what was right, and what not?——What aſſurance have our Anti-revelation Adverſaries of their Doctors choice?——How ſhall we be aſſur'd, that in above three hundred years ſo many copies as were doubtleſs taken ſhould be pure and uncorrupted?——From*

* Rejoinder *to* John Faldo, *An.* 1673, p. 38.

hence

hence we may obſerve the uncertainty of J. Faldo's *Word of God.* See with what contempt he calls the holy Scriptures *John Faldo's Word of God*, and makes them an Uncertainty; and calls thoſe who adhere to them *Anti-revelation Adverſaries.* Not that theſe Adverſaries oppos'd all Revelation, for the holy Scriptures are a Revelation; but they are an extraordinary Revelation, far exceeding the diſcoveries which are made by that Light or Reaſon which is common to all mankind, and which the Deiſts and Quakers do improperly call Revelation: And who will not own this as the only certain and infallible rule of Faith and Practice, are thoſe whom *Will. Penn* calls *Anti-revelation Adverſaries.* He ſays *ibid.* that *we can never by authorities prove the Scriptures to be given forth by Inſpiration, nor that they are truly collected.* That is, that there is no outward evidence for them, but only what our Light within tell us of them: And then they would be uncertain indeed! How many Men's Light within tells them them nothing of the holy Scriptures, of *Moſes*, or of *Chriſt*, of the Law, or the Goſpel? As for what outward and human evidence there is for theſe, I refer the Quakers to the *Short Method with the Deiſts*, wherein they are equally concern'd. But here ſee the reaſon why they not only equal, but prefer their own Writings and Speakings to the holy Scriptures, *viz.* becauſe we have the original of their Writings, and (as they ſay) but corrupted copies of the Scriptures; and that *they have the ſame degree of the Spirit the Prophets and Apoſtles had* (Gr. Myſt. p. 213.) therefore, that what they ſay now is of greater authority than the Scriptures, wrote ſo long ago: Of which before.

G. W.'s ſincerity and ingenuity in ſome Objections, with which he concludes the firſt Part of his Book. Wherein the ſum of the Quaker Doctrine is laid open viz. *that they deny the humanity of* Chriſt, *and the Divinity of* Jeſus.

17. We are now come to the end of the firſt part of *G. W.*'s Anſwer, which concludes, p. 48. with a notable ſmart Repartee upon the Author of the *Snake* for calling the Title of a Book *Holy*. What was the Title of the Book? *Groſs Error and Hypocriſy detected.* And what does *G. W.* make of this? He calls it Blaſphemy. But how Blaſphemy, *George?* Is not the *Detection* of *Groſs Error and Hypocriſy* a very good work? And is it Blaſphemy to call a good work an holy work? Good and holy, *George*, are very near of kin: And thou didſt ſtrain very hard againſt the Author, when thou found'ſt out this for Blaſphemy. But it falls out farther unluckily in this matter, for the Author never thought of any ſuch epithet as *Holy* to give to the Title of that Book, or any epithet at all, but juſt to name the Book. It was a mere error of the Preſs; and it was put into the *Errata* to *dele* that word *Holy*. And the Page and Line are nam'd in the *Errata*, p. 351. l. 9. but the direction of dele *Holy* was left out: And there is no other error in that line which has but ſix words in it: So that a little skill, and as much ſincerity, would eaſily have found it out; at leaſt would have ſtopt ſuch ingenious remarks upon it. It was corrected with a Pen in ſeveral of the printed Books: And in the ſecond Edit. p. 350. the word *Holy* is left out. But however, this being the only error which *G. W.* has found in the *Snake*, and ſhewing himſelf ſo fond of it, it is a pity to deprive him of the pleaſure of it.

And now being fluſh'd with this firſt victory, he hews down *G. Keith*, (for company) becauſe in that Book of his, *Groſs Error and Hypocriſy detected*, (about the Title of which we have quarrel'd) he brings Anſwers to the ſeven Queries (preſented to the yearly Meeting of the Quakers, 1695. and ſophiſtically anſwer'd by the Committee of ſeven thereto appointed, of which *G. W.* was one) out of the Quaker Books, ſince they would not anſwer directly themſelves. But *G. W.* is very ſmart upon him, and obſerves (with great acuteneſs!) that thoſe Books being wrote before the Queries, were not intended as direct Anſwers to thoſe Queries; for, ſays he, *they could be no proper nor direct Anſwers to thoſe Queries, nor ſo intended,*

intended, nor by us adapted to any ſuch Queries; therefore the greater abuſe in him to collect and place them for Anſwers thereto. This was a great abuſe indeed, to make you anſwer more directly than you had a mind to! Your former Books ſpoke plainly your groſs Hereſies againſt the true humanity of *Chriſt*, &c. and you had no mind this ſhould be known; therefore you contriv'd your Anſwers to bear a double face, that you might have room to eſcape: And *G. Keith* (moſt unkindly, conſidering old acquaintance!) would ſtop your paſſage, and ſhew out of your printed Books the plain truth of the matter, and detect both your groſs Errors and Hypocriſy. And all he has left you to ſay for your ſelves, is, that thoſe Books were not intended as an anſwer to theſe Queries. But was there never ſuch a thing done before, to introduce Men as anſwering to Queries, thereby to make their meaning appear the more? The name of *George Whitehead* is put to a Book, entituled, *The Light and Life of* Chriſt *within*, printed 1668. where, p. 51. he introduces a Baptiſt, puts Queries to him, and makes Anſwers for him: And they are worthy to be remember'd for the true Quakeriſm that is expreſs'd in them, *viz.* denying Salvation by the outward *Jeſus*. For thus he queries the Baptiſt, and makes him anſwer; *I ask* (ſays *G. W.*) *who is he that ſatisfies and appeaſeth God, diſchargeth the guilty, and pays the Debt?* Baptiſt. *It is the Man* Chriſt Jeſus. Queſt. *Whence came he?* Anſ. *God gave him.* Queſt. *And what is this Man* Chriſt Jeſus, *who can ſatisfy, pacify an infinite God?* Bapt. *He is God-Man, born of a Virgin.* Then *G. Whitehead* replies upon him thus: *How would this divide God, and ſet him at a diſtance from himſelf? Is it good Doctrine to ſay that God pacify'd God when he ſaw himſelf angry? For, ſays the* Baptiſt, *it was God-Man that did it: Which is all one as to ſay, God corrected himſelf——and then he was mediator to himſelf*, &c. And ſo *G. W.* runs on blaſpheming, and (with the *Socinians*) ridiculing the Doctrine of Satisfaction by the death of *Chriſt*, or any Salvation by *Jeſus Chriſt*, whom he denies to be God-Man, or the Saviour of the World. *Would it be good Doctrine* (ſays he p. 54.) *to ſay that* Mary *and* Simeon *carry'd their Saviour in their arms? or that they carry'd God in their arms? if that Child was God-Man, as he* (the Baptiſt) *terms him—You Baptiſts were fain to hide, for all your boaſting of your God and* Chriſt *at a diſtance above the Clouds, Stars, and Firmament.* And *Will. Penn* was fain to hide too once upon a time, as others of you have done, for all your boaſting of your God and *Chriſt* at hand, even within you! In the ſame dialect with *G. W.* ſays *Chriſtopher Atkinſon*, in his *Sword of the Lord drawn*, p. 5. *Your imagined God beyond the Stars, your carnal* Chriſt *is utterly deny'd—That* Chriſt *is God and Man in one perſon, is a Lye.* Which being objected in the *Snake*, *G. W.* anſwers here, p. 145. *We do not affect the terms.* And yet you will not deny but that they were given forth by the Spirit of the eternal God! This is all that is deſir'd of you: And this we cannot bring you to. Blaſphemous and contradictory Wretches! But why, *George*, do you not affect the terms? What, do they differ from thine own Terms? only what you deny he ſays *is utterly deny'd*; and what you ridicule and laugh at, he ſays plainly it *is a Lye*. Is it not the ſame *Chriſt* you both oppoſe? Is it not the ſame whom you reproachfully ſay to us is your *Chriſt*? And what *Chriſt* is this? the Chriſtian's *Chriſt*. And what *Chriſt* have we? a carnal *Chriſt—your carnal Chriſt is utterly deny'd*. Now 1. how do we own *Chriſt* to be carnal? is it in the ſenſe of vice and wickedneſs, as we ſay a carnal Man, meaning thereby a vicious, ſenſual Man, given to the Luſts of the Fleſh? No; I ſuppoſe the Quakers will not put that upon us, to ſay that we think *Chriſt* to be now carnal, that is, vicious in Heaven. But, 2. Do we think *Chriſt* to

be carnal, as if his Flesh were as gross and infirm, *i. e.* carnal as ours is now, or as his own Flesh was while he suffer'd in it upon the earth? No; for we say, all Christians say, that he is now glorify'd. There is then no other sense of the word carnal, but that which has Flesh, in distinction from a Spirit. And in this sense we do say, and all Christians say, that *Christ* is carnal, *i. e.* has real Flesh, even the same Flesh which he took of the blessed Virgin, in which he suffer'd, rose, *&c.* And this is the sense in which the Quakers do oppose us, and deny, nay ridicule our carnal *Christ* beyond the Stars, *i. e.* any *Christ* who has true and real Flesh, or an human Body now in Heaven. This they say to us is *our imagined God beyond the Stars*, as *C. A.* our *God and Christ above the Clouds*, as *G. W.* implying that no such *Christ* is theirs, the Quakers God. And their denying *Christ* to be carnal, is plainly denying of him to be a Man: For *Christ* can be carnal but three ways. 1. As liable to Sin. 2. To Infirmity: Or, 3. As he has true human Nature, or Flesh. Now it being only the third way that we hold *Christ* to be carnal; and the Quakers denying our carnal *Christ*, consequently they deny *Christ* to be now a Man. *Your carnal* Christ (says *C. A.* in the place above quoted) *is utterly deny'd and testify'd against by the Light which comes from* Christ. So that here is the Quakers Light or *Christ* testifying against the outward *Christ*. And here they may see that the Light in them is Darkness, for it testifies against the humanity of *Christ*, and the Divinity of *Jesus*. The Quakers own *Christ* to be God, but they deny him to be truly and properly a Man: They own *Jesus* to have been a Man, but not God, otherwise than as by God's dwelling in him, but not personally united to him; and so as it may be said of other Men, in their several degrees, that God does inspire or dwell in them.

But they call that *Jesus*, whom all Christians do worship, a *Dead-God*; because they think that the Man *Jesus* of *Nazareth* is still dead: Tho' *Christ*, or the Light, cannot die, according to them, because they say it is God: Therefore they think that we worship a dead Man for God; and consequently, that our *Jesus* is an Idol. For thus says *Edw. Burroughs*, p. 101. of his Works to the Christian Professors, *Some of you were Teachers for the King and Bishops, and were ordained by their Law; and your Prayers have been to your* Idol-God — *And you pray to your* Dead-Gods, *&c.* By this they can mean none other but *Christ*: For whom else did the King, or the Bishops, or any of their Teachers worship as God! Therefore we must make this conclusion, and that necessarily from the Quakers Principles, that all Christians are Idolaters, and *Christ* a dead Idol: Or otherwise, as the truth is, that the Quakers are no Christians; but Blasphemers of our *Christ* and God.

And here I leave them, and the remaining part of this Antidote, for the present, in expectation of their *Melius Inquirendum*; and for the other Reasons given in the Preface. And I turn to a more considerable *Pen* than that of *George Whitehead*, tho' shrowded under the humility of an Appendix to him.

THE

THE

APPENDIX

TO

G. Whitehead's ANTIDOTE

CONSIDERED;

Which is subscribed by *Joseph Wyeth*,

And bears the Title of

Primitive Christianity continu'd, &c.

PART II.

SECT. I.

Concerning the Author.

AS Giants were attended by Dwarfs, and Knights had their Squires ready at hand to save them sometimes at a dead-lift, so have our Quaker Heroes made a Cats-foot of poor *Joseph Wyeth* to blunt their Enemies Swords; that, if he should prevail, their Glory might appear the greater, in giving the foil by a hand so inconsiderable as the Journey-man of *Ben. Antrobus* a Quaker Linen-Draper. But if he was overthrown, which they knew full easy, unless from the weakness of his opponent, then their shift was, that all the Disgrace should fall upon him, who had no Honour to lose, and they and their Cause be guiltless, tho' all their strength was exerted in what they put out under his name.

For the Reader must know that it is a stated Discipline of the Quakers (notwithstanding their Infallibility) to let none of their Friends Books (as they call them) be put to the Press until they have undergone the censure,

ſure, and obtain'd the approbation of their Second-days Meeting, which conſiſts only of their Miniſters or Preachers: Nor dare any of their Printers print any of their Books without the allowance of this Sanhedrin. So that they ſtand all chargeable for all their printed Books, at leaſt for all of them which they have not called in, and witneſſed againſt, as they did againſt *William Rogers*'s *Chriſtian Quaker*, (becauſe it had more of Chriſtianity in it than they could digeſt) and puniſh'd both Printer and Publiſhers with the utmoſt ſeverity that was in their power; as you may ſee in *Sat. Diſ.* Sect. III. of the *Gleanings*, N°. 1, 2.

But, inſtead of ſhewing any ſuch diſpleaſure againſt this Book that bears *Wyeth*'s name, the chief of the Quakers do recommend it, and hand it about among perſons of all Qualities; which is owning of it as much as if their names had been ſet to it; beſides ſome flouriſhes in the ſtyle, which ſhew that ſome had a finger in the Pye, tho' they would not have their Creſt perking above the Lid, as an *Index* to whether Gooſe or Turkey hid underneath: And if *Joſeph* improv'd himſelf or his Pupil no more in his Travels, than to undertake the defence of his Patron, without his directions, who was ſo much more able to have vindicated himſelf, he has had as ill luck in his ſecond Trade of a Preceptor, as in his firſt Journey-man Preferment.

In all of which, no employment ſo ſervile was put upon him, as to ſet his name to a Book that gives him the lye ſo egregiouſly in that character which he himſelf, unbrib'd, and unſolicited, has beſtow'd upon the Author of *The Snake in the Graſs*, of being *a Man of Temper*, &c. Whereas this Book does repreſent him ſo far otherwiſe, (as you will ſee hereafter, *Sect.* II.) that it is not poſſible to reconcile ſuch contradictions, if they came both from the ſame perſon.

Beſides, in the Title-page of this Book, it is ſaid to *ſerve as an Appendix to* George Whitehead's *Antidote againſt the Snake in the Graſs*. And ſure *George Whitehead* would not ſuffer an *Appendix* to be fix'd to his ſo famous a Book, without his own approbation; nor can it be imagin'd that *Joſeph* would have offer'd at it. Therefore we muſt ſuppoſe that *George Whitehead* is more particularly concern'd in this *Appendix*; and we muſt (for all the reaſons aforeſaid) conclude, that this is the joint and concerted Apology of the Quakers; otherwiſe it would not be worth my while, nor the pains of the Reader, to labour a point, which could end in no more than the confutation of *Joſeph Wyeth*.

And this, in probability, was one main drift of the Quakers, to ſtop a Reply, that they might have the laſt word, which, with many, paſſes for a token of Victory.

But the charity that I have for their Souls, of thoſe many miſerably deluded by theſe their Leaders, (tho' they put all the miſconſtruction upon it that Malice and Envy can invent) has oblig'd me to enter once more with them into the Liſts; and I hope to make the detection of their groſs deluſions ſo plain by this, as to ſtop any farther need of my labour herein; and to ſatisfy all who are deſirous or capable of conviction.

The method I will take in replying to this *Appendix*, is, to take a view of the Quakers manner of anſwering Books that are wrote againſt them; and applying it to this preſent Anſwer will ſhew, that however in other things the Quakers are chang'd, yet they ſtill keep true to their original and ever conſtant Fury, Falſhood, and Dodging, either in defending of themſelves, or repreſenting of their Adverſaries.

SECT.

SECT. II.

The method which the Quakers uſe in anſwering of Books that are wrote againſt them.

1. WHEN Pride is diſappointed and overcome, it naturally vents itſelf in Rage and Madneſs againſt thoſe who have detected it: They who have the advantage in a diſpute, like thoſe who win, are ſeldom angry; it is the loſers who have leave to talk, to complain, and be uneaſy.

And as there is not ſo much Pride among any ſort of People as the Quakers, they thinking themſelves to be above all the reſt of Mankind, and far beyond all Chriſtians; to be perfect and ſinleſs, equal to Prophets, Apoſtles, to Angels, yea to God himſelf, as prov'd in the ſix firſt Sections of the *Snake*; ſo have none that ever were born vented their Rage and Madneſs againſt their opponents with ſo much Venom, Naſtineſs, and diabolical Fury as the Quakers have done (ſee *Snake*, Sect. XVII.) Such words as they have found out of ſpite and inveterate rancour, never came into he heads of any either at *Bedlam* or *Billingſgate*, or were never ſo put together by any that I ever heard, and I have had the curioſity to ſee *Mother Damnable*, whoſe Rhetorick was Honey to the Paſſion with which the Quaker Books are ſtuff'd.

And, which is more ſtrange, it is not in their power to help it, or they will not; for they have been told of it, one would think, ſufficiently in the firſt Edition of the *Snake*; and in the *Supplement* to this Edition, N°. 6. *G. Whitehead*'s relapſing into it in his Anſwer to the *Snake*, is again laid before them; and they are deſir'd and provok'd to try if they can help it, if it be poſſible for them to write temperately, and with decency like other People: But that ſeems a task too hard for them; for here again in this *Appendix* they cannot leave that Common-place of reviling and abuſing, of ſhewing their Teeth and Malice in the moſt venomous faſhion, tho' nothing at all relating to the cauſe in diſpute: Which is not any ways concern'd in the character of the Author who writes againſt them, unleſs he had vouch'd ſomething, in prejudice to them, upon his own credit, without other authority; and, in that caſe, recriminating is allowable, yet ſo far only as to the truth of the accuſer, to take off the weight of his evidence: For other collateral crimes (tho' true) are not, by the rules of Charity, to be objected, for that only ſerves our ſpite, but not our cauſe. Now the Author of the *Snake* lets us underſtand that he was almoſt a perfect ſtranger to the Quakers, when he wrote that Book; and what he ſays of them from his own knowledge, you will find in his *Introduction*, p. 2. where he lays his charge not againſt the generality of them; *Some of whom* (he ſays) *I know to be very honeſt and well meaning Men, and devout in their way; but againſt many of their principal Leaders*, as it is expreſs'd in the very Title-page. And ſome of them he treats ſo civilly, that in his *Appendix*, p. 7. he is accus'd for fawning upon them, *viz.* upon *W. Penn.* And in his concluſion, *I do freely own* (ſays he) *that I have a real kindneſs and good wiſhes for every one of the Quakers that I have hitherto been acquainted with, and I never receiv'd any ſort of diſ-obligation from any*

of them, in my whole Life. This is what that Author ſpeaks of them, as to his own knowledge; and if they could bring any thing to diſprove his veracity, in this favourable character which he gives to the generality of the Quakers, they might have had free leave, and perhaps greater advantage againſt him than as to any other part of his Book. But the ſeveral charges which he lays againſt their Leaders he proves from their own printed Books, and quotes their pages; ſo that let him be what ſort of Man he will, this makes nothing as to the charge againſt the Quakers: All that is to be done in this caſe, is, to diſprove his quotations, either that he has quoted falſe, or impertinently, and not to the purpoſe for which he has produc'd them. But theſe are Arms which they have not prov'd, and, in their ſtead, they have taken to their old method of throwing dirt, and perſonal reflexions, as a blind Man does his club, without either fear of wit, without regard either to truth or probability. *G. Whitehead*, in his *Antidote*, had accus'd the Author of the *Snake* for being mercenary, as if he had been hir'd or brib'd to write againſt the Quakers. To this he reply'd in a *Supplement* to the ſecond Edition, N°. 6. and ſhew'd the ſenſeleſs malice of this reflexion, in that thoſe whom *G. W.* ſuppoſes ſhould have brib'd him were the poor Church of the Quakers, who were not capable, tho' willing of giving ſuch hire: Beſides that Author had undertaken that task, and wrote good part of the *Snake* before ever he ſaw *George Keith*, or, as he remembers, any one of the Quakers of his part; being mov'd thereto merely by reading thoſe monſtrous things which were contain'd in ſome of the Quakers Books that came in his way, ſo far beyond what he expected or dream'd of them: But, on the other hand, he was acquainted at that time with ſome of the rich Quaker Church, and his byaſs, as to perſonal kindneſs, lay wholly on their ſide; and they only were capable, and very capable they were and are, to hire or give Penſions. In ſhort, I am very well aſſur'd that the Author of the *Snake* had not one ſingle farthing of contribution from any perſon whatſoever towards printing of that Book or the writing of it. And the Controverſy with the Quakers was ſuch a dead thing, that the Bookſeller would hardly have ventur'd upon the firſt Edition, if he had known that it would have ſwell'd, while in the Preſs, ſo much beyond the firſt intended bounds. And whether, beſides ſome Books which (as is cuſtomary) the Author gave away to his Friends, he had any Guineas, or to the value of one for that impreſſion, is eaſy to be known. Yet, without taking any notice of what was ſaid by the Author in the *Supplement* before mentioned in anſwer to this malicious and falſe accuſation, the Quakers trump it up again in this *Appendix* with freſh venom and aſſurance. The Preface begins with it; *The enſuing Leaves* (ſay they) *contain our vindication againſt the black attempts of a neceſſitous and malicious Prieſt——becauſe he may find his Bread or baſe ends ſupply'd by the conteſt.* And their Book enters in the ſame ſtyle, p. 1. *To the diſturbance of our quiet* (they go on) *there hath of late appear'd an expulſed Clergyman, boaſting himſelf to be ſome great one, and indeed in all the qualities of venom, ſlander, and abuſe he is ſo——his ſcurrilous Pamphlets which his ſculking leiſure and malice furniſhes him with opportunity to multiply; for from being an expulſed Prieſt, he makes a Trade for Bread, and in part to repair thoſe Loſſes, which he charges the preſent Eſtabliſhment to have brought upon him.* Now as it is nothing to the Quakers or their Cauſe, whether the Author of the *Snake* was a Clergyman, or whether expuls'd or not; ſo here they have ſhewn the exceſs of their malice, by endeavouring to provoke the Government againſt ſome or other whom they had in their eye; tho' thereby they expoſe thoſe who are deareſt to them. For what if this Clergyman (whoever it be whom they mean)

mean) had been depriv'd, or *expuls'd* (as they word it) becauſe he had a tenderneſs as to Swearing, the objection comes decently out of the mouth of a Quaker. Nay farther, ſuppoſe he had not only ſculk'd, but been in a Proclamation, and underhand kept fair with the Government, at the ſame time, to ſave his Bacon on both ſides? What if he had taken the Oaths (in his way) while he put another face upon it to thoſe of his own Party, and procur'd his Peace by ſuch compliances as he had blam'd in others? What if he had been the greateſt Trafficker in *England* for the Popiſh Intereſt when it was in view, had wrote Apologies for it, and Invectives againſt the Church of *England* for oppoſing of it, but behind the Curtain, and not under his own Name? What if he had traded in Declarations with Mr. *B—nt* upon a time? *&c.* What would all this have ſignify'd to the preſent cauſe of the Quakers, or their Hereſies?

When any dare ſpeak the leaſt thing againſt the Quakers, they cry preſently (as they did at the Meeting in *Turner's Hall, June* 11. 1696. to *G. Keith*) *Prove it, or elſe thou art a Lyar.* See *G. Keith's Narrative*, p. 46. *I dare thee* (ſaid *Hen. Goldney*) *to name their names, or elſe thou art a Lyar, an Impoſtor, a Cheat—O thou Lyar, thou contentious Creature!* And *Joſeph Wyeth* was preſent as aſſiſtant to *Goldney*. Now the Quakers cannot juſtly refuſe the ſame meaſure which they have meted to others: Therefore let them produce their witneſſes, that ever heard the Author of the *Snake boaſt himſelf to be ſome great one*; or is there the leaſt ſemblance of that Quaker vanity to be found in any thing that he has wrote? or of charging the preſent eſtabliſhment with his Loſſes? Let them prove it; name their Names who heard him, or confeſs themſelves to be *Lyars, Impoſtors, Cheats:* Let them prove their repeated calumny of his being mercenary, and brib'd to write againſt them; and *taking his Charges againſt them from their profeſs'd Adverſaries, from whom in part he receives his Bread*, as they belch out again, p. 11. of this *Appendix*. Theſe adverſaries are *George Keith, Francis Bugg*, and others once of their Communion, who now detect their vile errors; and *Whitehead* in his *Antidote* had charg'd this upon the Author of the *Snake*, that he took his authorities from *Bugg*, which is fully anſwer'd and confuted in the *Supplement* to the ſecond Edition of the *Snake*, N. 11. Yet now, as if no ſuch anſwer had been made, it is repeated over and over again. But the Reader will find the Charges in the *Snake* taken out of the moſt approved Authors of the Quakers, and not from the credit of any of their adverſaries, as they call them.

And as for the Author of the *Snake* receiving his Bread from them, that has been ſpoken to already: But it is cautiouſly added here, [*in part*] that he *receives his Bread, in part, from them:* So that if he ever eat or drank with any of them, this is receiving his Bread, *in part*, from them. But he has eat and drunk, and been kindly entertain'd by as many of *Gracechurch-ſtreet* Quakers, as of *Turner's Hall*; and therefore he is brib'd by them too, to write againſt themſelves! But eating and drinking are ſmall things. In this *Appendix*, p. 48. the Quakers give the Author of the *Snake* a gentle touch for his *taking of Snuff*, they leave no ſtone unturn'd— theſe are induſtrious Men— And if they can find out that any one has given him a Box of Snuff, that will be told in the next Book they publiſh. Indeed if it were ſuch a Snuff-Box as *George Fox* us'd to carry, like a Caniſter, which he kept perpetually at his Noſe, it might be of value, and muſt paſs for a bribe to perſecute the Quakers; whoſe ſpite is ſo implacable againſt the Author of the *Snake*, that they would wound him, tho' thro' the ſides of their great *Fox*, or greater *Penn*. See how they exert their chriſtian Meekneſs, p. 4. of this *Appendix*, where they call *the Snake in the Graſs, that venemous*

mous piece of villany. And becauſe the word *Villain* fitted their good breeding, and leſt it ſhould ſlip the Reader's attention, two lines before they have it again, and ſay that they are *villainouſly* charged by him, whom p. 30. they call *this Snake of Envy.* And p. 34. they beſtow upon him the mild epithets of *Malice*, *Impertinency*, and *Baſeneſs.* And p. 47. of *Forgery*, and *Villany* again. p. 49. they call him a *Foul Veſſel.* p. 51. *Violently Baſe:* With abundance of ſuch complements, with which I will not offend the Reader's Ears: Only thus much, to ſhew that incorrigible Spirit of Pride and Malice, which poſſeſſes the Souls of theſe Quakers (impatient of Contradiction) under the guiſe of Humility and Meekneſs; that after being ſo often expos'd for their *Billingſgate* and want of Chriſtian Temper, that one wou'd think that their whole Cauſe and Credit with the World did depend upon their being able, but once, to counterfeit a moderation and decency in their Language, yet we find they are not able; their Fury boils over the thin Scum of their ſimpering Sanctity. It has been obſerv'd of a *Frenchman*, that if you ty'd his Hands, he cou'd not ſpeak a word, being depriv'd of that Action which always accompany'd it: So if you wou'd reſtrain a Quaker from railing and reviling you quite ſtop his Mouth, at leaſt from ever anſwering any adverſary. For this is a Topick never forgot among them, which they uſe inſtead of argument. If any can ſhew any Quaker Anſwer to any of their opponents without this Ribaldry in it, they will oblige the world with a rarity, which I believe never yet was ſeen; I am ſure it never came in my way; and I have been pretty converſant among them.

If they pretend that they are provok'd to this manner of reparteeing upon their adverſaries by their ill uſage of them, particularly the Author of the *Snake*, in reviling and abuſing of them. 1. If this were true, it ought not to provoke them who ſet up for degrees of Holineſs, Self-denial, and Mortification, beyond all other ſort of Men upon the face of the earth; to be meeker than *Moſes*, wiſer than *Solomon*, more patient than *Job*, &c. (See *Sat. Dif.* Sect. IV. N. V. p. 207.) And if they ſhew not this more than other Men, how ſhall we know that they have it more than other Men? But, 2. At their firſt appearing in the world, before any provocation was given to them, they fell upon all others with the ſame violence and outrage that they have ſince continu'd. They were the aggreſſors, and gave the provocation, inſtead of receiving any. 3. As to their complaint of provocation in the *Snake*, there is none given them, but that of detecting their errors; and that in ſo ſoft a manner to the chief of them, that (as beforemention'd) in this *Appendix*, it is term'd *Fawning.* It is hard to pleaſe theſe Men: If you be civil to them, they conſtrue it *Fawning*; and if you be plain with them, they call it *Vilifying* and *Reproaching* of them. Indeed in the *Snake* their errors are laid open very plainly, and hard words are given to them. But how? When their errors are ſuch as have no ſoft names, we muſt give them the names by which all the world know them. How elſe ſhould we be underſtood? If I accuſe a Man of Hereſy or Idolatry, muſt I not call it Hereſy and Idolatry? Or muſt I invent new names for old crimes? Indeed if I fail in my proof, I have done injury to the accuſed, and ought to make ſatisfaction, when I am fairly convinc'd. Yet if my miſtake was thro' ignorance, it does not come within the denomination of railing, if the diſpute be manag'd without perſonal reflexions, which do not concern the debate. A Man may reaſon with great ſobriety and good manners againſt Heathen, *Turk*, *Jew*, or Papiſt: And tho' the charges be high of Hereſy or Idolatry, yet this will not be counted Railing, if it meet with Men of ſobriety and good temper. Nay, there is no other way of being convinc'd on either ſide, but by fairly and calmly, yet plainly and thoroughly

roughly diſcuſſing of the arguments on both ſides. Now if the Quakers can find any other ill names given to them in the *Snake*, than what was neceſſary to the charges laid againſt them, they have read it more carefully than I have done. Are they there call'd *Raging Dogs*, *Green-headed Trumpeters*, *Devils incarnate*, *Devil-driven-dung-y-Gods*, *Sodomites*, and ſuch vile names as they have invented, and beſtow'd upon the author of the *Snake*, and others who have oppos'd them? And can they not now forbear it at laſt, after being ſo often told of it? This gives Men a ſtrange Idea of the fierceneſs of the Quaker Spirit beyond what all their adverſaries could ſay againſt them. Therefore I hope they will, in their after-Anſwers, practiſe that ſelf-denial (if it be in their power) to abridge themſelves of this their ſo beloved a topick of Railing; at leaſt in that blunt, unmannerly way, which renders their diſcourſes, tho' they were otherwiſe valuable, moſt nauſeous to all Men of Senſe or Breeding: For which reaſon I have inſiſted ſo long upon it in this, to cure them, if poſſible, of what is ſo juſt a prejudice againſt them; that we may get them to be a little ſociable and tame, to converſe, like other Men, tho' we differ from them, without flying in our Faces. But if they ſtill continue to bite, they muſt be muzzled.

If they ſay that they never ſnarle but where they are provok'd, it is impoſſible to begin with them without provoking of them; for if you oppoſe any of their errors, then they rave and rage like Furies! there is no provocation like it! And the truth of it is, the author of the *Snake* did begin with them, and has got his reward for thruſting his hand into this neſt of Hornets. But will they be more moderate, where they begin with others, invite and provoke them to the diſpute? No, it is all one; they are as fierce upon the attack as in their defence.

There was one *John Wigan*, an Anabaptiſt Preacher, who was priſoner with *George Fox* and others of them in the Caſtle at *Lancaſter*, in the year 1664. And without his ever opening his mouth to one of them, only paſſing thro' a common room where they were, they attack'd him, and the firſt words were, *Leave off thy deceiving the People, thou art a deceiver.* To which he return'd no more provoking an anſwer, than to ask, *wherein he was a deceiver*, and how they *could prove him to be ſuch?* Then they challeng'd him to a diſpute: To which he not being over forward, they drew up a Paper of twenty four Queries againſt him, which they fix'd upon the Hall Door. This forc'd him to undertake a publick diſpute with them in the Hall of the Caſtle, of which he has given a particular account in a Book, entituled, *Anti-chriſt's ſtrongeſt Hold overturned*, printed 1665. But this debate not ſufficing them, they fix'd up many other Papers upon the Door, and gave him a Paper, wherein (as he tells, p. 52.) *they challenge all the Sons of* Adam *to diſcourſe with them of this their fundamental Principle*, viz. *the Light within:* Which was the ſubject of their debate with *Wigan*, who held, *That* Chriſt *doth not lighten every Man that cometh into the world with a ſaving Light*, p. 10. This was all the provocation he gave them, beſides proving it ſo effectually that they were not able to anſwer him. But when their arguments were ſpent, they fell to their old artillery of the moſt bitter and beaſtly railing, and pronouncing curſes againſt him, *in the name of the Lord.* To all which he return'd anſwers truly chriſtian; and which ſhew'd that he deſerv'd that character which *Joſ. Wyeth* gave to the author of the *Snake*, *That he was a Man of temper.*

Yet all this notwithſtanding, ſee how they treated him, not only in the heat of diſpute, when their paſſions (who have none, but in abſolute ſway) might be put upon the fret; but in cold blood, by Letters under their hands. Some of which he has added to his Book by way of *Appendix*, from p. 56. *Thomas Curwen* (who was the Man firſt ſpoke to him, and call'd him a

deceiver, going thro' the Hall in the Caſtle at *Lancaſter*, and challeng'd him to the diſpute) writes thus to him: *John Wigan—Oh! the plagues of God will be thy portion, and be poured out upon thy head—Thou filthy dreamer, who vomits up thy own ſhame—Thy Book will be thy overthrow; for it's no more to me than chaff, and dirt under my feet.* This was a full confutation! However it does not deny the matters of fact and truth of *Wigan*'s relation of this conference; and therefore we may depend upon this Book of *Wigan*'s for ſo far true as it concerns the Quakers, that they are not thereby miſrepreſented. But what they found fault with, *Curwen* tells him in another Paper which he ſent him: *Thy ill-bred Behaviour*, (ſays he to *Wigan*) *thy ill-bred ſaucy Tongue, un-nurtured and unbred; and beſides thy ſaucy Language, thy Hypocriſy, and ſaucy Tongue, and unmannerlineſs, and ill-breeding.* To ſee Quakers ſet up for Breeding! and reprove Saucineſs! But *Wigan* provok'd them to inſtance any the leaſt Ill-breeding or Saucineſs which he had ſhew'd towards them; and they could not, for he carry'd it all along the diſpute with great moderation: But it is all one for that, when the Quaker-Blood is up, it minds neither right nor wrong, friend nor foe, true nor falſe.—*G. Fox* and *Margaret Fell* (whom he afterwards marry'd) were both preſent at this diſpute, chief managers, and moſt obſtreperous, as *Wigan* words it in his *Narrative*, p. 12. where he deſcribes *G. Fox* entring the Hall after the diſpute was begun, and ſtrutting like the *Coloſſus* at *Rhodes*, he clapt one foot upon a Seat, and the other upon the Table, about which the reſt were ſtanding, and with his unwieldy bulk, look'd as big as both the Giants in *Guild-Hall*. It was preſent death to any Man that he fell upon! And it ſhew'd the courage of little *Wigan*, who durſt diſpute betwixt his Legs. But, *George*, was this Breeding? Did this look like good Manners? No matter: If it was not civil, it was very great! In this poſture *Fox* propos'd ſome Scriptures in ſupport of his Light; which when *Wigan* had anſwer'd, without one word of reflexion or abuſe upon the Quakers, only giving a fair and calm expoſition of thoſe Scriptures which the Quakers had ſtrained in favour of their notion of the Light within; *Margaret Fell* ſeeing her huge ſweaty Lover reduc'd to his Principles, firſt open'd in his reſcue, and cry'd out to *Wigan*, (having now the Giant at his mercy) *Thou art a miſerable creature.* This was ſeconded by *James Brown* (ſays *Wigan* p. 20.) with great fierceneſs, ſaying, *Thou art an enemy of God. Thomas Davenport* put in his thruſt, and ſaid, *Thou haſt deny'd* Chriſt *to day. Richard Cubban* would not be behind; he ſaid, *Thou haſt deny'd the Lord that bought thee*; and would undertake to prove that *Wigan* was one of thoſe falſe Prophets mention'd 2. *Pet.* II. 1. This was ſtruck home like *Brutus*. But they had not leiſure in that fray to his hear Proofs; and ſo the Knight eſcap'd for that time. But afterwards the *Fox* Giant having recover'd breath and courage, yet but faint, attack'd *Wigan* in theſe words, *Thou art not a rational Man.* This was much below his ordinary mettle: He was out of breath. But he was ſeconded to purpoſe by a young hardy Champion, *John Berley*, who hew'd him thus. *The eternal Judgments of God will fall upon thee, and burn thee up as chaff: Thou art worſe than a drunkard.* At which the Knight fled—but did not eſcape ſo: For *James Park* purſu'd him to his Chamber, and there gave him the parting blow, with great vehemency (ſays *Wigan*, p. 21.) in theſe words: *Thou art a Lyar, and a Deceiver, and the Curſe of God will be upon thee in thy Bed-chamber and Cloſet, and wherever thou goeſt*, &c. Nor could this ſatisfy. He ſent to *Wigan* afterwards a long Paper fill'd with Curſes and exclamations of Rage and Fury, which he ſets down verbatim; where he calls him *Monſter, ſtrange Birth of the Fleſh, Dark, Hard, Blind*, and ſuch ſort of the ſoft breathings of the Quaker Spirit!

Spirit! No Water-man or Oyſter-woman have their Artillery more ready than the Quakers, when any hard ugly queſtion is ask'd at them; and their Anſwers are as artificial croſs purpoſes: Not a word to the point; for ill words are ill words, however they come in. And they ſave anſwering to the purpoſe, when it cannot be done. Thus *Wigan* tells, p. 59. that he ask'd this queſtion at *Margaret Fell*, viz. *What Pariſh Prieſt in* England *had got more money with his tongue than* George Fox *ſince he was Journeyman Shoemaker in* Mancheſter? It was an unmannerly queſtion indeed, and rubb'd upon a ſore place. For the original of the Quakers was a company of poor, ignorant, naſty Country Boys and Sluts, Journeymen and Maid-ſervants to Shoemakers, Taylors, Weavers, *&c.* who breaking looſe from their Maſters and Miſtreſſes, run a Religion hunting, as an eaſier Trade, like that of the Gipſies, and of more proſpect of Gain from the encouragement given them by that bleſſed Act of Toleration, when the Church was ſufficiently humbled, in 1649, and 1650. Then *Fox* firſt unkennel'd, and with his Cubbs having immediately commenc'd Preachers, by virtue of an Act of State; but having no other Reverences ſettled upon them, than the Inheritance of the Jeſuits, *Rapite, capite, catch who catch can*, their firſt effort, like that of the Regulars in the Church of *Rome*, was to ſhake the Tithes and Maintenance of the ſecular Clergy, that, in the ſcramble, ſome might come to their ſhare; and the beſt ſhare they have got, tho' under the name of Free-will-offerings, and eleemoſynary Settlements. This made the Quakers firſt open their mouths againſt the ſmall pittance which was then allow'd to the Preachers eſtabliſhed, whom they term'd Hirelings and greedy Dogs for receiving any thing from the People; yet themſelves ſoon grew rich and thriving upon the *viis & modis*, the *ways and means* of this their new preaching Trade; and are now grown ſo inſolent and high-creſted as to upbraid others who had ſomething to loſe, as the Author of the *Snake* for his Loſſes, and being now, as they call him, *neceſſitous*; which makes good the old Proverb, *Set a Beggar on Horſeback*, &c. Now *George Fox* having grown up from his leathern Breeches, and two-footed Pad, to act the Gentleman, and ride with his Man carrying of his Cloak before him, and (having the full command of the thouſands in the Quaker Treaſury) to pretend to Mrs. *Fell* the Widow of a Judge, it could not but be a grating queſtion to her to know how her Gallant, from a Journeyman Shoemaker in *Mancheſter*, had arriv'd to be Primate of the Quakers, and had both their Perſons and Purſes more at his command, than either of the Metropolitans of *Canterbury* or *York* could pretend to over their Subjects? And *whether any Pariſh-Prieſt in* England *had got ſo much Money with his Tongue as* G. Fox *had done?* Now hear her anſwer, moſt categorical, in theſe words; *Thou art a wicked, ungodly, impudent Lyar. Thou Lyar. A proud diſdainful Spirit. A heatheniſh Spirit which torments thee, and many more ſuch Night-owls as thou art. Thou wicked Lyar. The Devil the God of this world is thy God, and thou haſt done what thou canſt in oppoſing the Quakers to get him glory. Thou haſt a great meaſure of the Spirit of Envy, Malice, and Cruelty, and Blood.* And ſo he ſtood corrected! and this is every word of her anſwer to him. This is the famous *Margaret Fell*, relict of Judge *Fell*, afterwards married to *George Fox*, and became the Mother of the Quaker Church, from whom they expected another *Iſaac*, in her old Age, to whom they pray'd, and paid as great adoration as the Papiſts to the bleſſed Virgin. (See *Sat. Diſ.* p. 232.) But ſhe did not let *Wigan* get ſo out of her clutches; ſhe wrote three Letters to him, part of which he has printed in his foreſaid *Appendix*, p. 58, 59. There ſhe compares him to *Korah*, to *Jannes* and *Jambres*, for oppoſing their Light within,

within, that is, their notion of it, in making it to be God and *Chriſt*: Therefore ſhe tells him, *Thou art without God in the world—a Miniſter of Darkneſs. Thy foul ſinful Prayers are abominable. Thy fleſhly performances are but Graſs and Chaff. All thy rotten hypocritical performances. Thou haſt committed Sacrilege, and haſt blaſphemed againſt the Holy Spirit of God, which will never be forgiven thee in this world, nor in that which is to come. Thou art under it, and it remains upon thee for ever—Thou art the Man—Thou art accurſed, and no other portion can thou have, and this is Scripture and Truth to thee.* Here ſhe has damn'd him paſt all hopes of repentance, determin'd that he has ſinn'd the Sin againſt the Holy Ghoſt; and vouches her words to be Scripture. See what before is ſaid p. 273. of the firſt Part, of *G. Whitehead*'s making what the Quakers ſpeak or write of greater authority than the Scriptures. And here *Marg. Fell* chimes in with him, to ſhew this not to be a ſingular opinion, but the current doctrine of the Quakers. And now there is no medium left, but either we muſt believe theſe Quakers guilty of the moſt dreadful Blaſphemy, in fathering all their vile and horrid Deluſions upon God himſelf; or otherwiſe that every word of *Margar. Fell*'s, and all the reſt of their Writers are Scripture; and of greater authority than any Chapter or Verſe in the Bible: Even all this that *Margaret* here, like a bitter ſcold, ſpits againſt *Wigan*, calling him *Thief—mere Sot, and Ignoramus—Night-bird, Anti-Chriſt—black defil'd Heart—who begins with a Lye, and ends with the Devil*; and a great deal more of the like *Billingſgate*, for which a Ducking-ſtool had been the propereſt Anſwer: Nay more, all the vile naſty ſtuff in the other Letters ſent to *Wigan* from others of theſe Quakers, of *vomiting*, *ſpuing*, *licking it up*, &c. (See *Sat. Dif.* Sect. v. of the *Gleanings)* all this muſt be of divine Inſpiration, and of greater authority than the holy Scriptures, or elſe theſe Quakers are the moſt horrid ſort of Mankind, who vouch it to be ſo.

Theſe Men magiſterially bar others from Repentance; but if Repentance be hid from the Eyes of any, it may be ſaid ſo of theſe Men: For after *Wigan* had wrote the aforeſaid *Appendix*, and it had come to the ſight or knowledge of theſe Quakers who had wrote theſe Letters to him, inſtead of being aſham'd of it, (which would have been expected, had there been any ſhame in them) one of them, *William Holden*, wrote to him a long and more ſcurrilous Letter than any of the former, and deſir'd him to inſert it in his *Appendix*, which he has done. And there is ſuch beaſtly ſtuff as would turn any ones ſtomach to read it, of *Scald Heads, Gall'd Horſe Backs, Spuing, Purging, Stinking* and *Wiping*; which they apply all to *Wigan*, beſides, *Grinning like a Dog, Teeth like a Lyon, a Paw like a Bear, and Mouth like a Dragon's Beaſt*, &c.

And *beſides this unſavory Language*, (ſays *Wigan*, p. 57.) *they do their utmoſt to render me odious and obnoxious to the greateſt danger, and that by dark and dubious inſinuations, as that it is known what I have been; and ſomething elſe they have, which muſt not yet be manifeſted*, &c. It ſeems *Wigan* was in Priſon, as they were, for Non-conformity; and tho' they were in the ſame condemnation, yet (as Rats in a trap will worry one another) this could not reſtrain the rage of the vermin: But they endeavour'd to render him farther obnoxious to the Government, tho' themſelves were more; as they have ſerv'd the Author of the *Snake*, to ſhew that they are no Changlings.

But there is one complement which the Quaker *Appendix* I am now anſwering paſſes upon the Author of the *Snake*, p. 49. where, ſpeaking of *G. Fox*'s Inſpirations, he ſays ſuch *Inſpiration ſo foul a Veſſel* (*i.e.* as that Author) *muſt not pretend to*; which I would recommend to the conſideration

ſideration of the clean among the Quakers; if any ſuch there are to be found: For if we may judge of the foulneſs of a Veſſel by what comes out of it, then certainly there never were ſuch ſh—ten, naſty, ſcall'd, gall'd, filthy, ſtinking Veſſels, beſides blaſphemous, venemous, furious, ſenſeleſs Veſſels, as *G. Fox* and his *Fell* Dame, with the other Quakers their aſſiſtants before-mentioned; whom, by their Language and Guſt, one would gueſs at the beſt to be Gold-finders, who danc'd as Goſſips at their wedding about Midnight. And what ſort of Inſpirations ſuch foul Veſſels are capable of, let all judge who are not as much defil'd as themſelves. And if it be true what this *Appendix* tells us, p. 6. that *Truth changes not*, and therefore that the Quakers are ſtill the ſame they ever were; then what ſh—ten folks have we to deal with? We muſt encounter them, as St. *Dunſtan* did the Devil, with a pair of Tongs. And what is ſaid of the *Jews* will be truer of the Quakers, that they may be known by the ſmell. I confeſs, by their Phiz and Mien there are none who look ſo much as if ſomething were amiſs with them. But if this were the worſt of them, I would not foul my fingers with them, but leave them to the Scavenger. That which I am concern'd for, is the much greater filthineſs of their Spirits, their horrid Blaſphemies and Hereſies, and that implacable Fury that reigns in them, which ſhews from whom their Inſpirations came; for they are firſt not pure, and then far from peaceable, gentle, or eaſy to be intreated: Theirs is not the meekneſs of Wiſdom; they anſwer more to the deſcription of *Solomon*'s Fool, who *rageth and is confident*, *Prov.* XIV. 16. And the advice of St. *James* is very applicable to them, *Jam.* III. 14. *But if ye have bitter envying and ſtrife in hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh.* And, *Chap.* I. 26. *If any among you ſeem to be religious, and bridleth not his tongue, this Man's Religion is vain.*

I have ſhewn their bitter and naſty treatment of one who gave them no provocation, but was provok'd by them. Let me give one more; becauſe it is of a Man without any Gall, whom I verily think (and I have known him ſome time) all the abuſes in the world, even beating could not provoke to return an ill word; for it is not in him: And beſides, he is a grave ancient Man, and of an honourable Family, whoſe grey hairs might reconcile reſpect from any not deſtitute of humanity: It is Mr. *John Pennyman*, whom the groſs Immoralities of the Quakers drove from among them, after he had, in the meekeſt manner, repreſented it to them; but met with no other return than the moſt bitter reproaches for his good will and chriſtian endeavours towards them. And they threw out their venom againſt him not only in diſcourſe, in their Books and Letters, but they thruſt out their forked Tongues at him in their Sermons, at their publick Meetings, when they were aſſembled for the worſhip of their God; which ſhews who it was that inſpir'd them, and preſided over their Devotions. Mr. *Pennyman* has printed ſome of them in a Poſtſcript to a Sheet fill'd with their Contradictions, placed in two columns, with the Time, Place, and Perſons Names, who in their Sermons were inſpir'd by their Numen to breathe forth theſe meek and chriſtian-like Expreſſions of Mr. *Pennyman*, calling him *Grinning Dog*, *Whifling Cur*, *Barking Dog*, *the Devil's Agent*, *the Devil's Emiſſary*, *thou curſed Serpent*, *thou art curſed for ever*; *I am moved of the eternal God to pronounce Woes and Judgments againſt him. God's Power will choak thee* [This *George Whitehead* uttered at *Grace-churchſtreet* Meeting from the preaching place] *unclean naſty Spirit*, &c. All theſe were in their Sermons. And in their Books and Letters, when they had time to weigh and conſider what they wrote, (but they write too *extempore*) they call him the *Devil's Drudge*, *the chief of the Devil's*,

the Devil's Porter ſetting open the gates of Hell, Vaſſal of Hell, and Bondſlave of the Devil, Wolf, Dog, Betraying Judas, Devil incarnate, Devil-driven, Dungy-God, Judas, Atheiſt, Runnagade, Vagabond, Creeping Judas, Inſtigated by the Devil in the Spirit that would murder Chriſt, *Craz'd, Crack-brain'd, Diſtracted.* This laſt is as true as where they call him *Vagabond* and *Runnagade*, who is a wealthy and ſubſtantial Citizen, whoſe credit was never blaſted, and his reputation ſtands firm to this day. And as to his being diſtracted, it has no better ground; all that are acquainted with him know the madneſs as well as malice of this Accuſation. Can they charge upon him any one of the eight particulars before-mention'd, wherein they are prov'd to be mad, and ſtark-mad? Or that he was ever guilty of any of them, even while he was a Quaker? For there are good and ſober Men who have been deluded into Quakeriſm from their phariſaical pretences to Holineſs, without (for ſome time) diſcovering the Snake in the Graſs, and the Devil hid under the Angel of their Light: But yet, who never run with them into that exceſs of ſpiritual Riot which intoxicated their poſſeſs'd Leaders, and the bewitched Herd that follow'd them; and therefore have happily reſcu'd themſelves, by the good Grace of God, out of thoſe Snares of the Devil. But the Quakers did not only ſharpen their Tongues againſt this moſt inoffenſive and harmleſs old Gentleman, but they made uſe of their Hands; for as he there tells, at *Ratcliff* Meeting, after *James Parks* had bitterly inveigh'd againſt him in his Sermon, calling him *the Devil's Agent, the Devil's Emiſſary*, &c. as above, Mr. *Pennyman* ſtood up with intent to have ſpoken one verſe of Scripture, that was all the reproof he meant to return to all his railing; but before he had ſpoken ſix words, *Henry Sutton*, one of the Friends, pull'd him down with great violence, and told the people he was one of the wickedeſt of Men, that he was a *Limb of the Devil, and deſerv'd to be whipt at the Cart's Aſs*, &c. To which Mr. *Pennyman* made no reply. Another time in the year 1680, in one of their Meetings, at the ſign of the *Bull* and *Mouth*, (a fit emblem of their Endowments) Mr. *Pennyman*, giving no other provocation than this, ſaying, *He that loveth not his Friend, cannot be ſaid to love his Enemy*, one of their Preachers, *J. B.* ſtanding on their Preaching-place, thruſt his ſtick with that violence to Mr. *Pennyman*'s ſide, that forc'd him off the ſtep whereon he ſtood, and preſently after ſtruck him on the Face.

Another of their Preachers, *James Holliday*, being altogether a ſtranger to Mr. *Pennyman*, told the People in his Sermon, that Mr. *P.* was a companion of one *W. B.* who had been one of their Miniſters; but, as he ſaid, was turn'd a common cheat, and that he would have raviſh'd a Woman. All which was notoriouſly falſe. And at their great Tribunal, the yearly Meeting at *Gracechurch-ſtreet*, *James Holliday* being told of this his abuſe and falſe accuſation, and that it was expected he ſhould publickly acknowledge the wrong done therein, he reply'd, that *unleſs the Lord requir'd it of him, he would not do it.*

Another time, *Aug.* 24. 1681. two other of the Friends, *Thomas Ruddiard* and *William Briggins*, from the ſaid Preaching-place, affirm'd that Mr. *Pennyman* was converſant and intimate with one *John Taylor* a Ranter, who they ſaid had hang'd himſelf, being guilty (as ſome of their Miniſters declar'd) of moſt horrid wickedneſs, as Blaſphemy, Whoredom, Drunkenneſs, and the like; whereas Mr. *Pennyman* was never in company with the ſaid *J. T.* but was wholly a ſtranger to him, as he then declar'd: But no redreſs againſt the precious ones, for lying and ſlandering of thoſe who durſt ſee faults in the perfect.

They

They will make no acknowledgment or reparation for the moſt apparent injury, *unleſs the Lord require them*, i. e. their own Light within, which they make their only rule, and not the holy Scriptures, much leſs any human Laws: So that there is no hold of theſe Men; becauſe they have but one principle, that is, to do what they pleaſe. Nor is their Light within ty'd up by the rules of common Juſtice, Morality, or whatever is counted ſacred amongſt Men. Here *Holliday* refuſes to make any reparation for apparent Lying and Slander. *George Whitehead* refus'd to reſtore what another Quaker (probably by his own inſtigation) had ſtol'n from Mr. *Pennyman*, unleſs, as he ſaid, *the Lord did require him to return it.* And *G. Fox* juſtify'd Theft and Sacrilege, in robbing of a Church, by the ſame principle. (See *Snake*, Sect. VII. p. 54.) Nay this is ſuch a foundation principle with them, that even in this *Appendix*, where they are ſmoothing over their old errors, they dare not dally with this, but give ſeveral ſtrokes up and down, to ſhew that they will not own the Scriptures as their rule, and upbraid thoſe who make them a rule. P. 11. *The holy Scriptures* (ſay they) *which in this Nation is commonly call'd the rule of Faith.* And p. 51. they ſay of the Light within, that it is *the only true guide of Men in matters eternal, and of Soul concernment — And we have and do continue to ſay, that whoever ſets up any other guide in oppoſition to this Truth and Light of* Jeſus Chriſt, *or prefers any other thing before it, they have not a right ground of Faith; but all that are obedient to this certain and right ground of Faith, according to the degree manifeſted unto them, we really own.* Here by the *Truth and Light of* Jeſus Chriſt, they mean their own Light within, becauſe they ſay, *according to the degree manifeſted unto them*; that is, what they think to be ſo manifeſted unto them. And whoever ſets up the holy Scriptures, or any other thing before this, *i. e.* before that degree or meaſure of Light which is within themſelves, they pronounce them not to have a right ground of Faith; which is a full confeſſion to the whole Charge that has been laid againſt them upon this head: So that no rules, either of natural or reveal'd Religion, muſt ſuperſede, direct, amend, or alter any thing of what their Light within does dictate to them, becauſe they take it to be the *Truth and Light of* Jeſus Chriſt.

And whereas this *Appendix* does limit it to *matters eternal, and of Soul concernment*; yet *Will. Penn* does extend it farther, p. 36. of his *Preface to* G. Fox's *Journal*, where he ſays, *For being quickned by it in our inward Man, we could eaſily diſcern the difference of things, and feel what was right and what was wrong, and what was fit, and what not, both in reference to Religion and civil Concerns.*

And now what is it that is left out of the plenitude of this power of their Light within? The holy Scriptures, as well as our Laws, muſt bow to it; and the State, as well as the Church, fall down before it. Is there no danger to Church or State from this Principle? Is this a Principle to be tolerated, to be encouraged? And this *Appendix* does tell us in plain Language, that *as they have, ſo they ſtill continue* to ſtand by it.

Sect. XVII. of the *Snake* ſhews apparently that their principle is for fighting, that they have fought, and that deſperately, if you will believe their Chieftan *G. Fox*, who, as there quoted p. 103. ſays that their character in *Oliver*'s Army was, *That they had rather have had one of them* (Quakers) *than ſeven Men, and could have turn'd one of them to ſeven Men.* For Enthuſiaſm is a Principle which will hurry Men ſeven-fold more than Covetouſneſs, Ambition, or whatever other motive prompts Men to fight. And the Quakers being now ſo very conſiderable, both for Riches, Numbers, and united Diſcipline, they are not to be neglected, eſpecially upon this

this account, that (as ſhewn in the fore-quoted Sect.) their principle is againſt all Government, but in their own hands. In their Invectives they commonly join the Beaſt and the falſe Prophet together to be deſtroy'd. By the Beaſt they mean the civil Government, and by the falſe Prophet the Church: Upon whom they beſtow as ill names as any they have beſtow'd upon the Author of the *Snake*, and devoted them for deſtruction as much as him: Therefore he may take it the more patiently; they have freed him from the Scandal of having it ſaid, *What evil has he done, that ſuch Men ſhould ſpeak well of him?* And if theſe waſps have ſtung Mr. *Wigan* and Mr. *Penny man* ſo ſeverely without any provocation, why ſhould he think to eſcape, who put his hand into their neſt? I could give many more inſtances of their like treatment of others; but I am afraid of cloying the Reader with ſuch nauſeous ſtuff, and very willing to be releas'd from the drudgery my ſelf.

2. *The Quakers Inſolence and Threatning to any who oppoſe them.*

Therefore I will turn to ſhew that the worſt Payers are the hardeſt Cravers; that theſe Quakers who take ſo free liberty with others, are the moſt impatient to have any thing ſaid to themſelves; they are touchy upon the leaſt punctilio, and improve any reflexion upon them to the utmoſt ſtretch. *George Whitehead* laſt year printed a Book which he entitules, *A ſober expoſtulation with ſome of the Clergy*, &c. wherein he writes in a very threatning ſtyle to two of the eſtabliſhed Clergy, Mr. *Smithies* and Mr. *Archer*, for the ſuſpicion that lay upon them, of ſhewing ſome countenance to *Francis Bugg* in his writing againſt the Quakers. *If thou* (ſays he, p. 11.) *doth not put a ſtop to his miſchievous attempts, it will affect thee—and the cry will aſcend higher than to thy ſelf.* Here is an Innuendo againſt the whole Clergy, And p. 20. ſays he, Bugg's *abuſes are in their own nature intolerable—and we do not intend to lie under his foul calumnies.* P. 106. *If you will be mute in this matter* (ſays he to theſe Clergymen) *and ſuffer him to perſiſt without your publick diſlike, then may you be farther juſtly call'd in queſtion, and expos'd thereupon for your neglect of juſtice.* This is magiſterial indeed! Here *Whitehead* acts the Metropolitan, and corrects theſe Clergymen with ſuper-epiſcopal authority. What! muſt they be accountable for *Bugg*'s writing againſt the Quakers! and if they do but ſtand mute in the caſe! that is, if they do not take part with the Quakers againſt *Bugg*, or any who ſhall hereafter come over (as he has done) from the Quakers to the Church of *England*, and endeavour to detect the Errors of the Quakers. What then? Here *Whitehead* threatens that they ſhall be *call'd in queſtion* for it, *and expos'd thereupon.* He ſays that Bugg's *abuſes are in their own nature intolerable.* I am ſure ſuch inſolence as this is, in its own nature, and according to the nature of all Government, or but the ſhadow of a Church, very inſufferable. To ſee a ſniveling Quaker thus brave it in the face of the whole Church, and, in print, to threaten her Clergy for doing of their duty! It is not Toleration will ſerve theſe Mens turns. *Ex pede Herculem*—We may know by a little what a great deal means; their Principles are calculated for Empire; their Motto is, *Do no right and take no wrong.* *John Gilpin* in his *Narrative*, call'd, *The Quakers ſhaken*, before mentioned, happen'd to call them a Faction, ſaying of a Pamphlet, that *it was ſet forth by ſome of that Faction in* York. To which they anſwer in *The Standard*, &c. quoted before, p. 8. *Thou full of ſubtilty, is this thy revenge, to nickname the Truth, calling the Children of the Lord by the name of a Faction? Which is invented by the Devil, whoſe Servant thou art.*

The provocation was greater, to which *Will. Penn* replies, in his *Skirmiſher defeated*, p. 10. In anſwer to this, *viz.* that *the womb of Iniquity was in the Quakers Writings*; upon which *W. P.* cries out, *he has invaded*

vaded my Body and Soul, Religion and Life; for I am, by my doctrine, if the Priest may be believ'd, an Heretick, a Blasphemer, an Atheist, &c. *And what remains, but that the Dogs or Lions devour me, the Rabble or the Government sacrifice me,* &c.

And if *Will. Penn* may be believ'd, what are our Priests as he calls them *? *That curs'ed bitter stock of Hirelings —— who have made drunk the Nations —— whilst they have cut their Purses, and pick'd their Pockets: Tophets prepar'd for them to act their eternal Tragedy upon, whose Scenes will be renewed, direful, anguishing woes of an eternal irreconcileable Justice.*

The idle gormandizing Priests of England *run away with above* 150000 l. *a year, under pretence of God's Ministers* † —— *No sort of people have been so universally thro' Ages the very bane of Soul and Body of the Universe, as that abominable Tribe, for whom the theatre of God's most dreadful Vengeance is reserv'd to act their eternal Tragedy upon,* &c.

And for the Dissenters, he calls them ‡ *An ill bred pedantick Crew, the bane of Religion, and pest of the World, the old incendiaries to Mischief, and the best to be spared of Mankind, against whom the boiling vengeance of an irritated God is ready to be poured out.*

And now has not he (to use his own words) *invaded their Body and Soul, Religion and Life!* For besides Damnation, (which he never misses) he makes them Cut-purses, and Pick-pockets, and the best to be spared of Mankind. Does not that look like throwing them to the Dogs or the Lions, or setting on the Rabble or Government to sacrifice them? All this is made the tragical Inference of disputing against the Heresies and Blasphemies of the Quakers: And yet the above language and fury of Hell, which is belch'd out with the utmost virulence against the Church of *England*, and the Clergy of all sorts, must be ramm'd down their throats; while the Quakers will fly in any Man's face, and send him to the Devil, who dares call them but a Faction. And if any of our Clergy seem to countenance the conversion of any from Quakerism, or but stand neuter, and not hinder others from writing against them, he shall be magisterially threaten'd, as here by *Whitehead*, that is, by the body of the Quakers, who own his, and the other Books licens'd by their Second-Day's-Meeting, as has been told before.

And I think they have here given a very good handle to return their complement upon themselves; that if they stand mute, and not censure *Will. Penn*, and the rest of them who have spu'd their venom in the like furious and scandalous manner against the Church of *England*, and disown their Books, at least the fore-nam'd, and other such like passages that are in them, then that the *Cry should ascend higher than to these particular Authors*, even to the Second-Day's-Meeting that owns them; if they will stand mute, and not shew their publick dislike, (as *Whitehead* here requires from the Clergy-men) that then *they may be farther justly call'd in question, and expos'd thereupon, for their neglect of Justice.* Who will not do Justice; let Justice be done to them. Does *Bugg*'s disputing against the Quakers, and giving them less than their due, seem intolerable to them? And do they tell us plainly that *they do not intend to lie under his foul calumnies*? And must the whole Church of *England*, and the State too, lie under the thousand times greater and more outragious calumnies that the Quakers have over and over again loaded upon their backs? And they will not, to this day, retract one Word or Letter; on the contrary, they vouch it

* Serious Apology, p. 156. † Guide mistaken, p. 18. *Printed* 1668.
‡ Quakerism a new Nick-name, *&c. p.* 165.

in ſeveral places of this *Appendix*, and have printed it in the *Poſt-man* (See *Collection*, N. 6.) that they are the ſame they were from the beginning, and not chang'd at all. Does it then ſeem tolerable to our Clergy and Magiſtrates to lie under the odious names of *Beaſt*, *falſe Prophet*, *Dogs*, *Witches*, *Anti-chriſts*, *Devils incarnate*, &c? Did the Quakers, for their vindication, indict *Bugg* at the Seſſions in *London*, and object to him their own daily practice of printing without Licenſe? Did they complain againſt him to the Secretary of State; and upon a falſe information, that his Papers were ſeditious and againſt the Government, procure them to be ſeiz'd, taken from the Bookſellers, and deliver'd into the hands of the Quakers? Did they impriſon *William Bradford* a Printer in *Penſylvania*, ſeize his Letters or Types, and force him out of the Dominions of the Quakers for printing *G. Keith*'s Defences againſt them, and proſecuted likewiſe the Publiſhers, and *G. Keith* himſelf for his Life, improving his diſputes againſt them into a deſign againſt the Government? Are they ſo watchful, ſo induſtrious, ſo impatient, leſt any indignity ſhould be paſt upon them: And muſt all orders of Men among us, eccleſiaſtical, civil, and military, bear their moſt bitter Reproaches, without any ſign of Repentance, and court them and do them favours for it, or ſuffer them to uſurp Favours that were never intended them? It is plain the Act of Toleration does except thoſe who *deny in their preaching or writing the Doctrine of the bleſſed Trinity, as it is declar'd in the Articles of Religion*; that is, in our Thirty nine Articles: Theſe are the words of the Act. And it is as plain that the Quakers have all along done it. *G. Fox* ſays in his *Great Myſtery*, p. 246. *The Scriptures do not tell the people of a Trinity, nor three Perſons; but the Common-Prayer Maſs-Book ſpeaks of three Perſons brought in by the Father the Pope.* Here it is plain that the Quakers do not acknowledge that Trinity which is own'd in the Common-Prayer: And the Common-Prayer Book being every word an Act of Parliament, it is plain what Trinity is intended in the Act of Toleration: And the oppoſers of that Trinity are the Perſons excepted out of the Act; to which the Quakers have no pretence, unleſs they will diſown *G. Fox* herein. They muſt likewiſe diſown *Will. Penn*, who wrote a Book in the year 1668. to which he gave this Title, *The Sandy Foundation ſhaken; or thoſe ſo generally believed and applauded Doctrines of one God ſubſiſting in three diſtinct and ſeparate Perſons, of the impoſſibility of God's pardoning Sinners without a plenary Satisfaction; of the Juſtification of impure Perſons by an imputative Righteouſneſs*, are refuted. And p. 12. The Title of that Section is, *The Trinity of diſtinct and ſeparate Perſons in the unity of Eſſence refuted from Scripture.* I know, for a pinch, they will own the word *Trinity* as the *Sabellians* and *Socinians*, meaning three Manifeſtations, or Operations; but not three Perſons. But that is not the Trinity intended in the Act. But the Trinity which is profeſs'd in the Creed of St. *Athanaſius*, and more briefly in our Litany, *viz. The holy bleſſed and glorious Trinity, three Perſons, and one God.* This is that Trinity intended in the Act of Toleration; and which whoever oppoſes, are excluded from claiming any benefit by that Act. And this is that Trinity which the Quakers have, and ſtill do oppoſe; and therefore they are altogether excluded from any benefit of that Act.

But their oppoſing is not ſo intolerable as the manner of it: Their curſing and damning *(horreſco referens!)* The holy and ever bleſſed Trinity into the very pit of Hell! and making it nothing but Conjuration!

There is a Book wrote by *George Whitehead*, and three other Quakers, viz. *James Lancaſter*, *Thomas Symons*, and *Chriſtopher Atkinſon*, (of whoſe Character, ſee *Snake*, Sect. VI. N. V. p. 34, &c.) entituled, *Iſhmael and*

and his Mother caſt out, &c. againſt Mr. *Townſend* a Miniſter in *Norwich*; where, p. 10. they tell him, *And here is the three Perſons thou dreams of, which thou would'ſt divide out of one, like a Conjurer.* And *ibid. he* (Mr. *Townſend) is ſhut up with the three Perſons in perpetual Darkneſs for the Lake and the Pit.* This is thus quoted by *Chriſtoph. Wade* in his *Quakery ſlain*, p. 9. To which *G. Fox* replies in his *Gr. Myſt.* p. 246. who denies not the quotation, but re-blaſphemes againſt the holy Trinity in the words above quoted, and more which you will find in the ſame place. *Chriſtoph. Wade* wrote an Anſwer to this *Gr. Myſt.* which bears this Title, *To all thoſe called Quakers*, &c. To which *G. Whitehead* replies, in his *Truth defending the Quakers*, An. 1659. and denies not the above quotations out of his own Book *Iſhmael*, &c. But (as the Quakers uſe when pinch'd) he ſlips it over, and takes no notice of it. Not that he was converted from his Hereſy, for in ſeveral other places of the ſame Book he continues to blaſpheme at his old rate againſt the holy Trinity, as in p. 40, 41, *&c.*

But finding that the matter was not thus forgot, being re-objected againſt them about the year 1690, in *An Epiſtle to the Friends*, &c. *at their next general Meeting in* London, ſubſcrib'd *N. N.* There was publiſhed an Anſwer to this and two other Books wrote againſt the Quakers, by ſome of them, entituled, *The Chriſtianity of the People commonly call'd Quakers vindicated*, &c. *An.* 1690. There, p. 28. coming to this objection, they go a new way to work, and lay the fault partly upon the Printer, and *look on the words as wrong writ or wrong printed.* Wrong *writ*, and wrong *printed* are two things: But they jumble them here that the Reader might miſtake and overlook the Author, and ſo think it only an Error of the Preſs. But what was this Error? Why they ſay, that *inſtead of* [*and the three Perſons*] *it ſhould have rather been* [*about the three Perſons*] which makes it Nonſenſe, but not leſs Blaſphemy. But however, was this taken notice of by the Quakers in all that time from the writing of that Anſwer to *Townſend* (which the Quakers ſay in this laſt Book, *ibid.* was about the year 1654.) till this Book of theirs, *An.* 1690. that is, for the ſpace of thirty ſix years? No; that is not alledged. But they ſay *(ibid.)* that *G. W. corrected it long ſince where he has met with that Anſwer.* How does this appear? O you muſt take his own word for it; for is not he infallible! But was not ſo fatal a ſlip of Infallibility fit to be corrected in print, to remove that moſt hideous and blaſphemous ſcandal? which could not be done otherwiſe. For to what end was *G. W.*'s correcting it with a Pen upon a Book that came in his way (if he did it)? How ſhould this undeceive the world, who had never heard of it, if he had not now told them? And it is at their pleaſure how far they will believe him. This is like another Error of the Preſs, which they let ſlip twenty eight years together. (See *Sat. Dif.* Sect. II. N°. 3. p. 194.) and their appealing from their printed Books to their original Copies. See hereafter N°. 7. of this ſame Section. And how came it that none but *G. W.* corrected this monſtrous Blaſphemy? Were not the reſt of the Quakers likewiſe concern'd?

Well, if this will not do, they have another excuſe. They ſay *(ibid.)* that *G. W. poſitively diſowns the words, and affirms they are none of his, and that he writ not that part of the Anſwer to* Townſend—*And* G. W. *was ſorry his name was to that Paper, without diſtinction between what he writ, and what he did not write in it, wherein thoſe words are which gave the occaſion. Let this Advertiſement clear* G. W. *and others, and ſuffice every charitable Reader, as we hope it will.* And *G. W.* ſets his approbation upon the margin in theſe words, *To this I ſubſcribe*, George Whitehead.

Whitehead. And now *George* thinks he is lick'd clean! No ſpark of dirt can ſtick upon him!

But how is it that *G. W.* let his name ſtand to this Book for thirty ſix years without vindicating of himſelf? Or could not his Infallibility of diſcerning diſcover this Blaſphemy all that time? Eſpecially conſidering that *Chriſtopher Wade* wrote againſt this Book, and objects this very Blaſphemy; and that both *George Fox* and *George Whitehead* wrote ſeverally Anſwers to *Wade*; and yet neither of them found any fault with the writing or printing of theſe words.

But if this ſhould clear *G. W.* how will the others get off, upon whom *G. W.* lays the blame? The Quakers ſay, *Let this Advertiſement clear* G. W. *and others.* And upon the Title-page of their Book it is ſaid to be *ſincerely tendered in behalf of the aforeſaid People, and their ancient Friends.* Now theſe ancient Friends whoſe names are affix'd to that precious Book *Iſhmael* along with *G. W.*'s are here fairly left in the lurch, diſown'd and abandon'd, with all this dreadful Blaſphemy upon their heads! And yet they will not diſown them! No; they pretend to vindicate their ancient Friends ſtill, and that they have not chang'd from the beginning; as they tell not only in their Books, but in the printed News-Papers, that all the world may take notice of it. They are ſtill infallible, * every one of them in particular! And they are Conjurers who ſpeak, and not *from the Mouth of the Lord.* Now how came *G. W.* to write a Book jointly with Conjurers? and to ſet his name to it along with theirs; and that *without diſtinction between what he writ, and what he did not write in it?* For which he ſays now that he is ſorry. But they who jointly ſign a Book, or a Bond, are anſwerable jointly and ſeverally. Such a poor excuſe as this could not be taken from any Man of common animadvertence: For who would ſet his name with others as joint Authors of a Book, if he had not weighed as well what the Authors had wrote, as what himſelf wrote? Yet this is all the defence that the Quaker Infallibility can make for itſelf! that is, that it did not mind, but let things ſlip at peradventure!

But then, to inſcribe their heedleſs, indigeſted ſtuff as the *Word of the Lord*, which theſe Quakers do! this is intolerable! and the Blaſphemy not to be endur'd!

For this, they give ſuch another excuſe, in the ſame place of *The Chriſtianity of the Quakers*, p. 28. putting it again upon the Printer. They ſay that inſtead of [*which is the Word of the Lord*] it ſhould have been [*from the Word.*] How ſenſeleſs is this! for that which is *from the Word of the Lord*, is not that *the Word of the Lord?* But, ſay they, *we ſhall not ſtand by the ſaid Title as 'tis worded without ſuch amendment; yet charitably think it was worded contrary to the intent and meaning of the Author.* This is pretty.

But how then came the Quakers, even the great *Fox* himſelf, to ſay of their vile Scribbles, as they almoſt do every where, *This is the Word of God?* See inſtances, particularly of *G. Fox* in the *Snake*, p. 53. Can we ſuppoſe that this was *contrary to the intent and meaning of the Author?* How then ſhall we know what was their meaning? They may alter all their Books, and every word in them. Truly this would be the beſt way; they will never be right, or their Books paſſable till this be done; and if we could take them at their word, they are in a fair way towards it: For here they ſay, that *they will not ſtand by the ſaid blurs in their Books as 'tis worded, without ſuch amendment.*

---

* *See* Snake, *p.* 31, 133.

Among

Among other of their infallible *Errata*, I have ſpy'd two Letters in this ſame page, which I ſuppoſe muſt go into the Basket next time the Duſtman comes about. They are two Letters which are grown very offenſive to the Quakers of late, *viz. K. G.* But they ſay here, *We know no reaſon to diſown our Friends* G. K. *or* R. B. *for we have a true, tender, and chriſtian eſteem of both.* Theſe were *George Keith* and *Robert Barclay:* And p. 26. ſay they, *We have cauſe to aſſure our ſelves that both* G. Keith *and* R. B. *would abominate this falſe Brother's attempt to make diviſions between them and their ancient Brethren.* Yet now *G. Keith* is the great Incendiary and Accuſer of the Brethren! An Apoſtate! and as ſuch excommunicated by the Sanhedrin of the Quakers!

But what cauſe they had to aſſure themſelves of this *G. K.* will fall foul upon their infallible Spirit of Diſcerning, which they inſiſt upon now as ſtrongly as ever, (ſee hereafter, *Sect.* v.) and ſay that none can be a Miniſter of *Chriſt* who cannot diſcern what Spirit is in any Man, whether a good or an evil Spirit, at the firſt ſight, without *ſpeaking ever a word*, (ſee *Snake*, p. 30, *&c.*) of which a pleaſant inſtance is hereafter given of *G. Fox* in *Sect.* v.

But to return; We have ſeen the ſilly excuſes which the Quakers have made for that moſt horrible and curſed Blaſphemy before quoted, which they have belched out againſt the holy Trinity, of damning the three Perſons into Hell.

But they have another put off, which tho' they have not adventur'd upon in print, that I know of, yet ſome of them make uſe of in private Converſation, which is, that it is only the word Perſons which they doom to the Lake and to the Pit, with thoſe who uſe that unſcriptural word with relation to God or *Chriſt:* But then they muſt ſend *Will. Penn* thither too, who, in his *Sandy Foundation*, p. 15. ſpeaking of the Son of God, the *true Light, which lighteneth every Man*, &c. ſays, *who in Perſon teſtify'd*, &c. Tho' *G. Whitehead*, in his *Quakers Plainneſs*, p. 24. ſays, *that is not our phraſe that I know of, or remember*; and *that the title* (Perſon) *is too low and unſcriptural to give to the* Chriſt *of God.* Now then let him remember, now let him know, that his Friend *Will. Penn* has us'd it; and let them reckon for thus contradicting and thwarting one another. But however, *G. Whitehead*, and the other Quakers, have ſent to the Pit all the Church of *England*, and all the chriſtian World who do profeſs Faith in the three Perſons of the bleſſed Trinity, and the Perſons themſelves, not only in the Word or Letters, for theſe cannot be ſent thither.

And ſhall thoſe who not only deny, but blaſpheme; not only blaſpheme, but ſend to the Pit of Hell (O horror to repeat it!) the Perſons of the holy Trinity—Shall theſe be ſhrouded under an Indulgence, which expreſſly ſpues out all ſuch from under its Protection, who oppoſe or deny the Doctrine of the holy Trinity? Shall theſe be included in this Toleration, who will not diſown *G. Whitehead* for the quotations above cited, but ſtill think him a Teacher ſent from God? Let this Teſt be put upon the Quakers, and ſee whether they will part with *G. Whitehead*, or the Toleration? If they ſtick by *George* in this, it is a demonſtration that they like this doctrine he has deliver'd.

But they have given us a full and authoritative deciſion in this matter, that they do ſtill own and adhere to not only theſe Doctrines before quoted, but all and every part of what has been deliver'd by their Doctors ever ſince their beginning. In their decretal Epiſtle from their yearly Meeting at *London*, (which is their ſupreme and moſt general Council) for the year 1696. they do re-aſſert and confirm all their ancient Teſtimonies, and that, in all the parts of it. *For* (ſay they) *Truth is one, and changes not*; *and*

what it convinced us of to be evil in the beginning, it reproves ſtill. This is to keep up their Infallibility; and in this both *Antidote* and *Appendix*, and in all their late Writings they ſtrenuouſly aſſert, that they have not changed at all, at leaſt in any point of Doctrine; and ſtill ſtand by and maintain all that they have printed or preach'd ſince they were Quakers; and, as if this had not been enough, they have printed it in the *Poſt-Man* that none might be ignorant of it.

I ſay not this that I would have any Perſecution (as they call it) renewed againſt them; I like not that method; for there are honeſt, well-meaning Men among them; and the ſincere, tho' deluded, are moſt apt to put themſelves into the way of ſuffering, which often hardens, ſeldom converts them; and they are worthy of a gentler method. But the end for which I have mention'd this Act, is, firſt, to do that right to the Government, as to free them from the ſcandal of recognizing the Quakers as Proteſtants, who deny the holy Trinity, the Satisfaction of *Chriſt*, and all outward both Sacraments and Prieſthood; therefore the Proteſtant Religion is not anſwerable or reproachable for them. Secondly, I have minded the Quakers of this, that if neither Religion nor good Manners can reſtrain their fury, yet that out of Policy they would learn a little more decency towards the Clergy, eſpecially the Biſhops, who have it in their hands to put the penal Laws in execution againſt them, they not being included within the Act of Toleration. And ſince they enjoy their preſent Liberty, merely from the Grace, at leaſt the good Nature of thoſe, whom of all Mankind they have endeavour'd to render moſt abhorr'd, I think it is but a reaſonable and very favourable compoſition, that they ſhould retract the above mentioned and other ſuch like baſe and moſt ſcandalous reflexions which they have caſt upon the Church of *England*, her Prieſts and Biſhops, as well as all the reſt of her Community. For we ſay *Leave is Light*; and that Favour is ill beſtow'd that is not worth thanks, at leaſt, fair uſage.

Now the reparation ought to be as publick as the injury; therefore the eaſieſt way I can propoſe for the Quakers, is, that their Second-days Meeting, which do ſit every Week in *London*, ſhould publiſh under their Hands a Condemnation of the ſaid Scandals and Abuſes vented by *Will. Penn*, *G. Fox*, and others of their Writers againſt the Church of *England*, particularly theſe before quoted, and ſuffer it to be printed. But moſt eſpecially what is above quoted of moſt hideous Blaſphemy againſt the holy and tremendous Trinity of God. But if they remain *mute in this matter* (as *G. Whitehead* ſays to the Miniſters) and refuſe to right God and his Church from theſe abuſes caſt upon them, which *are in their own nature intolerable*, then we may juſtly ſay in *Whitehead*'s words, *We do not intend to lie under their foul calumnies, then let the Cry aſcend higher, then may they be farther juſtly call'd in queſtion, and expos'd thereupon for their neglect of Juſtice*; then may the Biſhops (if they think fit) ſend to their Second-days Meeting, and require ſuch a ſubſcription and ſubmiſſion from them; or otherwiſe that they ſhould acknowledge the Doctrine of the holy Trinity, in the words of our Litany and Articles, to qualify themſelves for the benefit of the Act of Toleration; at leaſt to diſown what *G. Fox*, *G. Whitehead*, *W. Penn*, and others of their Writers have ſaid blaſphemouſly againſt it. But if they will ſtill adhere to their former Doctrine herein, then have they totally excluded themſelves from the Act of Toleration; and then if the Biſhops do not let them know that it is in their power to be civil to them, they will be good-natur'd indeed!

2. But

2. But there is nothing goes down ſo hardly with the Quakers as the Doctrine of Repentance, becauſe it ruins their pretence to Infallibility and Perfection. And of all ſort of Repentance, they hate that moſt which requires them to make reſtitution or ſatisfaction for the Injuries that they have done. Therefore they muſt ſtick to all the calumnies and outrage which they have vented againſt God and his Church, and all others; and to all their beaſtly naſtineſs and loathſome ſtuff which run out of their clean veſſels! They muſt, by their principles, return with the *Dog to their* own *vomit*, and the Sow to her wallowing in the mire. This notion of Perfection is ſuch a ſad ingredient in the principles of the Quakers, as Eternity is in the torments of Hell; for it confirms them in all their Sins, and hinders them from ever returning. *G. Whitehead* has publiſh'd a little Book in *December* 1697, of which this is the Title, *A ſeaſonable Account of the Chriſtian Teſtimony and heavenly Expreſſions of* Tudor Brain *upon his Death-bed, being a young Man, aged about ſeventeen years, publiſhed for inſtruction and caution to the Youth among Friends call'd Quakers*; where p. 2. you have this paſſage; *At ſeveral times being adviſ'd to prepare for his latter end, for if he liv'd it would be well, and if he died, it would be his gain:* His anſwer was, *He was not conſcious of any action he had done, that he ſhould be afraid of appearing before God Almighty.* O dreadful! to ſee a miſerable creature go to death harden'd againſt Repentance by this pernicious Doctrine of the Quakers! And to ſee this recommended for the inſtruction of other Quakers, as a chriſtian Teſtimony and heavenly Expreſſion; and to ſhew what ſolid Inſtruction he had learn'd among the Quakers, it is told of him, p. 5. and 6. that ſeeing ſome little Lions of *China* upon the Chimney-piece, he ſaid, *Take away thoſe Images, for they are to be trodden under foot.* And ſeeing another piece of *China*, which had ſeveral hands, he ſaid, *Take away that piece that is covered, for it hath eyes and ſeeth not, and ears and heareth not.* Then he took offence at a pair of gilded Tea-pots, and ſaid, *You may take away the other things that are gilded, and waſh it off.* And after they were taken away (ſays the relation) he was at eaſe. This is told to ſhew the averſion of the Quakers to Idols, and how tender this young Man was upon that head. And this was printed for the inſtruction of thoſe that come after, to ſhew how exactly this precious Youth kept up to the Doctrine of their great Maſter *Fox*, who in his *Iconoclaſtes* makes it Heatheniſm and Idolatry to have the likeneſs of any creature painted upon a Sign. (See *Snake* Sect. xxi. p. 138.) And I ſuppoſe it is the ſame upon a Chimney-piece. See with what froth and chaff theſe poor Quakers are fed, and glory in at their death! and yet do not believe themſelves! For if they did, they would not have the likeneſs of Creatures, Lions, Bulls, *&c.* painted upon their Signs, as is common with them now in *London:* Yea and *China* Birds, Beaſts, and Men upon their Chimney-pieces, gilt Tea-pots too; and moreover do ſell them for Gain, and all the reſt that offended this tender Youth upon his Death-bed; but not his Sins, for (alas!) he had none; he was one of the perfect ones! and his example is ſet out to encourage the reſt of the Quakers to follow it.

Now if you ſhould tell any Quaker, who had the likeneſs of ſome Creature painted upon his Sign, that he was an Idolater, he would take it very ill, and tell thee, *Thou art a Lyar, a Satan,* &c. If you ſhould ask him again, whether *G. Fox* was acted by the infallible Spirit when he call'd this Idolatry? He would anſwer, that *G. Fox* was above thy ſhallow and dark mind; that he was ſent from God, and endowed with power from on high, and taught the way of the Lord in truth; that thou wert one of thoſe who made a Man an offender for a word. He would bid thee read within, and

hearken

hearken to the ſmall ſtill voice; and ſuch banter, nothing to the purpoſe: And then think he had ſufficiently anſwer'd thee.

This is the method they take to reconcile Contradictions: And no other will you get from them.

3. *Bringing of contrary teſtimonies.*

This brings me to another Topick they uſe in anſwering objections made againſt them, which is, to bring contrary teſtimonies to thoſe objected, without offering to ſolve thoſe that are objected; not minding (or hoping the Reader would not) that this only proves them guilty of Contradictions, which is one of the great objections made againſt them. And indeed of this their writings are ſo fertile, that hardly a Page can eſcape you wherein you will not find ſome of them; for they are all Confuſion and Contradictions.

This is the method thro' all this *Appendix*, which we are conſidering. They bring contrary teſtimonies, or ſo ſeeming, to thoſe which are objected, and think (but they cannot ſo think) that this has done the work, and clear'd their cauſe.

1. Thus Sect. VI. in anſwer to their *Contempt of Magiſtracy and Government*, their manifold Treaſons and Rebellions, they bring teſtimonies from p. 41. to p. 45. of their acknowledgment to the Government. And I could have fill'd ten Pages more with the ſame; for they made ſubmiſſions and acknowledgments to all the Uſurpations and Governments that ever happen'd in their time, as each had the fortune to get uppermoſt: And then they beſlav'd that which was down, which they had worſhipp'd before. Of this many inſtances are given in the *Snake*, Sect. XVIII. To which not one word of anſwer, either in the *Antidote* or this *Appendix*.

But there is an Anſwer which they have under their thumb to ſome of the Paſſages there produc'd, which I muſt not conceal, (tho' it ſhould foreſtall their Market) becauſe it will afford ſome diverſion to the Reader. Theſe Paſſages are in the Sect. above quoted of the *Snake*, p. 108, 109. out of a Book wrote by *G. Fox*, which carries this Title, *Several Papers given forth by* George Fox, *&c.* The Book I never ſaw, yet will anſwer for the Quotations; which notwithſtanding I take not upon truſt of any ones memory or my own: And can give them farther Quotations out of that particular Book which *G. Fox* mark'd with his own Pen or Aule (which he could handle much better;) for I have ſeen of his Hand (or Foot) writing, tho' not in that Book; and it look'd rather like the ingravings of a Sciver, or the ſcratches of an Aule, than the draughts of a Pen: Beſides his delicate Spelling, of which I can preſent the Reader with a Sampler out of that ſame Book; which ſhews how much he was oblig'd either to his Amanuenſis, or the Corrector of the Preſs, that we had one Line right ſpelt in all his Works; tho' his dictating has hardly afforded us one Paragraph either of Senſe or *Engliſh*. The Book I quote is in the poſſeſſion of the Friends, where neither I, nor any I can employ, can have acceſs. I mention this as a trial for their Spirit of diſcerning, and will venture their reproof for the miſ-ſpelling but of a word. The above-mention'd Quotations out of that Book are bitter Invectives againſt the King (*Char.* II.) to obſtruct his Reſtoration, and againſt all Kings and Kingly Government. It was printed in the beginning of the year 1660, when things were coming on faſt towards the Reſtoration. But ſoon after, when the King was eſtabliſh'd, then it was time (purſuant to their old wont) to turn about and tack with the wind. Then *G. Fox* wrote marginal Notes upon one of theſe Books, (the ſame that I have mention'd) to reconcile thoſe Treaſons and Rebellions which were in it, according to his skill, that is, after the manner of this *Antidote* and *Appendix*, by giving a contrary teſtimony, without retracting the other. In p. 5. there are theſe words, that *the Chriſtians were not to do any thing*

in

in the name of an earthly King. And again, *the ſetting up of theſe Kings and Emperors and Protectors, and giving them the names of Excellency and Majeſty amongſt the Chriſtians, hath been ſince the days of the Apoſtles amongſt the Apoſtates in the apoſtaſy from the true Wiſdom and Life.* Here he writes upon the Margin, (I give it you in his own ſpelling) *This was in the days of* Olefer Cromell, *who would be King*, G. F. And the like upon the Margin of p. 8. (where more of his Treaſons were expreſs'd) *This was the time when the was ſo beſy of making* Olefer Cromell *King*, G. F. And the like is upon the Margin of ſeveral other Pages. Now if this was not intended for the Preſs, it was to give the Friends ground to ſay, that they had ſeen this expoſition of his, and to make uſe of it as they ſaw occaſion. But if it was meant (as is moſt likely) to be made publick, the Friends, upon ſecond thoughts, found it could not be done, without reprinting of the Book; which would do them more miſchief than ſuch a ſilly excuſe could heal. Therefore they took the ſafer courſe, which was, by all the means they could, to ſtifle the ſaid Book. And I believe they thought they had effected it: For having (by ſome art) recover'd the Book aforeſaid out of the hands of one of themſelves, whom they ſuſpected, into whoſe poſſeſſion it had fallen, they have condemn'd it to perpetual Impriſonment, unleſs reſcu'd by ſuch diſcoveries as theſe. And if they put it not into the new Edition deſign'd of *G. Fox*'s Works, they ſee they will be detected; nay more, if they leave out or alter any of his marginal Annotations, they ſhall be told of it, let them ſecure that Book where they are as well as they can: Of which a new Edition could be given (if it were worth the while) without their help.

But now that I have mention'd *G. Fox*'s Apology, wrote upon the margin of this Book of his for the Treaſons therein contain'd, it is fit that I ſhould ſhew the falſhood and apparent hypocriſy of this his Excuſe, *viz.* that what he wrote againſt Kings and kingly Government was only meant againſt his *Olefer*, when he deſign'd to take upon him the ſtyle of King. In anſwer to which, conſider,

1. That his words are againſt all Kings and Emperors among Chriſtians ſince the days of the Apoſtles, and againſt all kingly Government, whether in *Olefer*, or any body elſe.

2. He ſpeaks, p. 15. againſt *fighting for the Kings of the earth.* Now there was no fighting, or any appearance of it, at that time when it was under conſideration, whether *G. Fox*'s *Olefer* ſhould aſſume the name of a King: And he was then none of the Kings of the earth. But towards the Reſtoration of King *Charles* II. there was expectation of fighting. And *G. Biſhop*, and this *G. Fox*, and others of the Quakers, did violently perſuade to fighting againſt his Reſtoration, and that *in the name of the Lord* (as abundantly ſhewn in the *Snake*, Sect. XVIII.) It is true they were againſt fighting for Kings; but they were as much for fighting againſt them.

3. This Book of *G. Fox*'s was printed in the beginning of the year 1660. And *Olefer* had been dead two years before: And I ſuppoſe *G. Fox* was not afraid that they would take him out of his Grave to make a King of him.

But if it be ſaid that tho' this Book was not printed till the year 1660, yet it might have been wrote before the year 1658, when *Olefer* died; then it would be ask'd to what purpoſe it was printed two years after the occaſion for which it was wrote; and which could never come again, if the deſign had been only againſt *Olefer!*

4. But, to put the matter out of diſpute, in the Book it ſelf, p. 6. *G. F.* ſpeaks of *Olefer* as then dead: Theſe are his words; *So when the Kings that deny'd the Pope took the Tenth of Tenths, the Popes wages that was*

Head of the Church; *and when the Kings died, the Protector took Tenth of Tenths, and he was the Head*, &c. He *was* —— now he was dead, *G. F.* falls upon him, as upon all others when they were gone. But let the world now judge, let all the Quakers, who pretend to one drachm of Sincerity, confeſs at laſt what an egregious Lyar and Hypocrite this *G. Fox* was, to give it under his hand, that this Book of his was wrote againſt *Oliver!* And we may hence ſee what ſtreſs is to be laid upon their contrary teſtimonies, and how they are to be taken as vindications of all the vile Hereſies, Madneſs, Treaſons, *&c.* which they have acted, wrote, preach'd and printed: And all of them, both parts of the Contradictions, dictated as ſpoken immediately from the mouth of the Lord Almighty!

II. Thus (to give a few more inſtances) if one ſhould object the implacable rage and naſtineſs of the Quaker Spirit, and produce what has been herein before-mention'd, what is quoted in the *Snake*, Sect. XVII. and much more of the ſame ſort that can be produc'd, they could anſwer all by contrary teſtimonies, (of which they have many) where the Quakers do abhor and deteſt ſuch manner of proceeding as abominable and anti-chriſtian, and ſet up themſelves for all the meekneſs and chriſtian patience in the world. Thus in this *Appendix*, p. 43. *Sam. Fiſher* is produc'd, ſaying, that the *Quakers are not for reviling, nor threatning, nor curſing, but committing our cauſe* (ſaith he) *in quietneſs to him that judgeth righteouſly.* And *G. Fox*, in his *Gr. Myſtery*, p. 237. ſays, that *the work of the Miniſters of the Goſpel is not to reflect upon Perſons.— And ſo thou* (ſays he to a Miniſter he diſputed againſt) *that art reflecting upon Perſons doſt ſhew a mark of thy ſelf to be a falſe Prophet—and reflecting upon Perſons was never the way to beget to God.* And *Will. Penn* ſays in his *Addreſs to Proteſtants*, p. 246. ſecond Edit. *They that are angry for God, paſſionate for* Chriſt, *that call names for Religion—may tell us they are Chriſtians, if they will*; *but no body would know them to be ſuch by their Fruits: To be ſure they are no Chriſtians of* Chriſt's *making.* He gave this Title to another Book he wrote, *viz. Reaſon againſt Railing*, in anſwer to *Tho. Hicks*, whom he accuſes for railing againſt the Quakers; and thence proves him not to be a Chriſtian: For, ſays he, p. 169. *He that rails, reviles, calls names*, &c. *is no true Chriſtian: But ſuch is* Tho. Hicks; *therefore no true Chriſtian.*

And now what would you have more? Does it not plainly follow from hence, that neither *Will. Penn*, nor any of the Quakers, did ever rail, revile, or call names? For then by *Will. Penn*'s Sentence, here twice repeated, they are no true Chriſtians; *to be ſure they are no Chriſtians of* Chriſt's *making!* But a little before this, p. 163. *W. Penn* ſets down an objection of *T. Hicks*'s, that the great Quaker *Ed. Burroughs* had beſtow'd upon *Philip Bennet*, a Prieſt who oppos'd him, by way of anſwer, theſe names following, *Thou art a wicked Creature*; *Blackneſs of Darkneſs is reſerved for thee: Thou art a Serpent*; *and the curſe of God is eternally upon thee: Thou Beaſt, to whom the plagues of God are due.* Now theſe look very like ill names, and railing, to be ſure, they are reviling. What ſays *Will. Penn* to this? He ſays that this was the fitteſt return could be made to the Queſtions which *P. Bennet* put to *Ed. Burroughs*. Why? were they rude or reflecting Queſtions? No, for *W. P.* confeſſes, p. 164, 165. that they were *civil*, no *railing* or *reviling* in them; but that he queries ſmoothly: And therefore calls him a *White Devil*, and the more *Serpentine* for that. However, a civil queſtion deſerves a civil anſwer: But civil queſtions provoke the Quakers moſt, becauſe it is hardeſt to rail at them, without which the Quakers cannot anſwer. Therefore *W. P.* calls *Bennet*'s civil queſtions enſnaring and trapanning queſtions, *i. e.* ugly hard

queſtions

queſtions: They are to be ſeen in *Burroughs*'s Works. They are very ſober and pertinent queſtions, therefore were troubleſome to anſwer: But truth is not eaſily enſnar'd, nor is afraid of queſtions. Theſe rather make truth appear the more; and it looks like guilt to return railing and reviling: And that is the method which *Will. Penn* condemns here as anti-chriſtian. Yet concerning the aforeſaid railing of *Burroughs* againſt *Bennet*, *W. Penn* ſays, p. 164. *I warrant it from God, and by the ſenſe of his eternal Spirit do declare, that it was the portion, and only fit anſwer to be given to thoſe trapanning queſtions.* What! Better than a ſober ſolution to ſuch queſtions, let them be never ſo trapanning? Had not this been the beſt way to have diſcover'd their deceit, and convinc'd, or elſe confounded the adverſary, and left him without excuſe? No. Says *Will. Penn* (ibid.) *Had* Ed. Burroughs *gone into a familiar opening to his* (Bennet's) *vulturous, unclean, ſerpentine Eye*—what then? *E. B. had brought the wrath of the eternal God upon himſelf, inſtead of the Prieſt.* Thus *W. Penn.* So that, ſometimes, for the Quakers to anſwer ſoberly, without railing, is to bring the wrath of God upon themſelves; and that is, when ſuch enſnaring and trapanning queſtions are put to them, as will not admit of a plain and direct anſwer without diſcovering their myſtery of Iniquity. But that is not the point now: It is not what excuſe they may have for their railing, which none afford ſo liberally to their opponents as the Quakers; but is not railing, railing, be it in whom it will? Was not this reviling in *W. P.* not only to juſtify the revilings of *E. B.* in ſuch an extraordinary manner as above, but as if that had not been enough to fall himſelf upon *Bennet*, and call him vulturous, unclean, ſerpentine? Tho' after all their malice, they could find nothing worſe to ſay of Mr. *Bennet* than his oppoſition to the Quakers, and diſcovering of their errors by his unmerciful enſnaring queſtions, tho' confeſs'd to be civil; and the worſe for that! Againſt which they have anſwer'd with their teeth, and broke them. But was this no railing, no reviling in *W. Penn?* No, have a care of that! would he have exceeded the rules of meekneſs and charity, tho' *Hicks* or *Bennet* did it againſt their friends, and ſome of them who were dead too? No, he proteſts to the contrary (*ibid.* p. 166.) *God is my record* (ſays he) *this day, I would not, to inherit more worlds than there are ſtars in the firmament, have ſo violated the Laws of Charity againſt the moſt violent of our deceaſed oppoſers.* Therefore who can believe that ſuch a good Man as this would rail or revile any body! And he did juſtly correct *T. Hicks* for ſlandering of him, as if he had abetted the railings of *James Naylor* againſt the Clergy; and moreover, that he had father'd it upon the Holy Spirit; and that *neither he nor I* (ſays *W. P.* p. 174.) *have words enough to ſignify our venom and malignity.* And what was the reaſon of this heavy charge? only (as *W. P.* himſelf there gives it us) *becauſe I ſaid of* James Naylor's *Book, that if he had treated that accurſed ſtock of Hirelings* (the Clergy) *ten thouſand times more ſharply, it had been but enough.* That was all! And to be accus'd of railing or reviling for this! But he went farther in his *Serious Apology*, p. 156. *And I would ſay not enough*, (continues he) *but that the reverence I bear to the Holy Spirit would oblige me to acquieſce in whatever he ſhould utter thro' any Prophet or Servant of the Lord.* Here is aſcribing all their railing to the Holy Spirit! But *W. P.* goes on (as before partly quoted p. 34.) *we have nothing for them* (the Clergy) *but woes and plagues, who have made drunk the Nations*, &c. ſee before p. 34. And how they damn the Clergy, not only of the preſent Age, but through Ages paſt, and that univerſally, as you will ſee in the Quotation brought p. 34. out of his *Guide Miſtaken.* Here are the dead as well as the living: And not only the Prieſts of the Church of *England*, but univerſally,

verſally, of all the Churches in the world. Yet *W. Penn* would not, *God is his record, this day, for more worlds than there are ſtars in the firmament, ſo violate the Law of Charity,* as to rail or revile *the moſt violent of his deceaſed oppoſers!* Here are contrary Teſtimonies with a witneſs! And is there no contradiction in all this? No; far from it!

For this is one of the main heads upon which he proves *Thom. Hicks* not to be a Chriſtian; in the ſame *Reaſon againſt Railing*, p. 124. thus; *He that contradicts himſelf, is not led by God's Spirit, and conſequently no Child of God, nor certain rule of their own Faith; but ſo doth* T. Hicks, *therefore no chriſtian Man.* I will not ſay how patly this might be retorted; but I would recommend to *W. Penn*'s ſecond Thoughts the inference he makes againſt *T. Hicks* for all this, p. 167. *No man can be ſecure of him in common converſe, who, to compaſs his end upon ſuch as oppoſe him, will ſelf-contradict, pervert, lye, forge; beyond which, in this world, is nothing but direct murder. And that's a queſtion, ſince, in ſome caſes, it were leſs irkſom to die than to be defamed. Is this doing as Men would be done to?* &c. Apply this to *W. Penn*'s uſage of the Church of *England*, and others, in what is above quoted, and much more of the ſame ſtrain, that might be produc'd out of his Writings.

What can we ſay to reconcile theſe things, but that the Quakers think none but themſelves have a right to raile? Or that it is not railing if it comes from them, but pure Zeal and Godlineſs? thus,

The Saints may do the ſame things, by
The Spirit, in Sincerity,
Which other Men are tempted to,
And at the Devil's inſtance do.
All Piety conſiſts therein
In them, in other Men all Sin.

But I have an Apology for Mr. *Penn*, which I think real. He tells us, in his *Reaſon againſt Railing*, p. 171. that he was then about twenty nine years of age: This was printed *An.* 1673. and his *Guide miſtaken*, before quoted p. 2 . was printed *An.* 1668. when he was but twenty four years of age. He was then in the heat of Youth, and a new Convert to Quakeriſm; and it is uſual with ſuch to exceed in Zeal: But ſince he has had time to cool; and his converſation, of late years, ſo much at Court, has ſoften'd his Temper, and let him ſee the deformity of Rudeneſs and Scurrility, (which has befallen moſt of the Quakers, principally from their want of breeding) inſomuch that I am very apt to perſuade my ſelf he is inwardly aſham'd of theſe things, and wiſhes they had never been wrote. And this appears much in the difference of his ſtyle in his *Addreſs to Proteſtants*, and more, in his excellent *Reflexions and Maxims*, from that vehemence, not to ſay raſhneſs, that runs thro' all his former Writings. If it be ſaid, why, if I think thus, ſhould I preſs ſo hard upom Mr. *Penn* now? Why, truly, to reſcue him even by force from that ill-bred pedantic Crew. He will not take theſe words ill, for a reaſon he knows, *(Sauſe for a Gooſe is Sauſe for a Gander:)* But they have chain'd him with Popularity, (fond to get a Man of ſenſe of their Party) and, perhaps, with hopes of univerſal heirſhip. But theſe, I ſuppoſe, are not ſo conſiderable to him, as to ſtand by all his former Writings, and come under the cenſure (now repeated) which he (for much leſs reaſon) has paſs'd upon *T. Hicks*. But, which is infinitely of more weight, I conjure him to conſider what account he muſt give before the great Judge, if, by his example or ſilence, not publickly to retract his Errors, he confirm ſo may poor Souls that have given up their

their Judgments to him in thoſe deſtructive Doctrines (which he cannot but know to be ſuch) who might otherwiſe, by God's Grace, retrieve themſelves, and return, with him, into the boſom of the Church, and favour of God.

For this reaſon I have inſiſted ſo long upon Mr. *Penn*'s Contradictions, and contrary Teſtimonies, and repeated ſome quotations of thoſe above, which are in the *Snake*, in *Satan Diſrob'd*, and others of that Author's Books; yet in none of the Anſwers that are come out to them is the leaſt notice taken, or any defence made for the above hard ſayings of Mr. *Penn*; which could not be forgetfulneſs, they being ſo often preſs'd, and ſo much ſtreſs laid upon them, more than of twenty times as much from thoſe of the common herd. Therefore there is conviction in the caſe. And ſince there muſt be confeſſion and ſatisfaction before there be forgiveneſs, we muſt in charity ſtill preſs on till we bring that to paſs; or otherwiſe ſome reaſonable defence of theſe railing accuſations which Mr. *Penn* has brought againſt all ſorts of Chriſtians, particularly the Church of *England*; or elſe he muſt ſubmit, by the rule he has ſet down, to be no longer reputed as a Chriſtian. And it muſt be ſome other ſort of defence than he makes in his *Reaſon againſt Railing*, p. 175. *Let us not be eſteemed railers, becauſe we rebuke railing*; *nor our religious cenſure of their perverſions*, &c. *be accounted reviling*. *'Tis trouble enough to us to be thus concern'd in Controverſy*——*'Tis not our choice, but theirs*; *they began*. Who began with the Quakers? Did any begin with them before they were in the world? Did not they begin, who came into Churches, and Markets, and Houſes, challenging all People to diſpute with them? (tho' of late they like not that method.) Did the Church of *England* begin with them? Why then all that rancorous railing, and reviling of the Church of *England*? And muſt this be taken only as religious cenſures? And have the Quakers, has Mr. *Penn*, rail'd at nothing but only againſt railing? He confeſſes *P. Bennet* did not rail, yet juſtifies the bitter railing that was return'd to him. But ſuppoſe he had rail'd, yet ſuch ſort of venomous Anſwers is not Reaſon againſt Railing, but Railing againſt Railing; and this excuſe would ſerve at *Billingſgate*. Therefore Mr. *Penn* muſt find ſome other defence, or elſe confeſs the deluſion of that Spirit, which has thus led him to practices that himſelf confeſſes inconſiſtent with Chriſtianity; and which look ſo abhorrent in his eyes, when he beholds them in other Men: And let him ſee by this, and conſider that that Light within, which he and others have miſtaken for the good Spirit of God, has been the Spirit of Wrath and Fury, which has taken poſſeſſion of them; and that the Light in them is Darkneſs. This, likely, may grate; but I hope it will prove a happy diſobligation to Mr. *Penn*; and for which he may own more obligation to the Author, than to thoſe ſorry Flatterers who lick up his ſpittle, and call it infallible: Which pretence, as he does not believe, ſo muſt he diſown, or elſe juſtify all the above railings and revilings. Or, thirdly, be ſilent, which in this caſe I believe all the world will take as a full proof of guilt and ſelf-condemnation.

However, what has been ſaid, will give the Reader a view what ſtreſs is to be laid upon this method of the Quakers, in anſwering objections made againſt them, by producing of contrary Teſtimonies: Of which (having done with Mr. *Penn* at preſent) I will give a few more inſtances; one I hinted before, which may properly be mention'd here, for they will not take notice of it; and that is,

III. If you object *G. Fox*, in his *Iconoclaſtes*, making it Heatheniſm and Idolatry to paint the likeneſs of any Creature upon a Sign, they can reconcile this by ſhewing the contrary Teſtimonies of the Quakers practice at

this day, who have Signs of Lyons, Bulls, Bears, &c. like the People of the world; nay more, they can produce a contrary Teſtimony, even at that time, when this *Iconoclaſtes* was printed, of a Quaker who, at the *Meeting of Sufferings*, where this matter was debated, being of a contrary opinion from *G. Fox*, ask'd one of *Fox*'s party for a piece of Money; and ſhewing it, told them that they muſt by this rule throw away all their Money, becauſe there were images upon them of Men, Lyons, Flowers, &c. But this, (tho' an unanſwerable argument to them) yet could not prevail: And notwithſtanding all this, they will not own that they are all of them Idolaters, who have Money, or Signs of Bulls, Bears, &c. no, nor that *G. Fox* was miſtaken, becauſe he dictated this as *from the Mouth of the Lord God!* as he did all that he wrote; and ſet down this as a ſtanding rule, that *whoever ſpeak, and not from the Mouth of the Lord, are falſe Prophets, and Conjurers*, in his *Saul's Errand*, p. 7. and his *Anſwer to the* Weſtmorland *Petition*, p. 5. And the conſequence is undeniable, that the preſent Quakers are Heathens and Idolaters, or otherwiſe that *G. Fox*, their great Apoſtle and Founder, was a falſe Prophet and a Conjurer. This is the uſe all Men of ſenſe can make of their contrary Teſtimonies, which they produce as their vindication.

IV. Thus, if we object their not taking off their Hats, and paying civil Honour to Men, they can ſhew the contrary Teſtimony of their daily practice, in making their Apprentices and Servants ſtand bare in their preſence. The myſtery is, they are againſt paying of Honour, but not againſt receiving it; eſpecially from the wicked, it is moſt due from them to the Saints! Therefore tho' they *Thee* and *Thou* the world's People, yet they do not care to be *Thou'd* by them: They love very well to be *Maſter'd* and *Miſtreſs'd* by them; and will ſay to them ſometimes, when they call the Quakers (after their own faſhion) by their bare (I had almoſt ſaid chriſten'd) names, *Why doſt thee ſpeak our Language, ſeeing thee doſt allow of giving Titles? Thee ſhould'ſt ſpeak in the Language thee doſt approve of.*

V. Again, if you object the Common-place which all the Quakers inſiſted upon ſo much at the beginning, when they were poor, that it was anti-chriſtian for any Man to ſue another at Law, and a plain mark of the Reprobate and People of the world; in the deſcribing of whom, *G. Fox*, in his *News out of the North*, p. 19. among many other wicked and abominable practices, (as he reckon'd them) ſets this down as a main one; *Theſe wicked Folks are ſuch* (ſays he) *as ſue Men at the Law, which* Chriſt *forbad.* Yet now that the Quakers are grown rich, and have ſomething to ſue for, they ſue as faſt as the world's People: Yet this is no contradiction to their Principle! No; but only a contrary Teſtimony to clear the other when objected.

VI. 1. If you object their not obſerving of Times ſet apart by the Church as Feſtivals, &c. they can ſhew the contrary Principle of their general Councils, their yearly Meetings in *London*, which they always appoint to be celebrated in *Whitſun* Week, that being the great Feſtival ordained to be kept in memory of the miraculous Deſcent of the Holy Ghoſt upon the Apoſtles at the Feaſt of *Pentecoſt*. If it be ſaid, that this time is appointed only upon account of the ſeaſon of the year, becauſe the Quakers come yearly to attend this their moſt ſolemn Meeting from foreign Countries, even from the *Weſt-Indies*; that excuſe will not do, for this Feaſt is moveable, ſometimes a months difference; and if they reſpected only the ſeaſon of the year, they would keep to ſome conſtant month that all might know: But that they ſhould always ſtumble upon *Whitſun* Week, will not paſs merely upon chance; but that their reaſon is plainly, becauſe they pretend to the

greateſt

greateſt effuſions of the Holy Ghoſt, which they have made peculiar to themſelves; and therefore keep their general Meetings in *Whitſun Week*, and at no other time; which is a moſt ſolemn obſervation of that great Feſtival of the Church. And yet they exclaim moſt bitterly againſt the obſervation of Times, as being carnal, and forſaking of the Truth, *&c.* Nay *G. Fox*, in his *News out of the North*, p. 23. names *Whitſuntide* with *Chriſtmas* and *Eaſter*, among the Holy-days which he runs down. So that here are contrary and re-contrary teſtimonies.

They now generally obſerve the Lord's-Day for their publick Worſhip: But if any ſhould object this as an obſervation of Times, they have ancient teſtimonies to produce, where the Quakers have preach'd and printed againſt the obſervation of that Day, as ſuperſtitious, carnal, *&c.* And *Solomon Eccles*, and others of their Prophets, have got themſelves into Churches before the People met, and carry'd with them a pair of Breeches, Gloves, or ſomething of their Trades, and ſet themſelves in the Pulpit, or upon the Communion-Table, and there were found buſy at work when the people came to Church; and ſome of them have opened their Shops on that Day, purpoſely as a contempt of the Day, and to bear their teſtimony againſt it: Which *G. Whitehead* vindicates in his *Truth Defending the Quakers*, printed 1659. p. 20, 21. where he repeats this queſtion that was put to him: *Did that Quaker ſin therein or not, who brought lately on the Lord's-Day an old Dublet into Dr.* Gell's *Church in* London, *and ſat upon the Communion-Table mending it, while the Doctor was preaching, the Pariſhioners forbidding him?* And his anſwer is in theſe words; *What, wilt thou continue a Papiſt, that thou counteſt it ſuch a great crime to work upon the Communion-Table, as if it were a more holy place than another? And, like a Papiſt, thou calleſt the Steeple-houſe the Church, which thou haſt no Scripture for. And if any Quaker did as thou ſayeſt, whether thinkeſt thou, was his working there, or a Prieſt's preaching for money, and ſetting forth his ware to ſale there (as in the Market-houſe) the greater offence? And where doſt thou read in Scripture that Men muſt do no work on the firſt days of the week?* Thus he. Yet now the Quakers ceaſe from work on that Day, and ſet up for the obſervation of it, as well as others; tho' formerly they us'd to make up their accounts on that Day, to pay and receive money, *&c.* which I can prove from thoſe to whom they have come upon that errand. But to ſave them on all ſides, the Quaker infallible Spirit can go both ways, for and againſt the obſervation of the Lord's-Day; and both as directed by the ſame Spirit. Thus *G. Fox* determines, in what he calls *An Epiſtle to all the Chriſtian Magiſtrates and Powers in the whole Chriſtendom.* London, *printed* An. 1659. p. 12. *So all Friends* (ſays he) *of the Lord God that be moved to ſet open your Shops, or to do any work on the firſt Day, which the falſe Chriſtians call their* Sabbath— *Do not ye judge all that do not as ye do, that be not moved to do the Service as ye are to do that Day: And all that doth not do that Service on that Day as ye do, as are not moved by the power of the Lord God, do not judge them that doth ſuch a Service on that Day.* Here he makes them the falſe Chriſtians, who call the firſt Day their Day of Sabbath or Reſt. And if the calling it ſo be ſuch a Crime, ſure the obſervation of it as ſuch muſt be much greater. Yet he graciouſly gives the Quakers leave to be ſuch falſe Chriſtians, if their Light ſo direct: The meaning is, that their Light is equally infallible when it commands contradictions.

But he caſts the balance againſt the obſervation of the Chriſtian Sabbath; only would not have thoſe precious ones to be judged who do obſerve it.

I cannot refrain from giving you his reaſon againſt the obſervation of it, which is worthy of his Infallibility. You will find it in his *Great Myſtery*,

p. 101.

p. 101. *viz.* that it was not the ſeventh, but the eighth Day; that is, it was the eighth of the ſeven Days, unleſs the Quakers make more than ſeven days in a Week. And if it was the eighth Day, why do the Quakers call it the firſt Day? But it is well enough, if the Light ſo direct! Was this too from the mouth of the Lord? Yea, verily! or elſe *G. Fox* has decreed himſelf to be a Conjurer. But the beſt of it is, no body will believe him who ever knew him, or has read his Books.

VII. 1. Let me give another inſtance of the contrary teſtimonies of the Quakers. At their firſt ſetting up, when they were poor and beggarly, it was their conſtant Theme to rail at fine houſes and coſtly furniture, particularly againſt coaches, which they deſpis'd, as the Fox did the grapes that were out of his reach. They made theſe the infallible marks of Pride, and of the world's People. No Man denies but that Pride is a ſin, and that Men may be proud of theſe things: But the Quakers made the having of theſe things, or uſing of them, to be Pride. They publiſh'd a Book with this magnificent Title, *The Trumpet of the Lord blown*, &c. An. 1655. which begins thus; *Wo unto you that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, in reſpect to your perſons——who are called of Men, Maſter, and Sir, and Miſtriſs, and Madam——And you muſt have your Wine and Ale, and all your dainty Diſhes——And you have your fine attire, Silk, Velvet, and Purple, Gold and Silver; and you have your waiting Men and waiting Maids under you to wait upon you, and your Coaches to ride in, and your high and lofty Horſes——And here you are Lords over your fellow Creatures, and they muſt bow and crouch to you——And you will be called* Maſters——*upholding that which* Chriſt *in his Doctrine forbids, who ſaith,* Be not ye called Maſters——*The Lord abhors all your Profeſſion——Your Works are the Works of the Devil——in your dainty Diſhes——in your lofty Horſes, in your curious Buildings, in your earthly Honour, which is all the fruits of the Devil——You are too high, and fine, and too lofty to enter in at the ſtrait Gate*, &c.

Yet now, none are more high and fine grown than the Quakers! None have more dainty Diſhes, and curious Buildings! None wear finer Silk and Velvet! They have their Wine and Ale too! Their lofty Horſes; yea verily and their Coaches to boot! They have their waiting Men, and waiting Maids! And are Maſter'd and Miſtreſs'd by them, without fear of that Command, *Be not ye call'd Maſters!* For *the caſe is alter'd*, quoth *Plouden*. They had then, poor Souls, none of theſe tentations. *G. Fox* was known by the name of *the Man with the leathern Breeches*; which he tells full oft in his *Journal*. And his firſt followers had, few of them, a tatter to their tail; tho' they came after to upbraid others, by the name of *Threadbare Tatterdemallions* (See *Snake*, p. 99.) They were their own waiting Men and waiting Maids, and rode upon their own Hobby-Horſes. None of them had been in the inſide of a Coach: That was an exaltation far above their thoughts, as were fine Houſes and Furniture to thoſe who pigg'd in Barns or Stables, and under Hedges. Therefore they rail'd at all theſe fine things, becauſe they had none of them, or ever hop'd to have. *Silly, dirty Draggle-tails*, and *naſty Slovens*; but now grown fine and rampant! Yet ſtill pretend to keep to their ancient teſtimonies! to be the ſame poor in Spirit, and ſelf-deny'd Lambs, they were at the beginning; tho' they now ſtrive to out-do their Neighbours both in fine Houſes and Furniture. They have got Coaches too! Ay marry! but you muſt not call them Coaches; for that name they had vilify'd, and given it for a mark of the Beaſt. But, as one of them ſaid when his Coach was objected to him, as contrary to their ancient teſtimonies; he reply'd, that it was not a Coach; only a Leathern Conveniency: Like the Traveller, who told that they had

no

no Knives in *France:* And being ask'd how they cut their meat? Said, with a certain thing they call a *Couteau.*

I could enlarge upon quotations out of the ancient teſtimonies of the Quaker Authors againſt fine Houſes, Coaches, *&c.* But I am afraid of tyring the patience of the Reader: Therefore ſhall content my ſelf with one more, for it is a pleaſant one.

3. There was nothing they inveigh'd againſt more ſeverely than the uſe of Perriwigs. *G. Fox* had a mind to be a *Nazarite,* like *Sampſon,* and wore long ſtrait hair like Rats-tails, juſt as *Muggleton* did. But *Will. Penn* coming in among the naſty Herd, could not ſo eaſily forget his genteel Education. He firſt began with Borders; at laſt came to plain Wiggs: And after his example, it is now become a general faſhion among the Quakers to wear Wiggs. *G. Whitehead* himſelf is come into it: Therefore I muſt mind them of their ancient teſtimonies againſt it; of which I have annex'd one in the Collection, N. 7. Becauſe it is ſhort, and very extraordinary for the Learning, Wit, and Quaker vein of Poetry. It will be an entertainment for the Reader: But I would not force it upon him; therefore I have put it where he may read it, or let it alone. There the Quakers make the wearing of a Wigg to be downright ſin and confuſion, and bring ſeveral texts of Scripture to prove it. They compare thoſe that wear them to *Hermophradites,* and (for rhyme) to *Catamites:* Nay, they make them *Calviniſts,* to ſhew their wit; and that you might not loſe the jeſt, they put *Calvus, Bald,* upon the margin. So all that ſhave their heads are *Calviniſts.* This too was from the mouth of the Lord! They abuſe the Clergy for wearing Wiggs; ay, and of a light colour too! That was abomination! eſpecially if the hair was criſped or curled: That they make a ſevere aggravation, they ſhould have put in clean too; for *G. Fox*'s Heart-breakers were long, ſlank, and greaſy.

It has been obſerv'd of great Enthuſiaſts, that their hair is generally ſlank, without any curl; which proceeds from a moiſture of Brain, that inclines to folly. It was thus with *Fox* and *Muggleton.* But the Quakers Wiggs now hinder us from the obſervation: And *Will. Penn, G. Whitehead,* &c. wear not only fair, but curl'd Wiggs; for none other are made. They ſhould ſet up ſome Quaker Wigg-makers, to make them Wiggs of downright plain Hair, without the prophane curl of the world's People. It would beſt fit the Quakers Plainneſs, and Down-rightneſs, or Right-downneſs. I recommend to *W. Penn, G. Whitehead,* and the reſt of the wigged Quaker-Preachers, theſe ſweet Lines of their Poet Laureat, out of his foreſaid Declaration againſt Wiggs.

What wonder Women wear Gay Gold and Pearls,
When Men religious wear Gold Locks of Girls?
Should Chriſtian Guides affect a whoriſh Guiſe? &c.

Then they put the queſtion, whether Wiggs ought to be permitted in caſe of health, when it may be neceſſary to cut off ones hair? And it is rul'd in the negative; that they muſt rather go bald. *This pretence for Pride* (ſay they) *is no better than what is for Drunkenneſs and Whoredom.* And they propoſe the example of *Eliſha,* who (as they have found it out) wore no Wigg when the Children call'd him *Bald-head:* And they do not believe that *Peter* or *Paul* wore Wiggs; for if they had, then (ſay they very ſmartly) the Women Chriſtians might have retorted upon them thus; *Was that the cauſe,* Peter *and* Paul, *that you bad us leave off our Locks, that you, and ſuch like, might get them your ſelves, to make Periwiggs of?* Now may not the innocent Laſſes and Daughters of *Sion*

make the ſame repartee upon *Will. Penn* and *G. Whitehead? Was it for this cauſe*, good *William* and *George*, &c. They examine another excuſe for Wiggs, *viz. Some ſay ſhaving is to prevent the Pox.* To which they anſwer, *Small honour to Wigg-wearers, to incur ſuch a ſuſpicion of it.* This ſuſpicion comes near ſome of the moſt able Holders-forth among the Quaking-Friends. See *Snake*, p. 36. I know not whether *G. Archer*, or if *C. Atkinſon* wore a Wigg; but he might have had occaſion for it, from what you will find in the *Snake*, p. 34, *&c.* And a Quaker ſaid lately at the Conference in *Norfolk*, that he was at laſt hanged for a High-way Man: (a pretty Life and Death for a Quaker Apoſtle!) And therefore that they did diſown him. It was full time! they will quit any of their Friends at the Gallows: But they will not yet diſown his Books, which *G. Fox*, *G. Whitehead*, &c. have defended and owned; for then they muſt diſown *Fox*, *Whitehead*, *Howgil*, and *Burroughs*, &c. who wrote a Preface to one of his Books, call'd, *The Standard of the Lord*; and with fifteen or ſixteen more of the eminent Quakers ſubſcrib'd to it. And they never diſown'd any of *Atkinſon*'s Books, but defended and juſtify'd them, when the Profeſſors brought quotations out of them. But to return.

In that precious Declaration againſt Wiggs, it is ſaid that the Apoſtles went with *Sandals*, and a ſingle *Coat*, *whoſe examples the famouſeſt primitive Chriſtians followed*——yea, and primitive Quakers too! who generally went bare-foot, becauſe they had no Shoes: And few of them were worth two Coats, or had one good one; which might have been one of the cauſes why they brought up the faſhion of going naked: And they urg'd the example too of the Prophets for that.

They boaſt *(ibid.)* how *John Millner*, *a Friend about* Northampton, *a Wigg-maker*, *left off his Trade*, *and was made to burn one in his Apprentices ſight*, *and print againſt it.* And that *John Hall*, *a Gentleman of* Northumberland, *being convinced*, *ſitting at a Meeting*, *was ſhaken by the Lord's Power*, *pluck'd off*, *and threw down his Wigg*, &c.

When ſhall we ſee ſuch a power in the Quakers-Meetings now? To ſee their Wiggs fly about, or left for Mops to clean the houſe, and they come out all *Eliſha*'s! They muſt do this, or elſe renounce their ancient Friends, and their precious Teſtimonies; elſe that is not true which they ſay in their *Yearly Epiſtle* for the year 1696, that *what their Light convinced them of to be evil in the beginning*, *it reproves ſtill.*

For it convinced them of theſe things, fine Houſes, Coaches, Wiggs, *&c.* that they were very evil. In *the Trumpet of the Lord blown*, before quoted, p. 2. they made all thoſe to be mere Heathens who us'd theſe things, eſpecially the Prieſts who ſuffer'd them. Thus ſay they, *And you ſay he is a Miniſter of* Chriſt, *and he ſaith you are Chriſtians*; *whereas you are all Heathens*, *both Prieſt and People.*

And ſo ſure were the Quakers then of the truth of this, and of the force of theſe their doughty arguments, that they ſay *(ibid.)* p. 5. *And if you will not believe this*, *you would not believe* Dives *and he ſhould riſe from the Dead.* Yet there are not now more *Dives*'s among any ſort of People than the Quakers! They are rich, and fare ſumptuouſly: And they direct theſe their Dictates to *Chriſt* himſelf; for thus ſay they, *(ibid.) To the Light in all your Conſciences I ſpeak.* Now they make this Light to be *Chriſt* and God himſelf. And thus they take upon them to inſtruct and teach the Light! This confounds all their Preaching and Teaching: For has the Light, has *Chriſt* need of being taught by them! But this belongs to another Head, and is ſpoke of in *Prim. Heref.* to which this *Appendix* is ſaid to be an Anſwer: But ſays nothing to it. Therefore I return, and go on with the preſent Subject.

VIII. Their

VIII. Their primitive Principle was, that none ſhould preach or pray but as the Spirit mov'd them: And they brought it as an argument againſt all other Profeſſions, that they did not preach, *&c.* by the Spirit, becauſe they had ſet and ſtated times for it, as if the Spirit were oblig'd to come at their appointment. Yet now the Spirit moves them juſt at ſuch times as they appoint, and they have their ſtated days and hours of Worſhip like other People.

IX. They now ſwear in the ſame terms which before they declar'd to be a direct Oath, and yet pretend to ſtand ſtill to their former Principle againſt the lawfulneſs of taking an Oath. See *Sat. Dif.* Sect. v. N°. 7. p. 210.

It would be endleſs to purſue their contradictions, ſee a catalogue that Mr. *Pennyman* has printed of them.

This, I hope, will be ſufficient to ſhew, that the method taken in this *Antidote* and *Appendix*, of bringing contrary Teſtimonies, is no clearing of the objections brought againſt the Quakers, while they refuſe to diſown thoſe Hereſies, *&c.* which are plainly prov'd upon them. It is as if a Man accus'd of Treaſon ſhould bring Teſtimonies where he ſpoke honourably of the King, but did not offer to diſprove any part of the evidence brought againſt him.

Double meanings and Croſs-purpoſes.

4. There is another method of great ſervice to the Quakers, in anſwering their adverſaries, and deceiving of them, which is, the double meanings they have in their words, whereby, tho' they ſpeak the ſame words that you do, and know your meaning fully in them, yet they mean them in a quite different ſenſe, and ſo, in Quakers plainneſs, make their eſcape! But there being ſo much ſaid of this in the firſt Part, *Sect.* v. p. 255, *&c.* I need add no more here; tho' I could exemplify this their artifice in many other inſtances, were I not tender of the Reader's labour, and mine own; and that I think theſe are ſufficient, at leaſt, till anſwer'd.

There is another Trick of the Quakers may come in with this head; and I cannot give it a better name than Croſs-purpoſes, that is, they will not anſwer directly, but, as we ſay, about the Buſh: And there is always a reaſon for it, when they ſo do. Thus if you ask them, whether they are *perfect, even as God?* They will anſwer, *Be ye perfect as your heavenly Father is perfect*; and, *as he is, ſo are we in this world.* If you ask whether the *very Body of* Chriſt, *Fleſh, Blood and Bones, be in them?* They will anſwer, *We are Bone of his Bone, and Fleſh of his Fleſh.* If you ask how they underſtand theſe Scriptures? whether ſtrictly and in a literal ſenſe? They will anſwer, *Let him that readeth underſtand*; and, *He that hath Ears to hear, let him hear*; and no other ſatisfaction will you get from them. But the meaning is, they dare not aſſert their Blaſphemies broad-fac'd, and would thus hide them; but this ſhews them plain, and to what ſenſe they wreſt the Scriptures, which they thus quote. Theſe are the ſort of Anſwers you will generally find in *Fox*'s *Gr. Myſtery*. But we know what they hold by what they oppoſe.

Of a-kin with this, is their never failing Allegories, by the force of which they can wreſt any Text in Scripture from or to what meaning they fanſy. Much has been ſaid as to this point, in their turning the Humanity of *Chriſt*, his Birth, Paſſion, Reſurrection, and Aſcenſion; the Reſurrection of our Bodies, and future Judgment, with the Sacraments of Baptiſm and the Lord's Supper, and other outward ordinances, into an inward and allegorical ſenſe, to the total overthrow of the whole chriſtian Faith.

I find ſome pleaſant inſtances of this kind in *William Haworth*'s *Quaker converted to Chriſtianity*, An. 1674. p. 7, 8. of his prefatory Epiſtle to *John Crook*; where the Quakers turn this Text, *He brought his Son out*

of

of Ægypt, thus, *out of the* Ægyptian *darkneſs of our hearts:* And this *The only begotten Son*, thus, *begotten in us*. And, ſpeaking of thoſe who were beheaded for the Teſtimony of *Jeſus*, they explain it thus, *That to part with carnal Wiſdom and Reaſonings, that is beheading*. And thus we muſt allow what they ſo much boaſt in, *viz.* that *they have beheaded their carnal Wiſdom and Reaſoning*. And it is a very full proof of it which Mr. *Haworth* tells us *ibid.* p. 3. *I told* (ſays he) Chriſtopher Taylor (a Quaker who diſputed with him) *what* Will. Penn *ſaid to a Friend of mine*, viz. *that* G. Fox *was as good a Prophet as* Iſaiah; *and* Taylor *did not deny it, but did affirm it likewiſe*. Nay the Quakers muſt think ſo, Mr. *Penn* muſt think ſo, if he or they believe the half of what he and they have written of *George Fox*, particularly in the Preface to his *Journal*. Their Reaſon, Mr. *Penn*'s Wiſdom and Reaſoning, was beheaded, murder'd, drawn and quarter'd, when he could believe thus of ſo conſummated a Brute as this *Fox*; and, which is more ſtrange, he muſt, by the ſame rule, think thus of himſelf.

See in the firſt Part, p. 264. the Quaker interpretation of *Gal.* III. 13. *Curſed is every one that hangeth on a Tree, i. e.* on the Tree of Knowledge, that is, what Knowledge is got by the outward carnal means of hearing, reading, catechiſing, *&c.* tho' they could bring contrary Teſtimonies to this, of their own hearing, reading, catechiſing, *&c.* But here is that carnal thing of Knowledge, Wiſdom, Reaſon, (their mortal Foe) hang'd and crucify'd, as before they had beheaded it. Here is their plain, eaſy, natural way of interpreting the Scripture! But why ſhould it be natural? For the natural Man knoweth not the things of God! and the Letter killeth! therefore they will take nothing according to the Letter.

But they miſtake the Letter, or the ſpelling ſometimes: As one that I have ſeen, who lately being preſs'd with *Chriſt* being ſo often call'd *the Son of Man* in the Goſpel; and that their Light within could, in no ſenſe, according to their notion of it, be call'd *the Son of Man*, ſeeing they believe it to be God and *Chriſt* from everlaſting: The Quaker anſwered very gravely, *Ah Friend, there is much in thoſe words; mind, mind them!* Then pointing upwards to the Sun, ſaid, *the Sun of Man*, that is, the Light of Man, or the Light in Man: And ſo the matter was ſolv'd!

Another of their Preachers, holding forth in a publick Meeting, (I can produce witneſſes) obviating that Text, 1 *Theſſ.* IV. 17. *We ſhall be caught up in the Clouds to meet the Lord in the Air*, did thus learnedly expound, *We muſt meet the Lord in the Heir, that is, in the Light, which is* Chriſt, *who is the Heir of all things*. Another, ſpeaking of the Reſurrection of the Body, and having heard ſome ſay that we ſhall then have angelical Bodies, thence prov'd that the ſame Body which dies does not riſe again; becauſe our Bodies now are not made of *Angelico*, as it is ſaid they will be then, being angelical Bodies.

This is like what is told in *Sat. Diſ.* p. 203. of another of their Preachers miſtaking that Text, *John* XIV. 2. *In my Father's Houſe are many Manſions*, where, inſtead of *Manſions*, he cry'd *Manchets*; and thence improv'd what a good Houſe God kept, there was plenty of Bread, many Manchets! And another, applying that Text, *Matth.* XI. 30. *My Yoke is eaſy, and my Burden is light*, to the Light within.

I could multiply upon ſuch Fooleries of the Quaker Infallibility.

But you muſt excuſe ſuch blunders in their learned Clerks; for many of them learn by the Ear, and not by the Eye; they cannot read, and ſo know not the difference of words which ſound alike, as *Son* and *Sun*, *Air* and *Heir*, &c.

This

This is one of the reaſons that they play with us at Croſs-purpoſes, and is one of their glorious methods in anſwering what is wrote againſt them: Upon which I will inſiſt here no longer; but go to the next.

5. Another method they have in anſwering, is, never to take an Anſwer; but to inſiſt upon the ſame thing over and over again, without taking any notice of the Anſwers that are made to them, of which ſome inſtances are given above. *Not to take an Anſwer.*

And then, on the other hand, if they publiſh any thing which they call an Anſwer to ſuch a Book; if any thing in that Book, tho' not touch'd at all in the Anſwer, ſhould after be objected, they cry, that is anſwer'd already, confuted, overthrown, *&c.*

Thus in this *Appendix*, p. 10. the Quakers ſay no more to all thoſe ſeveral charges which are laid againſt them in the *Snake*, and, to ſave repetition, referr'd to in *Primitive Hereſy*, but, *That theſe charges are, near all of them, already anſwered by* George Whitehead *in the* Antidote. This was ſpoke a little guiltily; *near all of them*; that confeſſes there were ſome not anſwered. If you mean a fair and full Anſwer, then the truth is, not one of them is anſwer'd: But there are a great many, and not *near all*, that are not ſo much as once mention'd, or the leaſt notice taken of them in that *Antidote*; and theſe of the greateſt conſequence; yet this muſt ſerve for an Anſwer to them all! And to afford this *Appendix* to ſay, in the ſame place, that *his abuſes and falſities are therein laid at his door:* Yet is there not one abuſe or one falſity in the *Snake* made appear in either the *Antidote* or this *Appendix*.

Thus that Author's Diſcourſe concerning Baptiſm is ſerv'd: At the end of the *Antidote* there are not two Leaves ſpent upon it, with this Title, *Some notice taken of the ſaid Author's Diſcourſe for Water Baptiſm.* And it is *ſome notice* indeed, it is nam'd and rail'd at, that is all: Not one of his arguments conſider'd, or objections anſwer'd. Yet this paſſes among the Quakers as a full confutation. And when I have urg'd ſomething out of this Book to ſome of them, they have ſaid, *O that is anſwer'd*, tho' not one word of it in this *Some notice* of *Whitehead*'s. And this *Appendix*, p. 44. ſpeaking of it, ſays, *in which Chapter the malice and impertinency of that Diſcourſe is ſomewhat ſhewn.* Here is a *ſomewhat* again to ſave their credit; but they tell not what, for that they could not: Yet that Diſcourſe is anſwer'd, and there is an end of it! It is very eaſy anſwering Books at this rate; and ſhews the Quaker cauſe to be paſt a defence, only ſomething they muſt ſay to amuſe their implicit Followers, and thoſe who will not be at the pains to read what they write, and compare it with what is wrote againſt them.

Will. Penn, at the end of his *Primitive Chriſtianity*, ſpends eight Sections to enumerate their exceptions againſt the Church of *England*; and theſe being the cauſes of their Separation, are particularly, but briefly reply'd to, at the cloſe of *Primitive Hereſy*, p. 30, 31, and 32. And one would think this a very material point, for the Quakers to juſtify their Separation. The *Appendix* concludes with a Reply to this; which I will ſet down every word, to ſave the Reader the pains of going thither for it. Thus then it follows.

He now numbers up in page 30, 31, 32. *divers things, wherein he would fain have the Church and us agree, they not being ſufficient (as he ſays) for Separation. This Man is of a very changeable humour; in his Title, and for near all the Book, we are ſad Hereticks, but now he would have us aſſociates, which if we will not be, he gives us a threatning Advertiſement, that he will trump up more Hereſies upon us. Well, in that let him do as God ſhall permit; but of two things he may be aſſured,*

that we ſhall have no Communion with his Lies, nor he true Peace in perſiſting in them.

Thus the *Appendix* ends; and there is not one ſyllable more in defence of all the alledg'd cauſes of their Separation: Yet this is call'd an Anſwer to *Primitive Hereſy*; and it comes in but by the by as an *Appendix* to *G. Whitehead*'s *Antidote*. So now that Book, *Prim. Hereſ.* is anſwer'd too! And if you ſhould urge any of the Anſwers there given to the cauſes which the Quakers pretend to juſtify their Separation and Schiſm from the whole Catholick Church, they would ſay, *O that Book of* Prim. Hereſ. *is anſwer'd*; and ſo their cauſe ſtands good and firm! Thus eaſily do they impoſe upon themſelves, and would deceive the world if they could. I might give many more inſtances of this kind, indeed thro' all their Anſwers: But I cannot ſtay.

Their pretending that the quotations brought out of their Books are not full, becauſe more than what is pertinent is not quoted

6. I muſt come to another egregious trick which they uſe: When quotations are brought out of their Books ſo expreſs and full that nothing can be anſwer'd to them, then they look and ſee if there be nothing elſe ſpoke of in the place quoted, beſides that which is brought againſt them, of which they can ſeldom miſs in their own Writings, which are all confus'd and huddl'd, a hundred things together without either head or tail. And then if the objector brings only that which is proper to the ſubject he is upon, as he ought to do, to avoid confuſion, they cry out that they are falſly quoted. Why? Becauſe (forſooth) the whole is not quoted, tho' all be quoted that is pertinent to the Subject, which is all that ought to be quoted, and more would be a fault.

Thus in *Prim. Hereſ.* p. 10. where the ſubject was the Quakers contempt of Baptiſm, a quotation is brought out of *Edw. Burroughs*'s Works, p. 190, 191. where he reckons up ſeveral things as damnable Hereſies, ſuch as calling the Steeple-houſe a Church, ſaying, that ſinging *David*'s Experiences in Metre, was ſinging to the Praiſe of God, and other like perilous things! Among the reſt he names ſprinkling of Infants, (as they contemptuouſly call Baptiſm) and not only reckons this among the other damnable Hereſies, but ſays, that to ſay *Sprinkling Infants with water—is Baptiſm into the Faith of* Chriſt, *this is the doctrine of the Devil*; and this is thus quoted in *Prim. Hereſ.*

Now what ſays the *Appendix* to this? Does it deny the quotation, or any word of it? No. What then? It ſays, p. 33. that there are ſeveral things left out. That is true: For they did not belong to the preſent ſubject, which was Baptiſm. But is not all that is ſaid of Baptiſm in that quotation? And is it not nam'd there among the damnable Hereſies? And is it not ſaid of Baptiſm particularly, *i. e.* the ſprinkling of Infants, and calling it a *Baptiſm into the Faith of* Chriſt, that *this is the doctrine of the Devil?* Yea, none of all this is deny'd. What objection then can be made that other things which were not the ſubject in hand ſhould be left out, and which would have confus'd the ſubject more if they had been in? You ſhall ſee. *Appendix* ſays, that *as the words lie in the charge, they are not like* E. B.*'s words*. Why, are they not his very words? Yea; but they are not like them! It ſays farther, *The* Snake *has here declar'd himſelf an Enemy to well-plac'd ſtops, and given us to underſtand that he more merits advancement in* Spain *than in* England. Why, what's the matter now? Don't they love well-plac'd ſtops in *Spain!* As ſure as can be, here was ſome reflexion meant about Popery! It is a delicate Simile, if *Bays* knew how to apply it. He was very big with it, he could not keep it till the time of its birth, but threatens us with it two pages before: He ſays in the former Chapter, p. 31. *I ſhall anon prove him* (this *Snake) to be a ſplitter of ſentences, an Enemy to Colons and Semi-colons*—This *Appen.* brought

in

in to ſhew his Learning, and that he had lodg'd one night next door to a Grammar School. Yet he looks a little abaſh'd: 'Tis a hopeful Lad---He ſays his Leſſon delicately----Come don't cry, don't be aſham'd----Give me a blow, and I will beat 'em----What! do they laugh? Did they do it? Did they vex him? Come, let us hear how your Maſter at *Wandſworth* does dictate to your precious youth. Sit down. Write Boys. For *John Steeple-houſe*, (Comma) in *Sixth-Day Street*; (Semi-colon) *at the Sign of the Great Light:* (Colon) *near the Grave-yard.* There is the *Punctum*, the full ſtop: Admirationis! *Captus, Capta, Captum*---- O the Learning of *Colons* and *Semi-colons!* O ye *Splitters of Sentences!* But come, all Play will not do. We muſt to School again.

The Direction of a Quaker's Letter to one John Church *at the* Sun *in* Friday ſtreet, *near the* Church-yard.

How towardly ſoever you have been at your *Colons* and *Semi-colons*, you were put too ſoon to your *Latin*, or too ſoon left it: And as Men are often fondeſt of what they are worſt at, you had not the wit to conceal it: You had a mind to have ſome Learning in your Book, that the poor Quakers might hold up their hands, and bleſs themſelves for that ſight amongſt them! But what ſhift did you make? Did you make any *Latin* of your own? No, hold there! that belong'd to the form above you. What then? Did you tranſlate any thing into *Latin?* No, nor that neither. This is ſad teazing! But you took pains to copy out a *Latin* Quotation out of Biſhop *Jewel*'s Apology. Was it any thing to the purpoſe of your diſpute? *It will not be foreign to the preſent Caſe* (ſays *Appen.*) what was that caſe? It was, that *Idolatry does not un-church*, which he oppoſes. Is there any thing of it in the Quotations he brings out of Biſhop *Jewel?* No, not a ſcrap. It was only ſhewing the charges of the Church of *Rome* againſt the Proteſtants. What uſe do the Quakers make of this? Why, they ſay, that as the Proteſtants were wrongfully charged, ſo are they. Do they offer to prove this, or ſhew how their caſes were alike? No, not a word, only ſay, (*Appen.* p. 4.) *Hence we may have at leaſt this conſolation, that we are not therefore villainouſly criminal, becauſe villainouſly charged.* They might have gather'd the ſame conſolation from the Trial and barbarous Regicide of King *Charles* I. wherein they glory'd. (*Snake*, p. 107, 108.) But no matter for their conſolations, they can take them off a Broom ſtick. We are now upon their Learning, wherein they begin to boaſt. One of the Quotations they make is p. 2, 3. of *Appen.* (they would ſet it in the front.) And tho' they had nothing to do but to tranſcribe out of Biſhop *Jewel*'s Book; yet, to ſhew how well they underſtood it, there are theſe blunders in it.

Biſhop *Jewell.*	Appen.
Deo ipſi bellum facere——	*Deo ipſe bellum facere——*
Laxare fræna—ad omne genus licentiæ.	*Laxare frænæ ad omni genus—*
Nos ab Eccleſia Catholica defeciſſe--	*Nos ab Eccleſiæ Catholicæ defeciſſe--*
Ceremonias —— melioribus temporibus approbatas.	*Cæremonias —— melioribus temporis approbatus.*

For *Oecumenici, Ocumenici*, and ſuch like, we will forgive them; theſe are hard things! But p. 8. of *Appen.* there is another Quotation in like manner *Ignoramus'd.*

Biſhop *Jewell.*	Appen.
Cum proximis iſtis viginti annis—	*Cum proximis iſti viginti—*
Cumque res ipſa pro ſe loquatur—	*Cum; res ipſo—*
Etiam poſtremo in Regum jam Aulas & Palatia pervenerint.	*In Regnum jam Aulas—*
Principes qui à ſede Romana deſecerunt.	*Principes quia a ſede....*

Beſides

Beſides *Impelente* for *Impellente*; *in Crementa* for *Incrementa*, leaving out words; as for *hæc ipſa ſatis illis magna indicia eſſe poſſunt*, to ſay only *ſatis magna eſſe poſſunt:* And ſuch like ſmall matters!

This is all the *Latin* in the *Appen.* except two words, p. 7. wherein they had as ill luck. They had heard of *Piæ fraudes*; and going to the Dictionary, to be ſure, they found *Piè*: And gueſſing that there was ſome Myſtery in that daſh over the *è*, and to ſhew their exactneſs and nicety in criticiſing, they put down in *Italick* Letters *Piè fraudes*; and in the ſame line *Impiè fraudes*.

But hang this human Learning! All our Forefathers, the poor, ſilly, and, God help 'em, ignorant Quakers, made it a mark of the Beaſt, becauſe they had none of it. Sour Plumbs! And we, to their diſgrace, muſt now run a hanckering after it; ſet up our Schools, yea, and hope for a College in time to learn that vain Philoſophy! We reform backward, like a Man in a Cock-boat towing back a Ship under ſail. This wicked World even draws us after it, and we learn its fashions, inſtead of bringing them to ours: They have not yet learned the pure Language of *Theeing* and *Thouing*, unleſs to laugh at it. We are come to their *Colons* and *Semi-Colons*, and they laugh at us too! We ſhew our Parts in *Latin*, and they ridicule us! We would be at their fine hard modiſh words too, as *Appen.* p. 1. *Opining*, and *Epoch.* Nay, even where we make nonſenſe of them to bring them in, as p. 6. *I will tell him he is dogmatically falſe.* That's my Man! 'Twas bravely ſaid! Now fillip----and skip as many lengths of thy ſelf as a Flea. This Monſter's excellent company! But I muſt leave him. So much for fooling. There's no avoiding of it in their converſation.

Next their Learning upon *Colons*, *Semi-colons*, and well plac'd Stops, to get rid of a troubleſome Quotation, and reſcue a Hero at a dead lift (as *Pallas* came in ſhape of *Ruſt*) they'll deny your Quotation, if ever you ſtop at all; and ſay, why did you not go on? Yes, that is, tranſcribe a whole Book, if you quote one word out of it. Thus in *Prim. Hereſ.* p. 10. *G. W.* is quoted for his late moderation towards the Sacraments, in his *Antidote*, p. 114. where he ſays, that they do not *cenſure or condemn thoſe who are conſcientiouſly tender in the obſervation thereof, for practiſing that which they believe is their Duty, either in breaking of Bread, or Water Baptiſm.* To this ſays *Appen.* p. 34. that *G. W.*'s words are *imperfectly quoted, and neither fully nor truly given.* Not fully: Why? *Appen.* ſets down there half a Page more of what follows theſe words, which is a running out upon their notions of the inward and ſpiritual Baptiſm. And what is this to the buſineſs? That Author had a mind to ſhew only what allowances the Quakers now make on their behalf who conſcientiouſly partake of the outward or Water Baptiſm: And his Quotation was full as to that. But why was not this Quotation truly given? Becauſe not fully for the reaſon above. Thus that Quotation is laid aſide; and not without great vaunting of their having diſcover'd the *certain knowledge of thy Baſeneſs* (ſay they to the Author) *from thy maiming of this Place.*

But they had reaſon to be concern'd at this Quotation, ſince they had not ſincerity enough to own the truth: For their great buſineſs at preſent is to perſuade the world that they have never alter'd or chang'd their principles ſince they were firſt a People; becauſe they ſet up firſt upon the infallible guidance of the Holy Spirit, and that every thing they ſpoke was the immediate dictate of the Holy Ghoſt, and they ſtand upon the ſame to this day. Now changing and contradicting will not fadge with this. Therefore this *Appen.* labours mainly to prove that they never have chang'd, as p. 6. *Our Principles are now no other than what they were when we were firſt a People, for truth changes not.* And p. 53. *I have before*

ſhewed,

ſhewed, that our Principles are now no other than what they were when firſt a People. And Preface, p. 3. *What we now profeſs is no other than what we did,* &c.

This has been diſprov'd in a great many inſtances: But let us try one more in this quotation, with which they are ſo angry, and then you will ſee the reaſon of their diſpleaſure. Is this moderation which *G. W* has now at laſt put on towards the holy Sacraments no other than what they profeſs'd from the beginning? How then came they to excommunicate any for receiving of Baptiſm? As for inſtance *John Cox*; and call'd it *a drawing back to the weak and beggarly Elements.* Come, Friends, ſpeak out in plainneſs, and tell us, would you own any for a true Quaker who ſhould receive Baptiſm, and frequent the holy Sacrament of the Lord's Supper? Would you neither cenſure nor condemn them, if they made a Conſcience of it, as their Duty? Would you have greater tenderneſs towards theſe than for *William Wilkins*, whoſe Excommunication is put in the Collection at the end of this, for marrying one that was not a Quaker, and for marrying by a Prieſt? Was this a greater offence than the receiving the outward Baptiſm?

But, in good earneſt, did you never cenſure or condemn Baptiſm? Is this new Moderation of *G. W.*'s no other than what you always did profeſs? In the quotation before brought of *Edward Burroughs*, it is rank'd amongſt the damnable Hereſies, even to the *denying of the Lord who bought us*; and it is call'd *the doctrine of the Devil.* And p. 644. of his Works he ſays, *that it is not lawful for the Saints of God to join themſelves to your ordinances:* Yet now *G. W.* will let them go, and neither cenſure nor condemn them. He has forgot a Book of his own, to which he gave this title; *The authority of the true Miniſtry in baptizing with the Spirit, and the Idolatry of ſuch Men as are doting about Shadows and carnal Ordinances, and their ignorance of the Spirit's Baptiſm (of which Water-baptiſm was but a figure) diſcovered. And herein is ſhewed that Water-baptiſm is neither of neceſſity to Salvation, nor yet is now practiſed either by authority from Heaven, or by any New-Teſtament Law that is in force upon Believers; ſeeing the ſubſtance and the end of things aboliſhed is come and enjoyed, wherein the Types, Shadows, and Figures are ended.* Yet *George* will now neither cenſure nor condemn them if they be conſcientiouſly tender in the obſervation of theſe aboliſhed Types and Shadows, tho' he calls it *Idolatry*, nay, and *doting Idolatry!* Yet theſe Men never vary'd! they always *ſaid the ſame ſince they were firſt a People that they ſay now!*

Appen. p. 5. ſlighting all the authorities brought for Baptiſm in *Prim. Hereſ.* within the firſt hundred and fifty years after *Chriſt*, (they are for no Antiquity or Fathers) ſays, *Indeed if he can abſolutely determine the queſtion by the Scriptures, the work is done:* And yet in the *Diſcourſe of Baptiſm* the arguments are all limited to the holy Scriptures, and (for any thing the Quakers have ſaid to the contrary) the queſtion is there abſolutely determin'd. They refer to a Book of one *Dell* againſt Baptiſm; this is their great Aſylum: Yet he was not a Quaker, he was one of the Profeſſors, whom they call Children of Darkneſs, and damn them all to the Pit of Hell, and a *Cambridge* Scholar too! another mark of Reprobation with them; and yet they fly to this Man to help their Light againſt the divine inſtitutions of our bleſſed Saviour: And they have printed and reprinted this Book as oft as they have been attack'd upon this point of Baptiſm; and out it has come ſince this *Diſcourſe of Baptiſm* was publiſh'd; this made me curious to look into it; and there I found not one objection but what was fully anſwer'd in that Diſcourſe: Tho' I am ſatisfy'd that Au-

thor had never ſeen it before that Diſcourſe was printed. Yet ſtill they refer to that Book; which is only a put-off, becauſe they have nothing to ſay, and ſhews them to be ſelf-condemn'd.

Their appealing from their own printed Books to the original Copies.

7. They have yet another contrivance (which is the prettieſt of all) to avoid the quotations brought out of their Books. When none of the former ways will do, then they ſay, they have not the Book, as if they could not come at their own Books! Or otherwiſe they appeal from the print (tho' themſelves have publiſh'd it) to the original Copy, which, if extant, none can have but themſelves: Yet they do not produce the Copy, or tell how it is worded there, or that it is otherwiſe than in the print.

Thus p. 9. of the *Prim. Heref.* there is a bloody quotation out of a Book of *G. Fox*'s call'd *News out of the North*, p. 14. where he makes it as unlawful to return to Baptiſm as to Circumciſion, and calls the Lord's Supper the *Table of Devils, and Cup of Devils, which is in the generation of Serpents*, &c. and p. 39. where he denies the Books of *Matthew, Mark, Luke*, and *John*, to be the Goſpel, and calls them *carnal*, &c. To this, ſays *Appen.* p. 32. *I cannot examine it, not having the Book by me; but I much queſtion the truth of the quotation:* And this is all that is ſaid to it. Now I can aſſure the Reader that this quotation was taken out of the Book itſelf, and not from any ſecond hand: And will he believe that this Book (which is common enough, for I have ſeen more than one of them) could not be procur'd among the whole Quaker Sanhedrin? Or that, if this quotation were much queſtion'd, the Quakers are ſo good-natur'd, or ſo very remiſs, as not to be at the pains to look into that Book, if they thought to catch that Author at one falſe quotation, which they have not yet been able to do? Or whether every ſober perſon will not rather judge that the Quakers do herein plead guilty? I leave it to their conſideration. But hear another pleaſant inſtance.

G. W. being preſs'd with a very untoward quotation in *Sat. Dif.* Glean. *Sect.* IV. p. 227. out of the Works of *Edw. Burroughs*, p. 273. where he blaſphemouſly makes the ſufferings of the Quakers not only *greater*, but more *unjuſt* than the ſufferings of our bleſſed Lord himſelf; he comes to give an account of this in his *Antidote*, p. 254. and he ſays, after the old faſhion, that *E. B.* is *cited unfairly and partially in this point:* But he tells not wherein; theſe are only words of courſe in all their Anſwers: Nay, himſelf finds no fault with the quotation, that there is a word added, or diminiſhed, or alter'd; but, ſays he, *whether it was ſo verbally ſtated by* E. B. *himſelf, or by ſome miſtake ſince, I ſhall not undertake to determine, unleſs I ſee his original Copy.* This juſtifies the quotation out of his printed Book; and if there was any miſtake, it was not in him who quoted it. So that *G. W.* if he regarded Juſtice, ought to make ſatisfaction for ſaying that this was unfairly or partially cited. But, in the next place, this was printed by *E. B.* in the year 1657. and re-printed in his Works, *An.* 1672. and theſe Works were collected and publiſhed by a Junto of the chief of the Quakers, whereof *George Whitehead* was one, and his Epiſtle particularly (among others) prefix'd, in high commendation of the Author and the Works. Yet now he would turn it upon the Author of the *Snake* to juſtify theſe Works, and to produce the original Copy! But may not that Author more reaſonably ask him, how this paſſage of *E. B.*'s came to be twice printed without any correction? And why it was never taken notice of as any miſtake theſe forty years that it has been printed, till juſt now? Suppoſe that Author had been taken napping at any falſe quotation or charge upon the Quakers, and ſhould put it off from the printed *Snake*, and bid the Friends produce the original Copy, and accuſe them of quoting him unfairly and partially, becauſe they quoted out of his printed Book;

Book; I desire to know from the Quakers, particularly from *G. W.* Come, *George*, (I'll take thy word for once, but not to make a custom of it) tell it now, in good sober sadness, would'st thou have so excused him? wouldst not thou have made an hideous out-cry, and clapt thy wings for victory! But mark me, *George*, I do not mean only a bare error of the Press, or what could possibly be so construd; but a whole Passage, such as this of *E. B.*'s; and not only saying such a thing, but going about to prove it, as he there does, that the sufferings of the Quakers were more unjust than the sufferings of *Christ*. Why? Because (says he) *What was done to* Christ *was chiefly done by a Law, and in great part by the due execution of a Law*, &c. But that it was not so with the Quakers, which he there endeavours to shew, most horridly blaspheming! As to his arguments, I refer to *Sat. Dis.* p. 82. But as to our present business, *G. W.* is brought at last to say, in the same Page, (p. 254.) *We will not stand by the comparison.* Well, this is something; this is the first confession that ever we got from the Quakers. They *will not stand by the comparison of their sufferings and* Christ's. But what then will they do as to *E. B.* who made the comparison? Will they say that he was in an error? No, bar that! For he gave forth all he wrote as the immediate word of the Lord God. And all his Editors, *G. W. &c.* have attested this for him: And he stood the highest among the Quakers, next to the great *Fox* himself, who has determin'd (as before quoted) that whoever speaks, and not from the mouth of the Lord, is a *false Prophet*, and a *Conjurer*. And if *E. B.* was a Conjurer, then *G. W.* may come in, and all of them. And then let the Quakers see how they have been led! Let them now see. Here *G. W.* says it, in the name of the rest: *We will not stand by* E. B.*'s comparison* (for indeed it is blasphemous to the highest degree.) And thereby you are given to understand, that you are not hereafter to trust any Quaker Books that are printed, even tho' publish'd and recommended by the greatest amongst you: For such are *E. B.'s* Works; and if now, after they have been put so many years into your hands, as the words of the Lord, part of them is disown'd, how can you be secure of other parts of them, or any part of them at all? How are you secure of *G. Fox*'s writings, or of any others of your Prophets? Have you seen all their original Copies? You must either disown *G. W.* in this affront he has put upon *E. B.* or down comes all whole Quakerism at one blow.

There is but one Book amongst you (that I can hear, except *G. Fox*'s Marginal Notes of *Olefer*, &c. before-mention'd) which will escape by this rule, if that will. It is *Humphrey Norton*'s: For I have seen a very ancient Manuscript of it, which, for ought I know, may be the original; it was printed at *London*, for so I find it quoted in a Book of *Roger Williams*'s, call'd, *The Great Fox dug out of his Burrows*, p. 45. And this precious passage cited out of him, where he is, after the Quaker-fashion, ridiculing the second coming of *Christ* in these words: *Is not* Christ *God, and is not God a Spirit? You look for a* Christ *without you. From what Coast or Country shall he come? What Countrey man is he? You stand gazing up to the clouds after a Man; but we stand by you in white, chiding of you.* Thus, as he is there quoted: How it is in the print I know not, for I have not seen it; but in the MS. it is p. 71. thus: *Whence must this* Christ *come you wait for? and in what Generation? and of what Family? and out of what Countrey? And of whom must he be born? That they may no longer be deceiv'd by you, who have kept them gazing after a false* Christ. *Well may it be call'd gazing: But leave it, and mind those in white Apparel which reproves you for it*, Act. 1. 10, 11. by which they mean their own white Lights within! I suppose *R. Williams* might take it short. These are among several other Queries, of the like nature which *Humphrey* put to the

the Profeſſors. There is abundance of ſuch blaſphemous hideous ſtuff in that Book, which ſhews demonſtratively what the genuine Doctrine of the Quakers is concerning the Reſurrection, Aſcenſion, and ſecond Coming of our Lord *Jeſus*, turning it only to the Riſing, Aſcenſion, and coming of the Light within them. The outward *Chriſt H. Norton* here calls a falſe *Chriſt*. He was a great Apoſtle of the Quakers, ſent into *Ireland*, thence to the *Weſt-Indies*, and moſt highly recommended by *Edw. Burroughs* and *Francis Howgil*, (two principal Pillars) to be receiv'd by the Friends as a true meſſenger of the Lord. But becauſe this Book is in few hands, and thoſe of the Friends, who will not (now) let it be ſeen, I have in the Collection added a Tranſcript out of the MS. of ſome Paſſages in it worth the Reader's notice, which abundantly confirm the charges given againſt the Quakers; and I thought this more proper, than to thruſt them in here, out of their place, where we are conſidering of the Quakers manner of defending themſelves againſt theſe, and other ſuch like objections.

Their falſifying the Senſe of what is objected againſt them; for which, by W. Penn's *rule, they are excluded from being Chriſtians.*

8. The laſt of their cleanly and clever methods of anſwering which I ſhall mention at preſent, is their ignorant or moſt commonly wilful miſtaking of what is objected againſt them; and ſo anſwering quite out of purpoſe. That by ſtarting of new Game, they may divert the purſuer from the ſcent of an Abſurdity or Hereſy in diſtreſs.

This they think a venial Politique in themſelves; but this mote becomes a beam in their brother's eye: And when they charge it againſt others, then they can ſee clearly into the heinouſneſs and utmoſt deformity of this Sin. Then they improve it into a total loſs of the character or name of being a Chriſtian.

This is one of the Heads upon which *W. Penn* would prove *Thom. Hicks*, his opponent, not to be a Chriſtian, in his *Reaſon againſt Railing*, p. 158. thus: *He that gives that for a Man's Anſwer to any Queſtion that is not his Anſwer to that Queſtion, is a Forger. But that* T. Hicks *hath done; therefore a Forger, and conſequently no true Chriſtian.* He alledges, that *T. Hicks* did not give faithfully the Anſwers of a Quaker in diſpute with an Anabaptiſt. But all the proof that *W. P.* brings for his negative (who was not preſent) is, p. 160. *We charge it all with Forgery in the name of God, the Lord of Heaven and Earth.* And this being proof inconteſtable, he thence concludes *T. Hicks*, without help, to be a Forger, who could only ſupport his affirmative by human teſtimony.

But now, Reader, behold the whole herd of the Quakers (I know not if one can be excepted) of all that have wrote Anſwers to their opponents, turn'd all out of the pale of Chriſtianity, by this infallible rule of *W. Penn*.

See in *Sat. Diſ.* almoſt in every Quotation which is there canvaſs'd, how groſly the Quakers have miſtaken (at leaſt) the Anſwers of their opponents, charging them with what they never ſaid, nay quite contrary to their own words.

But of this ſort there never was ſuch another as *George Fox*. In his *Gr. Myſtery* he replies upon above a hundred opponents, of whoſe Books I have ſeen a good many; and I cannot ſay that he has quoted one aright, not only for ſplitting of Sentences, (with which *Appen.* keeps ſuch a racket) where the ſenſe is not hurt; but taking ſcraps out of ſeveral Chapters upon different Subjects, that ſometimes you muſt read over almoſt the whole Book he anſwers to find the words which he quotes; and then ſo mangled, ſo diſtorted, not one Sentence entire, that the author's ſenſe cannot be gather'd from what he quotes of him: Inſomuch that without ſeeing thoſe Books which he anſwers, it is impoſſible to know what they truly ſaid. Beſides ſuch ridiculous Blunders, as could not befall a child that knew how to

ſpell

ſpell and put together. I before-mention'd his reading external for eternal, a ſmall miſtake, if that had been all: But to ground a Charge upon this, and to accuſe Mr. *Baxter* of Ignorance and falſe Doctrine for ſetting up the notion of an external Light in God; when Mr. *Baxter*'s word is plainly eternal! This (and many more ſuch like inſtances, of which that Book is full) not only ruins their ſenſeleſs boaſts of infallible guidance of the Spirit; but, by *Will. Penn*'s rule, excludes them from being Chriſtians.

But if the miſtake of a word may be excus'd upon the inadvertence of Infallibility, there are many more inſtances, which ſhew either want of ſenſe or wilful perverſion. Thus one *Jonathan Clapham*, who wrote againſt the Quakers, ſays, *Chriſt having undertaken the work of Man's Redemption, the Father hath deliver'd up the whole Creation to him——And therefore muſt Magiſtracy belong to him as Mediator.* Now could any Man in his right mind underſtand this, as if *Clapham* had meant that the Magiſtrate, and not *Chriſt*, was the Mediator? Yet thus *G. Fox* miſtakes him, *Gr. Myſtery*, p. 95. and repeats his words thus: *He ſaith the Magiſtrate in this external politick Kingdom is a Mediator:* And not only *Fox*, but one of the chief of his Worthies, *R. Hubberthorn*, follows him in the ſame perverſion; the ſecond p. 28. of his Works, (for there are double pageings) reprinted *An.* 1663. he ſays thus: *The honour which God will not give to another than* Chriſt, *hath he* (J. Clapham) *hath given to another from* Chriſt; *and ſo denied the work of the Son of God as Mediator.* And p. 44. inſtancing in ſixteen particulars of *Clapham*'s *unſound Doctrine*, (as he calls it) this is the firſt, that *he ſays, that the Magiſtrate is an Officer of* Jeſus Chriſt *as Mediator.* And, upon the whole, they eſtabliſh this as a ſtanding article of their Faith, that, *To ſay the Magiſtrate is an Officer of* Jeſus Chriſt *as Mediator, is Blaſphemy.* And, ſay they to *Clapham, What Prieſt beſides thee dare own any to be join'd with* Chriſt *as Mediator?* Now, not only dear *George Fox*, who excelleth them all! but this *Hubberthorn*, and their works are highly commended and recommended by *Will. Penn:* By whoſe rule of miſtaking or miſ-repreſenting the anſwers of other Men, all of them muſt out of Chriſtendom together; eſpecially *George Fox*, who ſtumbles ſo often, that he hardly goes one right ſtep. I could fill a volume with his miſtakes of this kind; but for the preſent will preſs your patience with two or three. *Chriſtopher Wade*, in his *Quakery Slain*, p. 13. ſays, *As the Devil of old ſpake ſome truths to uſher in his manifold deceits, even ſo he over-powers you Quakers—to deny the Scriptures—God's inſpired writings, manifeſted by his holy Apoſtles. And as he thereby limits the ſupreme holy one, ſo he over-rules you, to acknowledge but one diſpenſation of God's mind unto the Sons of Men,* (*viz.* the Light within.) To this *George Fox* anſwers, in his *Gr. Myſtery*, p. 247. and repeats *C. Wade*'s words thus: *He ſaith* (ſays *G. F.*) *God limits the ſupreme holy one by the inſpired writings of the Apoſtles.* And then he pays *C. W.* for ſaying that *the holy one is limited by the words of the Apoſtles.* But it is obvious to any one of common ſenſe, that *C. W.* meant that it was the Devil in the Quakers, who limited the holy one, by denying the diſpenſation of the holy Scriptures, and allowing but of that only diſpenſation of the Light within. But, to take off all excuſe, *C. W.* wrote an anſwer to *G. F.* which he directs, *To all thoſe call'd Quakers, An.* 1659. where he inſtances in twelve Lyes and Forgeries which *G. F.* had thus put upon him. Among which this is the ſixth, (p. 5.) where he clears what he had ſaid, by ſhewing the thred of the whole diſcourſe, and that it was the Devil, and not God, who he ſaid did limit the holy one. To this *G. Whitehead* replies, in his *Truth defending the Quakers*, printed the ſame year 1659. p. 61. And does he either confeſs *G. Fox*'s perverting the

words of *C. Wade*, or juſtify it? No, neither: For juſtify it he could not, the caſe was ſo plain: And it is below a Quaker ever to confeſs; for that ſuppoſes he could err. How then does *G. W.* anſwer? Why, he falls upon *C. W.* for ſaying that the Devil could limit the ſupreme holy one. But firſt, here is the cauſe given againſt *George Fox*, that he had perverted the words of *C. W.* And next, as to *G. Whitehead*'s mettled obſervation, how the Devil could limit the holy one, let him read *Pſal.* LXXVIII. 41. *Yea, they turned back, and tempted God, and limited the holy one of* Iſrael; where limiting is expreſs'd as a tempting. But ſays *G. Whitehead* in the place above quoted, *This is as much as to ſay the Devil is ſtronger than God—as this deceiver hath affirmed.* Now here is another manifeſt perverſion of the meaning, as *G. Fox*'s was of the words of *C. Wade*: For did *C. W.* affirm that the Devil was ſtronger than God, becauſe the Devil is ſaid to limit him? Then the *Iſraelites* were ſtronger than God; for *David* ſays that they did limit him. But as *C. W.* ſaid no ſuch thing, does *G. W.* think that *C. W.* believ'd the Devil to be ſtronger than God? No, he could not think ſo; for who ever thought ſo? And then he ſaid this is againſt his own Conſcience: Without doubt he did! And for this calls *C. W.* a Deceiver. Now here are ſome ſmall miſtakes: Firſt of *G. Fox*'s, in taking God for the Devil; that was all. Next of *G. Whitehead*'s, in ſaying that *C. Wade* did affirm that the Devil was ſtronger than God. Now recollect *Will. Penn*'s rule before-mentioned, *That he that gives that for a Man's Anſwer that is not his Anſwer, is a Forger, and ſo no true Chriſtian.* The application is eaſy, and unavoidable, that neither *Fox* nor *Whitehead* are Chriſtians, becauſe they are notorious Forgers, and *give that for a Man's Anſwer which is not his Anſwer.* Nay more, the very objections which are put againſt them they retort, as being the principles of the objectors. Thus five Miniſters wrote a Book againſt the Quakers, call'd, *The Perfect Phariſee, An.* 1654. and another in defence of it the ſame year, entituled, *A farther Diſcovery of that Generation of Men call'd Quakers*, in reply to an Anſwer the Quakers had put out to the former. In both theſe they charge the Quakers with ſeventeen groſs Poſitions, of which this is the third, *That the Soul is a part of the divine Eſſence:* Thus plainly put down p. 5. of the *Farther Diſcovery*, Num. 3. of the *Quaker Poſitions*, which are there firſt rang'd in order, and then particularly diſprov'd under their ſeveral Heads. And coming to this Head, p. 31. they call this Poſition (as truly it is) Blaſphemy. *G. Fox* anſwers to this in his *Gr. Myſt.* p. 227. and ſets down this as the firſt of the Miniſters Principles, *That the Soul is a part of the divine Eſſence:* And thence infers, p. 229. that in calling this Blaſphemy, they had given Judgment againſt themſelves. *And ſo you five* (ſays he) *have judged your ſelves to be Blaſphemers, who ſaid the Soul was part of the divine Eſſence, and yet 'tis Blaſphemy to ſay ſo.* This is *giving that for a Man's Anſwer which is not* with a witneſs! And if *Will. Penn* can any longer defend *G. Fox* (even dear *George*, who excelleth all the Quakers) to be a Chriſtian, by his own rule he will exceed himſelf, and out-do all that he has ever yet done! At leaſt, I hope he will alter his opinion, if he ſpoke it ſincerely, *That* George Fox *was as good a Prophet as* Iſaiah, which has been mention'd before.

But not only putting words upon a Man which he did not ſay, nay quite contrary to what he ſays, but leaving out the material part of a Man's Anſwer, and giving that for his Anſwer, is belying of a Man, and comes under *Will. Penn*'s rule. Let me give one inſtance of this (among many that I could produce;) *Matthew Caffyn*, in his *Damnable Hereſies of the Quakers diſcover'd*, p. 29. gives his Charge thus: *The Quaker ſaith that* Chriſt *is already come the ſecond time: And* George Fox *affirmed in plain words,*

words, before many witneſſes, that he knew him come within him, and he looked for him to come no otherwiſe; and James Parnel *affirmeth, That by preaching of a* Chriſt *in Heaven, the Devil gets his work done on Earth, as appears in his Book call'd* Satan's deſign diſcover'd, *p.* 19, 25.

This *Fox* anſwers in his *Gr. Myſt.* p. 141. And firſt, he leaves his Brother *Parnel* to ſhift for himſelf: He denies not the quotation; but ſays nothing to it. Then as to what is charg'd upon himſelf, he quotes the page in *Caffyn*, but repeats his words thus; *And* George Fox *ſaid that he knew* Chriſt *come in him*, p. 29. Then he cries, that Chriſt *is in you, except ye be Reprobates.* As if *Caffyn* had deny'd the inward preſence of *Chriſt*, by the influence of his Holy Spirit, in the Hearts of Believers, which no Chriſtian ever did deny: But they deny the Perſon of *Chriſt*, his Fleſh, Blood, and Bones, in Men, as the Quakers blaſpheme. And *Caffyn* found no fault with *Fox*'s ſaying, that *he knew* Chriſt *come within him:* On the contrary, he juſtifies the in-dwelling of *Chriſt* by his Spirit. But he laid the ſtreſs upon *G. Fox*'s ſaying, *that he looked upon* Chriſt *to come NO OTHERWISE*, which was put in capital Letters, to ſhew that the ſtreſs lay upon that, as being a denial of *Chriſt*'s ſecond coming to the final Judgment. Of all which *G. Fox* took no notice at all, but gives his words ſhort, as above quoted. Whereby it appears, (which I have often obſerv'd before) that without looking into the Books which this *Fox* anſwers, there is no knowing of their meaning, or what they object, by his falſe and often abſurd chopping and changing of their words.

Caffyn ibid. p. 35. charges thus: *The Quaker ſaith, that the offering of* Chriſt's *Body to be broken, and his Blood ſhed, avails not, ſo as, thro' Faith therein, to ſet free from Sin; but Blood in a Myſtery, and a Body in a Myſtery, which we know not what it is, ſaith* Lawſon, *in his Book*, p. 18. *which was typified by the fleſhly Body of* Chriſt, *and his Blood.* And ſays *Caffyn*, p. 36. *Wherefore he ſaith boldly, but blaſphemouſly, that the Lord* Jeſus *whom we profeſs is accurſed, profeſſing a Spirit within him, to be the only* Chriſt. To this *G. Fox* anſwers, *Gr. Myſt.* p. 142. and repeats the charge only thus; *They ſay, they own* Chriſt *that ſuffered, meaning the Spirit within*, page 36. Here he quotes the page in *Caffyn*'s Book, whereby he cannot miſtake to what it is that he anſwers. And inſtead of denying, he juſtifies, in his ſquinting way, this hideous Blaſphemy, by laying the whole upon the Light within; but denies nothing of the other part of the ſame ſentence, of calling that *Jeſus* whom we profeſs *accurſed*, &c. Bleſſed God, defend us! the Pen is like to drop out of my hand, while I am forc'd to ſet down this greateſt outrage that ever the Devil durſt preſume to belch out againſt our bleſſed Lord and Saviour, thro' theſe the moſt wretched of all his inſtruments, the Quaker Tongues, which are ſet on fire of Hell! I cannot ſtay longer upon this ſubject; there is infection in the very Air. Let us return to their moderate Sins of lying, and miſrepreſenting the Anſwers of their Adverſaries, and rid Chriſtianity of them at the back door which *Will. Penn* has pointed; but not open the mouth of the gulph at once of Blaſphemies not fit to be heard upon Earth, leſt the ſtench ſhould carry Plagues with it thro' the world.

Chriſtoph. Wade, in his *Quakery ſlain*, p. 7, 8. tells of a Quaker Wizard, one *James Milner*, who pretended that *he muſt ſuffer as* Chriſt *did, to ſave the Souls of two Women*, Dorothy Barwick, *and the Wife of* Brian Fell *of* Ulverſton, *and in a juggling, inchanting manner, with a Knife and a Baſon, he pretended his Blood was ſhed, and ſaid, that he gave up the ghoſt as* Chriſt *did.* Thus *C. Wade.* And hence he charges *Milner* with *Luciferian* Pride, *to ſave Souls as* Chriſt *did.* To this *G. Fox*

anſwers

anſwers in his *Gr. Myſt.* p. 246. and repeats no more of the Charge but theſe words, *He crys* (ſays *Fox*) *Oh* Luciferian *Pride to ſave Souls!* And thence falls upon *Wade*, as if he were an Enemy to the ſaving of Souls; and asks him, *What good* (then) *doth all your preaching do?* and quotes the Apoſtles, who watched to ſave Souls, by turning People from their Sins. Now would not any one have ſuppos'd, upon *G. F.*'s quotation of *C. W.*'s words, that *C. W.* had been againſt all methods or means to ſave Men's Souls, and that he had call'd it no leſs than a *Luciferian* Pride for any one to attempt it, either to preach or pray, or do any other office of Religion? Who could have imagin'd from this quotation, as *G. F.* gives it, that *C. W.* only ſpoke of attempting to ſave Souls as *Chriſt* did, that is, by ſhedding of our Blood, and giving up the ghoſt, as an atonement or propitiation for the Sins of others? I will ſpare my pains to exemplify the truth and faithfulneſs of this quotation. And when *Will. Penn* can make a Chriſtian of *G. F.* for this, by his own rule, I will promiſe twenty and twenty more of the like, if need be, out of that one Book, the *Gr. Myſtery*; in which, p. 298. and in his *Saul's Errand*, p. 9. *G. F.* juſtifies this wretch *Milner:* And notwithſtanding that he could not, nor did not deny this matter of fact, and much more of the like Blaſphemy, as giving forth twelve ſeveral Propheſies, *in the Name of the Lord*, all of which prov'd falſe, pretending to faſt forty days, as *Chriſt* did, and other madneſſes of high Enthuſiaſm; yet *G. Fox* juſtifies *Milner*, ſays, *there was a pure Seed in him*; and that *the Lord did open true Propheſies and mighty things to him:* And calls thoſe *Perſecutors*, and *wicked Men*, who *would go tell the Nation* (as he words it) of the above-mention'd, and ſuch like infirmities of that precious Quaker Prophet!

And now that I have given the Reader a taſte of *Rich. Hubberthorn*'s, *G. Whitehead*'s, and *G. Fox*'s ſincerity, in reciting the Anſwers of other Men, out of the fountain that is behind of the like inſtances, in their Works, and thoſe of the other Quakers, approved and recommended by *W. Penn*; and, by his ſtanding rule before-mentioned, he himſelf, and all the reſt of that herd, turn'd out of the Pale of Chriſtianity together, to graze in the Common with Deiſts, Jews, and Pagans (themſelves the worſt in the company;) let me, for a concluding ſtroke upon this, divert my ſelf a little with a witty *Ap-Pen*, from whom I have thus far digreſs'd, to his more conſiderable Brethren.

Now then, you ſhall ſee *Ap-Pen* ſhew his Parts in behalf of himſelf and Partners. At the end of the Preface, he gives their authority for their ſo frequent calling the Author of the *Snake* a *Serpent*, a *Viper*, a *Snake*, (*Will. Penn* has lately improv'd it to a *Rattle-Snake*) and they ſay it is *a title of his own chuſing*. As I have ſaid before, it is not very material what they call him; he is neither the better nor the worſe for that; they have call'd others by the ſame and worſe names, where they had not the pretence for ſuch a witty Pun as this. But that which I take notice of this for, is, to ſhew them the conſequences which themſelves have laid down of miſtaking or miſrepreſenting the words of other Men. Did the Author of the *Snake* then mean that title for himſelf, or for the Quakers? How you can turn it upon him, is not the point, (free leave you have;) but to ſay, that you would not *abridge him a title of his own chuſing*, and to give this as a reaſon of your calling him ſo, is expreſſly to miſtake (and that wilfully) his words. And then, out of Chriſtianity with you—according to *Will. Penn*. If you may call him a *Snake*, by this argument, you may as well call him the Devil, and ſay that too is *a title of his own chuſing*, for another of his Books is entituled *Satan Diſrob'd*. Therefore both

Will.

Will. and *Ap-Pen (cum Sociis)* muſt either renounce their Chriſtianity (and then they will be—juſt where they were) or elſe correct the above-mention'd rule, which *W. P.* has (infallibly) laid down to thruſt others from thence. Thus juſtly in the ſame Trap which they ſet for others is their own Foot taken.

SECT. III.

The Quakers clear'd from Contradiction, in thoſe ſeeming contrary Teſtimonies which are produc'd in this Appendix, *to defend them from the Hereſies charg'd upon them.*

WHAT I have already ſaid may be thought ſufficient in anſwer to this *Appen.* wherein there is nothing like an argument but the contrary Teſtimonies which are produced againſt the charges exhibited; and theſe are reply'd to (without conſidering them in particular) in *Sect.* II. N°. 3, 4. Whereby it appears firſt, that tho' theſe Teſtimonies produc'd were contrary to what is charg'd from other Teſtimonies of the Quakers; yet that this is no juſtification, but rather a farther argument of contradictions againſt them. Secondly, That by the contrary Meanings which they have, theſe Teſtimonies, tho' ſeemingly contrary, yet are not ſo, and do not contradict the charges laid againſt the Quakers. To make the which more fully appear, I will go over the contrary Teſtimonies produc'd, and ſhew the deep deceit of theſe Quakers.

I. Theſe Teſtimonies begin *Appen.* Sect. II. p. 12. with this Title, *Some Teſtimonies to* Chriſt Jeſus, *as the Son of God, and come in the Fleſh.* The firſt is of *Rich. Farnſworth*, An. 1651. in his *Confeſſion and Profeſſion of Faith*, where he confeſſes to the Father, Son, and Holy Spirit; but he calls them not three Perſons; ſo that this is no contrary Teſtimony to the Quaker Hereſy concerning the bleſſed Trinity, which makes them to be only three Manifeſtations or Operations of the ſame Perſon, as the *Sabellians, Socinians*, &c. But then how is this a Teſtimony to the Son of God as come in the Fleſh, if the Son be not diſtinct from the Father? As *G. Fox* affirms in ſo many words, *Great Myſtery*, p. 142. and 293, *&c.* If ſo, then it was God the Father who took Fleſh, as *Muggleton* ſaid; aye and *Fox* too, *Gr. Myſt.* p. 246. where he falls upon *Chr. Wade* for offering to ſay, that not God the Father, but the Son (ſaid *Wade)* took upon him human Nature. This *Fox* oppoſes, and brings, as an argument againſt it, that *Chriſt* is call'd *the everlaſting Father*, Iſai. IX. 6. The truth is, theſe Quakers make no diſtinction at all betwixt God and *Chriſt*, they mean the ſame thing by Father, Son, Spirit, *Chriſt*, Light or Light within, which they make to be God. If otherwiſe, let them tell us how the Son took Fleſh, and not the Father, if the Son be only a Manifeſtation of the Father? A Manifeſtation cannot take Fleſh, be born, ſuffer, or die; then it muſt be the Father himſelf, and none other, who was born, dy'd, *&c.* then it was the Father who ſent himſelf, and return'd back to himſelf, and was received of himſelf, who upon the Croſs pray'd to himſelf, and complain'd to himſelf that he had forſaken himſelf, and when he dy'd, recommended his Spirit into the Hands of himſelf, *&c.*

This the Quakers are desir'd to answer, and it will soon discover their senseless *Sabellianism:* And *Farnsworth*'s Testimony says nothing at all against this.

2. They leap now ten years forward for the next Testimony, p. 13. which is of *Rich. Hodden*, An. 1661. in his Book call'd *The one good way of God*; where he tells of the great Mystery of *Jesus Christ come in the Flesh*, which, he says, *no Man can understand by hearing, reading, telling, or talking of him, or concerning what he—did, said, or suffer'd—how he is formed in his Servants—how they take up the Cross—or what that Cross is—how they are members of his Body, of his Flesh, and of his Bones—what the Church is, or how his Body, or what it is to eat his Flesh and drink his Blood*, &c. This, as before told, is the Body, Flesh, and Bones of God, which they suppose he had from eternity, and which now dwells in the Quakers, not the Flesh of our Nature, which *Jesus* assum'd in the womb of the blessed Virgin: That is not the Flesh which we eat, *&c.* and they that think so, he tells, know nothing of the Mystery of *Christ*, which, they say, cannot be learn'd by *hearing* (contrary to what the Apostle thought *Rom.* x. 17.) of what *Christ did, said*, or *suffer'd:* Which shews that they meant not the outward *Christ*, but their *Christ*, the Light within: Otherwise how is it that, as he says, none but the Quakers understand what the Church is, how it is the Body of *Christ*, or what it is to eat his Flesh, or what his Cross is, *&c.?* This shews plainly that they have another meaning for all these things than we have, and consequently this is so far from being a contrary Testimony to the charges produc'd upon this head, that it speaks the same, and might well have been put among the charges, instead of the contrary Testimonies.

3. The third Testimony is p. 14. from *Geo. Bishop*, that loyal good Subject! (see *Snake*, p. 110, 111, 112.) in his *Vindication of the Principles and Practices of the People called Quakers*, An. 1665. where he speaks too of *Christ* made Flesh, *&c.* but then tells us what *Christ* he means: *Christ in you*, says he, that is, their Light within, which they call *Christ*. He says p. 15. as here quoted, that *where this* Christ *is, there is not the Body that suffer'd at* Jerusalem, *that was Flesh, that proceeded from the Virgin* Mary, *&c.* that is, not within Men: No, who ever said it was? tho' *Christ* may be there by the blessed influences of his Holy Spirit. But then what Body of *Christ* is it which the Quakers say is within them? For *G. Fox* will not allow *Christ* to be absent from his Saints, as touching his Flesh, *Gr. Mystery*, p. 210. And *Edw. Burroughs*, p. 146. of his Works says in answer to this question, which he there puts, *Is that very Man, with that very Body, within you, Yea or Nay?* And this he does not deny, but answers in the affirmative, *The very* Christ *of God is within us, we dare not deny it.* He does not mean, as *Bishop* says well, the Body of our Nature which suffer'd at *Jerusalem*; for *that is not so much as in any one*, says *Will. Penn*, in his *Christian Quaker*, p. 97. But they mean, as before has been shewn, the heavenly Body of the human Nature of God, which he had from eternity. And this vile and most absurd Heresy is that deep Knowledge which the Quakers boast they have in the things of God beyond all other Men; this is the great Mystery of Quakerism; and this Testimony of *G. Bishop*'s does rather confirm than contradict it.

4. The fourth Testimony is p. 15. from *Isaac Pennington, Concerning the sum or substance*, &c. This is he who in his *Question to the Professors*, before quoted, in every page almost, tramples under foot the outward Humanity of *Christ*, or that which he took of our Nature, and sets in opposition to it, as the foundation of the Quaker Faith, that which he calls *Christ*'s own Humanity, or their senseless notion of the Humanity of the heavenly

heavenly Nature. Now let us hear what this Man will ſay to the contrary; how much he attributes to the outward humanity and ſufferings of *Chriſt*. Firſt he puts the objection, that the Quakers look not to be ſav'd by the outward *Chriſt*, but by *a Chriſt in us*, ſays he. And to this he anſwers, *We do indeed expect to be ſaved (yea and not only ſo, but do already, in our ſeveral meaſures, witneſs Salvation) by the revelation and operation of the Life of* Chriſt *within us*. So that their Salvation is from the atonement, *&c.* which is wrought within them. And what Salvation do they mean? that of Heaven? No, not of any outward Heaven, but the Heaven within themſelves; (See *Snake* at the end of Sect. XII.) and conſequently it is that Salvation which they have attain'd already in their ſeveral meaſures; for there are degrees of Glory even in Heaven. But now that all is given to the inward *Chriſt*, what does he aſcribe to the outward? Truly as little as may be, only to take notice of him; he ſays, that the Salvation wrought by *Chriſt* within, is *yet not without relation to what he did without us —— and had its place and ſervice in the will, and according to the counſel of the Father*. What place and Service was this? For that he leaves you to gueſs, he will come no nearer. Every good action, nay every good word, of any good Man, has its place and ſervice! This is the noble teſtimony of *Iſaac Pennington*, which is brought as a vindication of the Quakers, from throwing the leaſt ſlight upon the outward humanity, death and paſſion of our bleſſed Lord *Jeſus*, and the ſatisfaction and full propitiation thereby made for the Sins of the whole world; and to clear them from transferring of this to the propitiation which they ſuppoſe made within them by the heavenly Fleſh and Blood of their Light within.

5. The fifth Teſtimony is p. 16. from *G. Keith*'s *Immediate Revelation*, where he does ſufficiently expreſs what Manhood of *Chriſt* he meant, for he ſpeaks of *the Man* Jeſus, *whom* Simeon *embraced with his arms according to the Fleſh*. And the Quakers will not ſay that it was the Light within, which *Simeon* had in his arms, or the Manhood of the heavenly Nature, which could not be ſeen or felt. And then as to the inward preſence of *Chriſt* in the Soul, *G. K.* does not ſpeak of the body of *Chriſt* there, as the other Quakers; but ſays that he is there *according to the Spirit——by whom we receive Light, Grace, and Truth, and through whom we have acceſs unto God*. This is orthodox, and plainly expreſs'd; which ſhews that *G. K.* had too much Senſe and Learning ever to be a Quaker, tho' he thought himſelf one: And therefore he could not ſtay with them. He was deceiv'd by them, and catch'd by their Sheeps-cloathing of outward Sanctity and Preciſeneſs: But he ſtill had battling with them about their Doctrines, as you may ſee in his *Narrative* hereunto annex'd. And by their double and ſeeming fair anſwers then, and at other times, he was induc'd to err on the charitable ſide; and not think them ſo monſtrouſly heretical, as, upon a more ſerious examination of their Books, he has ſince found them. I ſay not this, as if I did not think that he has been even ſeduc'd in his judgment into ſeveral errors by their converſation, (it is hard to touch Pitch, and not to be defil'd) for he has own'd it to the world; and as a teſtimony of the ſincerity of his Repentance, has, after the example of St. *Auguſtine*, and other holy Men, publiſh'd a Book of his Retractations, the more to his honour; and by that, ſhewn the other Quakers the only way to reconcile themſelves with God and Man. But while they perſiſt to cover, palliate and excuſe their notorious Hereſies, which yet cannot be hid; and that their Leaders, to ſave their own little credit, would ruin ſo many thouſand poor Souls of their ignorant Followers, by keeping them in that Ditch, into which they have led them; while they go on in this wicked courſe, they muſt be expos'd more and more, till they come to be an abhorring to all Fleſh!

Fleſh! And if they will chuſe this rather than to become the Joy of God, Angels and Men, in their converſion, let them remember that Life and Death has been ſet before them.

6. The ſixth Teſtimony is p. 17. out of G. *Fox*'s *Journal*, p. 358. which indeed ſeems fair, and is put in the words of Scripture, and of our Creed, that *Chriſt was conceived by the Holy Ghoſt, and born of the Virgin* Mary, *&c.* And if nothing had been ſaid otherwiſe by G. *Fox*, or other of the Quakers, no exceptions had been taken, whatever ſecret meaning they had had in their minds. But when they have expreſs'd their meaning in other places, and not retracted it in theſe ſeeming fair Confeſſions, we muſt, to make them conſiſtent with themſelves, underſtand their words as themſelves have explain'd them. Now we do not charge the Quakers that they deny that *Chriſt* took Fleſh, and that in our Nature, in the womb of the bleſſed Virgin; it is own'd that they do hold all this in *Prim. Hereſ.* Sect. 1. and *Snake*, Sect. x. But the charge is this, that the Quakers do hold that *Chriſt* took or borrow'd Fleſh of our Nature only as a Veil or Garment, wherein to ſhrowd his own Fleſh of the heavenly Nature for a time, as Angels when they aſſume Bodies to appear in upon an occaſion: But that he did not take our Fleſh into his own Nature, ſo as to become part of his Perſon; without which, what is before quoted out of *Will. Penn*'s part of the *Serious Apology*, p. 146. muſt be true, *viz.* that tho' *Chriſt* ſuffer'd that Body which he ſo took to be crucify'd, yet that the *Perſon which ſuffer'd was not properly the Son of God:* As if you crucify'd the Body which an Angel aſſum'd, yet it were not properly the Angel which would be crucify'd, more than a Man would be crucify'd if you crucify'd his Cloak. And if *Chriſt* was no otherwiſe crucify'd, then was he not crucify'd at all, only in appearance and falſe ſhew. If that Perſon which ſuffer'd was not properly the Son of God, then whoſe Son was he? Do ye Quakers believe, as ſome *Socinians*, that he was begot by *Joſeph?* Therefore will they pleaſe to tell us who they think was his immediate Father! They have deny'd it to be God; elſe he would be *properly the Son of God*, Luk. 1. 35. And G. *Fox*, in this Teſtimony, ſets down only general terms, that *Chriſt* took Fleſh, *&c.* But he has not deſcended to ſay any thing in oppoſition to their ſenſe of it; and therefore this is no contrary teſtimony to the charge againſt the Quakers. And *Will. Penn*, in a Book very lately publiſh'd; the end of the year 1698. call'd, *A Defence of a Paper, entitul'd,* Goſpel-Truths, *againſt the exceptions of the Biſhop of* Cork's *Teſtimony*, p. 31. likes better of this Quaker-turn of the Text, *Joh.* 1. 14. (which they learn'd from the *Socinians*) that it ſhould rather be ſaid, *The Word took Fleſh*, than, as we tranſlate it, *the Word was made Fleſh.* Tho' the *Greek* cannot bear their Senſe, and is literally render'd by us, Ὁ λόγος σὰρξ ἐγένετο, *i. e.* became, or *was made*, not took *Fleſh.* But we ſee the reaſon why they would have it turn'd; becauſe it might the more favour their vile Hereſy, that *Chriſt* did not aſſume our Nature into his own Perſon, ſo as to become really a Man; only that he took an human Body, that is of the Man *Jeſus*, as a Cloak or Veil to ſhrow'd himſelf in for a time: Which is the very Hereſy of *Cerinthus*, againſt which St. *John* wrote theſe words. For *Cerinthus* ſaid that *Chriſt* did deſcend upon *Jeſus* at his Baptiſm. Thus dividing *Chriſt* from *Jeſus*; as ſay the Quakers, that *Jeſus* was not the Lamb; only the Lamb or *Chriſt* dwelt in *Jeſus*, as he does in their Veſſels. G. *Fox* is before quoted, ſaying in his *Several Papers for the ſpreading of Truth*, p. 55. that *Chriſt* according to the Fleſh was crucify'd in the days of *Adam*: And that in that Fleſh of his was the Reconciliation. Then it was not in the Fleſh, which he took 4000 years after of the bleſſed Virgin. You ſee how neceſſary it is for theſe Men to explain themſelves; and that Generals will not

not do. Now if any Teſtimony can be brought contrary to this their lurking diſtinction of a Fleſh of the heavenly, and a Fleſh of the earthly Nature; or that places the merit of our Salvation upon the Sufferings of the earthly Nature, they will indeed be to the purpoſe; and nothing can be ſo that is ſhort of that. For example:

7. The ſeventh Teſtimony, p. 18. is brought out of the *Serious Apology* juſt now quoted, which denies our Lord *Jeſus* who ſuffer'd, to be properly the Son of God. But let us hear them. This Teſtimony is taken out of p. 149. but three pages after what is above recited; and it confeſſes to *one Lord* Jeſus Chriſt—*who took upon him Fleſh—to whoſe holy Life, Power, Mediation and Blood, we only aſcribe our Sanctification, Juſtification, Redemption, and perfect Salvation.* Now ſee what hold can be taken of theſe Men, or what truſt is in their words! Here I appeal to the Reader, whether this quotation does not ſeem to ſay, that our Juſtification is aſcrib'd to *Chriſt*, and to him only? Yet, but the very page before, p. 148. they fiercely oppoſe Juſtification by the Righteouſneſs which *Chriſt* hath *fulfilled in his own perſon for us, wholly without us.* Not that the effect is wholly without us, for it is rather wholly within us, that is, the application of that Juſtification which *Chriſt* hath wrought for us, when it is brought home to our Conſciences; but the Price, the Satisfaction for our Sins, which is our Juſtification, that is wholly without us; we are no part of the meritorious and procuring cauſe of our Juſtification, that is only *Chriſt*, his bleſſed Death, Sufferings, and perfect Righteouſneſs, perform'd in his own Perſon wholly without us. But this is far from the Quaker meaning, tho' it ſeems to be the import of their words: And in the above quotation where they aſcribe their Sanctification, Juſtification, *&c.* to our Lord *Jeſus Chriſt*; to him only, and to his Blood, they mean the Blood within, and *Chriſt* within. But as for Juſtification by the outward *Chriſt*, as above, they return this prodigious Anſwer, which I have before quoted, *And indeed this we deny, and boldly affirm it, in the Name of the Lord, to be the doctrine of Devils, and an arm of the Sea of Corruption, which does now deluge the whole world.* This is within leſs than the compaſs of one page to the above quotation. And but two pages before this they deny that Perſon who ſuffer'd, that is, our Lord *Jeſus Chriſt*, to be properly the Son of God, whom in this quotation they ſeem to call his only Son. And this is not contradicting themſelves: For the Myſtery lies here; they allow that *Chriſt* took Fleſh, but not in his own Perſon; ſo that it was not his own Fleſh, only as he borrow'd and wore it for a while; and therefore that it was not his Perſon which ſuffer'd, only the Perſon of that Man *Jeſus* in which he dwelt. The Perſon they deny to be the Son of God, but the Light within that Perſon they call the *Chriſt*, the only Son, *&c.* And all this comes upon them becauſe they do not truly believe the Incarnation of *Chriſt*, or that he took our Nature into his own Perſon: Which is the charge againſt them, and theſe are all the Teſtimonies which they have brought to clear themſelves; and theſe do by no means clear them, but have detected their artifice much the more, and render'd them doubly guilty.

I have taken all the quotations before-mention'd upon truſt, (except that out of the *Serious Apology* which I had by me) for I would not cauſeleſly ſuſpect others of deceit (tho' themſelves do it) and becauſe theſe Teſtimonies here brought by *Appen.* are nothing to their purpoſe, as has been ſhewn.

II. The next *Sect.* III. in *Appen.* p. 19, *&c.* contains *Teſtimonies to the Truth and Reality of* Chriſt's *Death and Sufferings.* But I may ſave the Reader and my ſelf the pains of examining theſe; becauſe if *Chriſt* was not truly incarnate, he could not truly ſuffer: And tho' he be ſaid to *ſuffer, die,* *Of the reality of the Sufferings and Death of* Chriſt.

die, &c. yet that is not, cannot be meant properly, by thoſe who think that the Perſon which ſuffer'd was not properly the Son of God. But they call theſe the ſufferings of *Chriſt*, only becauſe he permitted that Body to be crucify'd which he aſſum'd as a Cloak or Veil, but did not take it into his own Perſon, by which means only thoſe ſufferings could be ſaid to be his properly. Therefore all they can ſay of the Death and Sufferings of *Chriſt* will never clear them, while they tell us that they mean it not in a plain and proper ſenſe, but as our Sufferings may be call'd the Sufferings of *Chriſt*, Col. 1. 24. which in a large ſenſe is true. But our diſpute proceeds of *Chriſt*'s Sufferings only in the ſtrict and proper ſenſe; not as the Quakers think their own Blood to be the Blood of *Chriſt*, and that ſame Blood by which we are ſav'd. Thus they told ſome who, they ſaid, had ſhed their Blood; *You will by no means be thence cleanſed, but by the ſame Blood which you ſo cruelly ſhed.* This is in a Book publiſh'd by them *An.* 1657. call'd, *The guilty Clergy man unvail'd*, &c. p. 17. Many quotations of the like nature can be produc'd out of their Books: But I ſtay not here.

Of the Reſurrection and future Judgment.

III. *Appen.* Sect. IV. p. 25. begins the contrary Teſtimonies concerning *the Reſurrection and future Judgment*: Where obſerve firſt their ſtating of the caſe *ibid.* p. 25. *We are more learned* (ſay they) *in the School of* Chriſt, *than to deny, or be ignorant of ſo ineſtimable an advantage, as is the Reſurrection by* Chriſt *to eternal Glory, and of that future Judgment by which the ſtates of Men muſt be dtermined.* Now nothing at all of this is the queſtion: The Quakers have been told in the *Snake* and *Satan Diſrob'd* of their notion of an inward Reſurrection of *Chriſt* or the Light in their Hearts, and of a Judgment there likewiſe paſt upon Sin. But the queſtion is of the Reſurrection of the Body, of the ſame Body that dy'd: And concerning this, there is not one word of a contrary Teſtimony among all thoſe here produc'd. The word *Body* is not ſo much as nam'd in all theſe Teſtimonies, except one, which is a Teſtimony brought from *Will. Penn*, p. 29. where he ſays, as there quoted, *We own the Reſurrection of the Body according to the pleaſure of God; and every Seed ſhall have its own Body.* What Body they mean by this, is told in the *Snake*, Sect. XII. that by a ſpiritual Body they mean no Body at all, but only the Soul freed from the natural Body; which natural Body they do not allow ever to be raiſed again, or joined to the Soul. And there it is ſhewn at large, that *Will. Penn* allows no Reſurrection of the Body that dies; and denies poſitively that that deſcription of the Reſurrection, 1 *Cor.* XV. relates to the Reſurrection of the Body at all, but to the two ſtates of Man in the natural and ſpiritual Birth. And this ſame *Appen.* inſtead of contradicting, does re-aſſert, and endeavours to juſtify the Teſtimonies of the Quakers againſt the Reſurrection of the Body, and repeats their old argument againſt it, p. 31. thus; *As for the Body*, 1 Cor. XV. 37. *thou ſoweſt not that Body that ſhall be.* Thence they infer, that it is not the ſame Body that riſes. This is fully anſwer'd in the *Snake*, Sect. XII. of which no notice at all is taken by *Appen.* but the old objection ſtill inſiſted upon; and this, where they pretend to bring contrary Teſtimonies to thoſe produc'd, which deny the Reſurrection of the Body: Yet this hinders not their conſtant Boaſt, which concludes every of their arguments, of having fully clear'd themſelves, and totally overthrown their adverſaries. *Here* (ſays *Appen.* p. 30.) *I have brought twelve witneſſes to teſtify contrary to this Man's falſe charge, which they do ſo ſcripturally, and truly, as effectually to wipe it off, and leave no room for this Snake of Envy to hide himſelf*, &c. And this *Appen.* will make up the Baker's dozen, who do all juſtify the charge of the *Snake*, and effectually ſhew themſelves not only to be Hereticks in this

this article of our Faith, but of the moſt impudent and ſhameleſs ſort that ever yet appear'd.

In the Quotation brought from *G. Fox*, p. 28. of *Appen.* reciting theſe words of the Apoſtles, *We are witneſſes of all things which he did both in the Land of the* Jews *and in* Jeruſalem —— *And we did eat and drink with him after he aroſe from the dead*; it is added, *And to this do we teſtify, which are the People of God, in ſcorn call'd Quakers.* See hereafter, Sect. VII. N. 3. more Quotations, where they do vouch themſelves to be Eye-witneſſes of the Reſurrection of *Chriſt*; which ſhews what Reſurrection they mean. They are witneſſes too of their own Reſurrection, and have got (if you will believe them) their Reſurrection-Bodies already; that is, the Bodies of pure Souls. This is all they mean by it. If not, let them tell us how our Reſurrection-Bodies, if they be not the ſame Bodies that died, are ſown in corruption and natural Bodies. If the Soul gets a new Body at the Reſurrection, and that a ſpiritual and heavenly Body; how was it ſown, or when, a natural Body, if it never was natural or corruptible? Or how was it ſown, that is, dead, if it never died? And how is this then a Reſurrection of the dead! for the Soul never died. What dead then riſes, if not the dead Body?

IV. The next contrary Teſtimonies (and they are all) that are produc'd, are Sect. VI. beginning at p. 40. of their ſubmiſſion to Government. And theſe I grant to be contrary Teſtimonies, and have told them that I could produce ten times as many more for them; of their ſpeaking *pro* and *con*, for and againſt every Government, as it was up or down; of their diſ-owning all fighting with the carnal weapon, and yet ſetting it up at other times beyond all the Bullies in *Alſatia*; that one Quaker could cuff with ſeven Men, as *G. Fox* their General did vapour. But I would deſire a contrary Teſtimony to a Declaration (told in the *Snake*, Sect. XVIII. p. 104.) where the Captains and Colonels of the Quakers do give it under their hands, in name of their whole Army, that they have an Heirſhip to poſſeſs *the uttermoſt parts of the earth*; and a right to fight for it too. This Declaration was drawn by Lieutenant General *Edw. Burroughs*; and being ſign'd by himſelf, and fourteen or fifteen of the principal Officers, was printed in the year 1659, and has never yet been call'd in, retracted, or condemn'd, that I could hear of. Now, here ſome contrary Teſtimonies would do well! your trimming and ſhamming every turn of Government will not do, while this your Declaration of War againſt the whole earth ſtands un-repeal'd; your *Magna Charta* to take up Arms whenever you ſee your time. Till this be cancell'd, and effectually diſown'd by you, we lie at your mercy, or elſe muſt watch your waters to put it out of your power.

Their Teſtimonies allowed to be contrary upon the point of Government and Fighting: And why. Wherein a deep Secret of their Government is laid open.

And the rather, becauſe this very Declaration is particularly inſiſted upon in *Prim. Heref.* (to which this *Appen.* pretends to be an Anſwer) and refers to Quotations out of *Sam. Fiſher*'s works, which are in the ſame Page, p. 15. and are there brought only as a farther atteſtation to ſecond this Declaration: And yet there is not the leaſt notice taken of this Declaration in the *Appen.* or ſo much as nam'd, as if no ſtreſs had been laid upon it, or that it did not concern the Quakers at all! They would fain keep this as a ſecret, they are loath it ſhould be known; and therefore would not ſtir the coals, by mentioning of it in the leaſt. But as to other Quotations, they fight amain, and vindicate tooth and nail; as p. 47. where they quote p. 16. and 17. of *Prim. Heref.* in which are ſome Paſſages out of the Works of *Edw. Burroughs*, of fighting, killing, ſlaying, *&c.* And this *Appen.* would have them only to refer to the ſpiritual Warfare; and ſays, (but does not prove) that they have not any tendency to outward War: Of which the

Reader

Reader ſhall be judge. Among theſe Quotations there are theſe: *Give the Whore* (that is *Rome*) *double into her boſom*; *as ſhe hath loved Blood, ſo give her Blood, and daſh her Children againſt the ſtones.* And to the *Engliſh* Army he ſays, *Avenge the Blood of the guiltleſs thro' all the Dominions of the Pope*; *the Blood of the juſt it cries thro'* Italy *and* Spain—*wherefore hew down the tops, ſtrike at the branches, make way, that the axe may be laid to the root of the tree*; *that your ſword, and the ſword of the Lord may neither leave root nor branch of Idolatry*, &c. Now were they ſpiritual Swords which the Parliament Red-Coats then wore? Were theſe the proper perſons to be employ'd in a ſpiritual Warfare? Was there no tendency at all here to any outward War? Yet but for ſuppoſing ſuch a thing, ſee how this *Appen.* does handle the Author of *Prim. Hereſ. By what hath been now ſaid and ſhewn*, (ſays *Appen.* p. 47.) *it may plainly appear that his Charges are utterly falſe: And notwithſtanding he makes Quotations*, p. 16, 17. *which he calls* Edw. Burroughs's (and *Appen.* does not deny it) *to countenance his villany herein*; *yet he is as far from honeſty in his Quotation, as he is from truth in all thoſe*; *for I ſhall ſhew that he hath committed Forgery, to make this Man's writings anſwer his mind.* This is an high Charge! But how does the Forgery appear? Why, in ſplitting Sentences in *Colons* and *Semi-colons*, as before—Becauſe he does not tranſcribe whole pages together, which are nothing to the purpoſe. But not a word that he quotes is deny'd by *Appen.* or any thing added to *Burroughs*'s words; yet *Appen.* calls this *An Outrage, for which the Inquiſition will hardly afford him preſident* (they meant *precedent.*) We ſee by this what ſtreſs is to be laid upon the out-cries of the Quakers! And how to conſtrue their Villany, Forgery, *&c.* when beſtow'd by them upon any who oppoſe them; that is, you may be ſure then they are in a deſperate plunge, ſome villanous hard proof——It would not vex one to be call'd a Knave or a Cheat: But to have it prov'd—— Patience cannot bear it——Beſides, it is unmannerly. What! not to leave one ſmall ſtarting-hole——No remedy, but confeſs and repent, which they have abdicated! Bid Men retract, who cannot err! There is no ſuch outrage in the Inquiſition.

Yet theſe Quakers do not cry before they are hurt, for they were touch'd here in a very ſore place: And they have not told you all. In the ſame Sect. VI. of *Prim. Hereſ.* which *Appen.* is here anſwering, reference is made p. 14. to Sect. XVIII. of the *Snake* for farther proofs of the Quakers Principle as to fighting with the carnal Sword. Where there are Teſtimonies a good many out of their moſt approved Authors, from *G. Fox* and downwards, and ſo undeniable; that *Appen.* ſays not one ſyllable to them, nor owns that ever they heard of any ſuch thing. In that Sect. p. 106. and 107. it is told how active the Quakers were againſt the Reſtoration of King *Charles* II. how they boaſted it as their merit to the then Uſurpers, in the year 1659, that they had given the firſt Intelligence againſt Sir *George Booth*, and the Royal Party who roſe in the *Weſt*, and adviſ'd to put him to death, and all the Cavaliers whom they had taken Priſoners; to ſpare none of them, but cruſh them like a Cockatrice-egg: And beſides, to have good guards of Horſe continually marching about to watch their motions. And it is there ask'd, *whether theſe were ſpiritual Horſe?* To which *Appen.* gives no Anſwer. Yet ſee what a rage they are in, becauſe we will not believe that all they ſay for War and Fighting is only meant of the ſpiritual Warfare! or that it has the leaſt tendency towards outward War. In the ſaid Sect. of *Snake*, p. 103, 104, you have *G. Fox* commanding *Oliver* thus; *Let thy Soldiers go forth with a free and willing heart, that thou may'ſt rock Nations as a cradle——to ſet up his Standard at* Rome, then to fall upon

the *Turk*, &c. And telling how bravely the Quakers had fought in his Army; *When thouſands of us* (ſays he) *went in the front of you, and were with you in the greateſt heat:* Then complains that they were turn'd off for being Quakers, *for ſaying* thou *to a Particular, and for wearing their Hats.* And ſuch tearing Fellows as they were! *Valiant Captains,* (ſays *Fox*) *Soldiers and Officers, of whom it hath been ſaid among you, that they had rather have had one of them than ſeven Men, and could have turn'd one of them to ſeven Men.* Now we muſt mean that *Fox* ſaid this only of diſputing with ſeven Men! That *Oliver*'s Soldiers, both Horſe and Foot, were ſpiritual Horſe and Foot; and that he only carry'd on a ſpiritual War againſt the King, and that it was only in this ſort of War that the Quakers were *Valiant Captains*, &c. If you ſay a word to the contrary, *Appen.* will hew you down, and make a greater monſter of you than any in the Inquiſition.

And good reaſon. For in *Appen.* p. 45, 46. there is ſet down at large *the Quakers Vindication*, preſented to the Members of Parliament in *December* 1693. ſubſcrib'd by thirty one of them, in behalf of the ſaid People. Of which the fourth Article is in theſe words: *That Magiſtracy or Civil Government is God's Ordinance, the good ends thereof being for the puniſhment of evil-doers, and praiſe of them that do well.* And now is not this a full vindication! What ſignifies all that can be ſaid to the contrary? Is not this a contrary Teſtimony to all brought in the *Snake*, &c.?

No indeed, my good Friends, *Latet Anguis*— This is no contrary Teſtimony: It does not unſay one of the Treaſons and Rebellions which are charg'd againſt you. For it is not charg'd againſt you that you deny all Magiſtracy; but all that is not in your own hands. You pretend to have the only right of Magiſtracy over the whole earth, by virtue of your univerſal Heirſhip before-mentioned: And this was not forgot in *Prim. Hereſ.* in the very beginning of Sect. VI. p. 14. the ſame place to which this part of *Appen.* now quoted is in anſwer; for there p. 94. of the *Snake* is quoted, (it is p. 56. of this Edit.) where you diſown all Kings and Governments, and Laws, but your own; and propheſy that the time will come (as ſoon as in your power) when *England* particularly ſhall be cleans'd (as you call it) of all other: That you will have no King to rule but *Jeſus*, nor no Government of force, but the Government of the Lamb; that is of your Light within, or of the Quakers who you think do only truly follow it. And what ſays *Appen.* to all this? Not one word! only ſets down the above-recited Vindication; which concludes thus: *And we know of no other Doctrine or Principle preached, maintain'd, or ever receiv'd among (or by) us, ſince we were a People contrary to theſe aforeſaid.* Now obſerve the deep Hypocriſy of theſe Men: They would have the preſent Government believe that they do own them as God's ordinance. This was the end of their giving this Vindication to the Members of Parliament: And why did they call it their Vindication, if it was not a Vindication to thoſe to whom they gave it? And yet it is plain that they own no Government as God's ordinance but their own; nor do they at all contradict that in this ſeeming Vindication. The *Whore*, and the *Beaſt*, are their common appellations for the Church and the State, in *Fox*'s Journal, *paſſim*, and thro' all their Writings. Yet they would put a face upon it, as if they bore great reverence to both.

Their above-mention'd Declaration of univerſal Heirſhip, *&c.* and their principle to fight for it, has been over and over again laid in their diſh; in three Editions of the *Snake*, in *Prim. Hereſ.* again in *Some ſeaſonable Reflexions upon the Quakers Solemn Proteſtation againſt* G. Keith's *Proceedings at* Turners-Hall, 29. *Apr.* 1697. which ends with this Declaration,

and desires that this may be the Test of the Quakers: But they will not touch! No provocation can bring them so much as to speak of it, let it be objected never so often: For they know it to be their own genuine Declaration; and that no excuse can solve it from the *Mahometan* Principle, of propagating Religion with the Sword, and conquering (when they can) the whole earth; to which they have put in their claim in time.

SECT. IV.

Their witty Answer and Repartees upon the point of their denying Marriage, and preaching up of Fornication.

I Have now done with all their contrary Testimonies, which is all that bears the face of an Answer in this *Appen.* And the Reader sees to what they have amounted. First, to prove the Quakers guilty of contradictions, and consequently not to be Christians, according to *Will. Penn*'s rule before quoted, p. 368, *&c.* Secondly, that they have a double meaning in their Testimonies, and can cant in Scripture Phrases, which they quote (like the Devil to our Saviour) most opposite to their true meaning.

They have other Answers, which tho' not so knavish, yet are so exceedingly childish, that I am afraid to venture upon the Reader's patience to name them. But patience is necessary for any that has to do with the Quakers. And that they may not complain that any of their Answers are neglected, and because I hope it may open the eyes of those who are sincere among themselves, I will undergo the penance of exposing them.

Appen. p. 35. makes a great noise of wrong done the Quakers in *Prim. Heref.* Sect. v. by the charge of their *forbidding to marry and preaching up of Fornication:* As if this were laid out as a general charge upon the whole body of the Quakers. Tho' it is expressly said in the very beginning of the Sect. p. 12. that they are not all charg'd with it, nor any of them but only the new Quakers in *America.* And this *Appen.* does confess too, and does not pretend to clear them from it. Where then was the abuse in placing of the Charge? O says *Appen.* its being against the whole body of the Quakers, *is imply'd in the Title Page, and abundantly charg'd in the Contents:* For says he, *I cannot find one marry'd or single Quaker left out.* First, for the Title-page, there is not one syllable of it, or any thing like it. And the Contents saying, *their forbidding to marry*, is no more than the hand of a Clock to point where you may find the hour: And the Page being nam'd, there you see who are, or are not charg'd. O but says *Appen. The first Charge runs over* England, *and all the rest of the World, where there are Quakers; the last is limited only to* America. Can any Man make sense of this? This implies as if there were two Charges; one for *England*, and one for *America.* But by the first Charge they only mean the Title and Contents, which they say run over *England* and all the World of the Quakers. This is nonsense as to the Contents; for they never go but where the Book goes. Indeed Title-pages are stuck up, or may be put into the Advertisements of News-papers: But there is not the least hint towards this Charge of Marriage in the Title-page. So that all this cry of the Quakers is no Wool. Yet *Appen.* calls this *Looseness* in the Author, and *at best an equivocal Lye.* They must give some ill words, or else they cannot speak.

If

If it were worth the while to make Repriſals upon theſe Quakers, and recriminate upon them, I might go over as many Books I believe as they have wrote, (for I can ſay it of as many as I have ſeen) and ſhew not only in their Contents, but Title pages, the moſt fulſom Boaſts of what you will find nothing in the Book. I have, in the firſt Part, given ſeveral inſtances of it, as to the Contents of the *Antidote*, and could give many more both in that and this *Appen.* but that it is obvious to every one who will be at the pains to compare their Contents with their Performance.

I will here give the Reader one inſtance, becauſe it is a pleaſant one, and diſcovers ſome other of their Principles. There is a Gentleman who was long of their Communion, now one of their Separatiſts, and a Member of *Turners-Hall*, Mr. *Thom. Criſp*; who, tho' a Quaker, and zealous, even to ſuffering with them, yet run not to all their mad extravagancies; he allow'd himſelf to pay Tithes as a juſt debt, being enacted by the Laws of the Land, for which he (with others ſuch moderate Quakers) were ſeverely cenſur'd by them. He committed another great offence againſt their Orders and Conſtitutions; he was marry'd in a Church, and by a Miniſter of the Church of *England*, which rais'd their indignation exceedingly. Therefore they preſs'd him very hard to make a publick confeſſion of this grievous crime, and ſign an inſtrument of condemnation againſt himſelf for it, purſuant to their Diſcipline. But not being able to prevail, they underhand, and without his knowledge, dealt with his Wife, who being terrify'd with their threatnings, *all in the name of the Lord God Almighty!* did ſign ſuch a Paper of condemnation as they requir'd. But Mr. *Criſp* knew nothing of it for ſeveral years after, till they themſelves, upon his farther Conteſts with them, publiſh'd it in print, without the conſent, and againſt the mind of Mrs. *Criſp*, who was not willing her Husband ſhould know it, leſt he might be diſpleas'd with her. But neither the ſacredneſs of the ſeal of Confeſſion, nor the hazard of making difference betwixt Husband and Wife was ſtrong enough for their reſentment, when they thought they could reach a blow at one who had oppos'd them, or rather, who would not be entirely and implicitly ſubject to their Popedoms; for no other oppoſition had Mr. *Criſp* then given them, but only as to their Diſcipline in the juriſdictions of their Women's Meetings, and other inſtitutions ſet up by *George Fox* as Cardinal Primate, contrary to their original Principle, of leaving every one to the meaſure of the Light within himſelf. Under which pretence they drew many away from their obedience to the Church; but would not endure that looſe Plea, (as *W. Penn* calls * it) when urg'd by ſome among themſelves againſt that high authority which their Leaders aſſum'd over all under their dominion. This was all the conteſt at that time betwixt the ſeparate and other Quakers, as appears in what was then wrote by *John Story*, *Wilkinſon*, *Rogers*, *Criſp*, *Bugg*, and others of the Separatiſts, wherein there is nothing of thoſe Errors in Doctrine and damnable Hereſies which they have ſince diſcover'd, but were then involv'd in as deep as the reſt: Yet for their refuſing to be ſubject to this plenitude of the Quaker Church Authority, they call'd them *Judaſes*, *Apoſtates*, *Devils incarnate*, &c. tho' agreeing with them in Doctrine, and all the other Articles of the Quaker Creed. It was this made them diſcover Mrs. *Criſp*'s Paper of Condemnation againſt her ſelf for being marry'd by a Prieſt of the Church of *England*, in revenge upon Mr. *Criſp*, who join'd with their Separatiſts.

* *See* Snake, *Sect.* vi. N. 10. *paragr.* 12.

But

But they were diſappointed of their malice in thinking to make him uneaſy as to his Wife; for he, as a wiſe Man, conſider'd their importunity, and terrible denunciations of no leſs than damnation to all who would not come under their Diſcipline, which might work upon a Woman that had given her ſelf up to be guided by them; and, as he ought, he plac'd the abuſe upon them, who had thus impos'd upon the credulity of a Woman, whom they had deluded to believe them. Thus ſays he in the fifth Part of his *Babels Builders*, p. 9. printed *An.* 1682. *It is like ſhe, as too many more have, gave too much credit to what ſome of* G. Fox's *Cheats ſaid; and ſhe is not the firſt that hath been deceived by you; and perhaps ſome among you that have prated others out of their Money, might prate her unto the writing and giving you that Paper you pretend to.* This is thus quoted by *G. Whitehead*, in his *Judgment fixed*, p. 290. And how does he anſwer it? Why thus, *O* Thomas! *be aſham'd of thus abuſing thy Wife.* And in his Contents (which is the thing I am coming to) he ſets it down thus, (p. 162.) *His* (Thom. Criſp's) *abuſe of his Wife.* This made ſeveral of the Quakers (particularly *Ann Docwra*) come to Mr. *Criſp*'s Houſe, thinking there had been a miſunderſtanding betwixt Mr. *Criſp* and his Wife, to endeavour a reconciliation; for a Man's abuſe of his Wife is a comprehenſive charge: And ſtanding thus generally in the Contents of a Book might raiſe ſtrange thoughts in the Reader, as we ſee it did, and probably was the deſign of the Writer: For what other deſign could he have? If there was no diſcontent, (as there was none in this caſe) yet the Quakers did their beſt to raiſe one betwixt Man and Wife; at leaſt, to brand them to the world in the Contents of their Books; tho' when you come to the proof, it is only putting the abuſe upon the Cheats the Quakers: To be cheated is an Infirmity, but the knavery is in the Cheaters. However, this is call'd Mr. *Criſp*'s abuſe of his Wife!

We ſee, by the way, what ſort of regard they have to the Church of *England*, when it is made ſo heinous a crime to marry by any of her Prieſts. Ought not ſhe to make it as penal for any to marry by the Prieſts of the Quakers?

But that is not the point now in hand; we are upon charges exhibited in Contents, and how they are made good in the Books; particularly the charge againſt the new Quakers in *Prim. Heref.*

Well, but the whole Body of the Quakers are brought in upon this point ſo far, as that the Principle upon which theſe new Quakers go, is the avowed Principle of the Body of the Quakers, *viz.* of taking the Reſurrection in an inward ſenſe, to mean only the riſing up of the Light in their Hearts; and upon this account they deny the literal Reſurrection of the Body, which has been ſufficiently ſhewn. They ſay, that thoſe who obey the Light have obtain'd the Reſurrection already; and, in this ſenſe, they call themſelves *the Children of the Reſurrection*, in oppoſition to *the Children of this World*, by which name the wicked are deſcrib'd. Now the new Quakers finding it written, that *the Children of this world do marry*; but that *the Children of the Reſurrection neither marry nor are given in marriage*; conſequently they finding Marriage inconſiſtent with the Reſurrection-ſtate, and thinking by the receiv'd Principle of the Quakers that they were come to the Reſurrection-ſtate, it followed of courſe, that they muſt turn off their Wives. But then, finding likewiſe, that theſe their ſpiritual and Reſurrection-bodies retain'd ſtill a ſtrange hankering after the old way of the Fleſh, and that Propagation was ſtill to be kept up, they could fall no where elſe but upon Fornication: for *the Children of this world marry!* And indeed this is a natural conſequence of the Quaker notion of the Reſurrection, and were enough to cure them (any ſober Man would think)

think) of this mad and heretical extravagance. But they ſtill ſtick to it; for Infallibility muſt never repent or amend! Upon this occaſion they are ask'd in *Prim. Heref.* p. 13. whether they are *the Children of the Reſurrection?* If they anſwer *Yea*, then by this Text, in their ſenſe, they muſt not marry: And if they ſay *Nay*, then are they Reprobates by their own conſtruction. And how do you think they get off from this dilemma? By putting any other ſenſe upon the Text? or denying this to be their expoſition of it? or ſhewing that this was not the conſequence of their expoſition? No; none of theſe ways; none of theſe would do. How then? *Appen.* p. 36. and 37. trys (for the firſt time) what the Quakers can do at Wit and Raillery; but it is ſo heavily dull, as ſhews them to be Children in the literal ſenſe, but neither of the Reſurrection nor of this World, for there is neither Wit nor Wiſdom in their poor Repartees. They ſay they will turn the Tables (and moſt ingeniouſly!) upon this Author, whom they call *Charles*; and thus they begin, p. 37. Charles, *art thou a child of wrath? He muſt anſwer* Yea, *or go againſt his own avowed Principles.* Muſt he ſo? But what if he ſhould not? then *Bays*'s *ſuppoſe* is ſpoild But if he ſhould nor, then he muſt *go againſt his own avowed Principles.* What Principles are theſe? They name none; they leave us to gueſs; and I think I have found it out. It is ſaid in our Catechiſm, that we are *by Nature born in Sin, and the children of wrath.* There it is! and now they twit us again with our confeſſing our ſelves to be Sinners; and hug themſelves in their Perfection! But hark ye, my Friends, you have read but half; for it is ſaid, that *being by Nature born in Sin, and the children of wrath, we are hereby* (that is, by coming as we ought to *Chriſt*'s holy Baptiſm) *made the children of grace.* So that, by our own Principles, we are *children of grace*, and you are the *children of wrath*, who remain in your natural corruption, and flout at, and deſpiſe thoſe means of grace which *Chriſt* has commanded. And therefore your genteel inference, upon your forcing *Charles* to ſay *Yea*, whether he will or not, (and it is very hard a Man ſhould ſend himſelf thus to Hell) muſt be ſent home again to be anſwer'd at the Second-day's Meeting. And *Charles* has eſcap'd for once! *But don't wonder* (ſays *Appen.*) *till we ſee what the next queſtion will do.* Well, we won't if we can help it. Now, *Charles*, look to thy ſelf! *Let me ask again*, Charles, *art thou a diſobebient Son? He will ſay, Nay:* That is, if he be not croſs! And becauſe we know he is a Sinner, he may, perhaps, not clear himſelf from all Breaches, even of the fifth Command. But he ſhall not put thoſe tricks upon us; he ſhall anſwer *Nay*, as you would have him. And now what is your inference? Be ſure you hold him faſt. Why then, ſay you, *It is written, Diſobedience is as the Sin of Witchcraft; therefore ſay all good Men, Diſobedience is a wicked thing, and conſequently of the Devil.* Verily thoſe good Men are very ingenious Men, who have found it out, that Sin and Witchcraft is a wicked thing! And more than that, that it is conſequently of the Devil! Well, what of all this? *Now Reader* (ſays *Appen.*) *ſee, before he ſent himſelf, and now he would hale all the People thither.* Whither? To the Devil. That's hard indeed. But *(Appen.)* you have forgot that you made him anſwer *Nay* to this queſtion of Diſobedience; and then, how does this affect him? No matter for that; it affects others: For (ſays *Appen.*) he calls thoſe diſobedient who are truly obedient and loyal, and ſo would hale all the People to the Devil. Does he then call all the People diſobedient? Does he except none? This is a terrible Fellow! we muſt look to him!

But now *Appen.* ſuppoſe he ſhould call for proof of this? Have you your Witneſſes ready? (for you muſt not expect the Rogue will confeſs!) otherwiſe may he call thee and thy Friends, who thus accuſe him,

him, as you have done to others, upon leſs occcaſion, Lyars, Impoſtors, Cheats, &c.

He may bring you to as ſtrict account as you did *G. Keith* at *Turners-Hall*, (before mentioned) where you would not admit of Witneſs brought againſt you, unleſs particularly nam'd. * *You ought to name his name particularly* (ſaid you to *G. Keith) if thou doſt not, thou art an Impoſtor —— I dare thee to name their names, or elſe thou art a Lyar, an Impoſtor, a Cheat; I dare ſay it is a Cheat——O thou Lyar*——You muſt not think to come off with ſuch a proof as you bring p. 6. of a *lying Boaſt* you charge upon the Author of the *Snake*, of his having *brought over a great many from the Quakers*, for which you ſay only, *I have heard it.* For, whatever he has done in that caſe, I dare ſay you cannot prove that ever he boaſted of it. Come, produce your Witneſſes, name them, name them, or elſe thou art——But, whoever has done it, it is certainly known that many of them of late have left you, and receiv'd Baptiſm according to the inſtitution of the Church of *England*; of which I could name ſeveral: But that would only feed your malice to rail againſt them; and if you could not find, to make ſtories of them, as you have done againſt the Author of the *Snake*, and all that oppoſe you.

But now, as to your charge upon hearſay, I deſire you would read *Tho. Ellwood's Antidote againſt the infection of* Will. Rogers's *Book*, printed 1682. p. 42. and ſee what cenſure is there paſs'd upon this manner of proceeding, and take it home to you. Thus you ſpeak there to your opponents, *It ſeems you are ſuch as can take up a report, and publiſh it to the Nation, with a Comment upon it, as if it were true, tho' you do not know whether it be true or no. Is not this a token of a dark Spirit? I am ſure you never learn'd this of the Light, nor were led into it by the Spirit or Grace of God. It is a ſign you wanted Matter, and abounded with Envy, elſe you would not take up, or make ſuch Reports, to employ your ſelves in anſwering them——But the Lord will rebuke that Spirit in you, and you together with it——If report be true! But what if report be not true? What have you done then?——You ſhoot your Bolts at random*, &c. I think now the Author of the *Snake* is pretty even with you for charging him upon hearſay, not only of boaſting, as here, but of what might reach his Life, as mention'd before.

But I have one queſtion to ask here: You charge him with taking the name of Loyalty to himſelf, and fixing that of Diſ-loyalty upon all the People, and ſo haling them all downright to the Devil! The chief import of this *Appen.* is to vindicate *Will. Penn*, but not under his own name; he having more wit than to burn his own Fingers where he found it too hot for him. And now good *Ap-Pen* or *Ape-Pen*, (when one plays with Children, they may uſe Childrens wit), whether is *Will. Penn* included (along with *Snake)* in the term *Loyal*, or muſt he go down the ſtream with the *all?* If the former, then he is as deep in the mud as *Snake* in the mire, and you have made a very pretty Apology for him! But if the latter, was he always ſo? If not, then he has chang'd his mind, and is as fallible as other Mortals. Or, does he only act a part now, as he did before? What then becomes of his Boaſt in his Preface to *Fox's Journal* (before quoted) that their Light within does guide and direct them (and, by their Principles, infallibly) not only in matters of Religion, but alſo as to civil concerns? Will no experience ſerve to make them wiſe, or, at leaſt, not ſtark mad, to fix Infallibility thus upon every thing that they do? What provok'd *Will. Penn* to call his own Sins to remembrance, by handing a-

* Narrative of the Proceedings at *Turners Hall, June* 11. 1696. *p.* 39. 46.

bout

bout this his darling *Appen.*? So much does Zeal or Reſentment ſometimes overſhoot a Man's Reaſon, tho' infallible! and Men are fond of their own, tho' they be Brats!

Ap-Pen is very angry at the general charge in the Contents before ſhewn, and ſays, that *not one marry'd or ſingle Quaker is left out.* Tho' in p. 12. which the Contents point to, they are all, both marry'd and ſingle, not only left out, but expreſſly diſcharg'd from that accuſation, except only the new Quakers in *America.* Now this calls to mind thoſe ſort of accuſations which the Quakers have given againſt all ſorts and profeſſions of Chriſtians, eſpecially againſt the Church of *England*, whom *Will. Penn*, their Orator, diſtinguiſhes by the delicious epithets of *Idle, Gormondizing Prieſts of* England: *That abominable Tribe; the very bane of Soul and Body*, &c. as before quoted. And to apply the words of *Ap-Pen, This is general enough; for I cannot find one ſingle Prieſt of the Church of* England, *or in all the world, left out.* We are now very juſtly advertis'd by this Quaker-objection againſt general Charges, and without making very particular exceptions, whom they mean, in all the Venom and *Billingſgate* they have ſpu'd out: For which we thank them; and, if it be not our fault, will make the due uſe of it.

We have now done with the witty Repartee which *Appen.* throws at the Author of *Prim. Heref.* in anſwer to what he objected againſt the Quakers, as to the inconſiſtency of their Marriage with the notion of the Reſurrection.

But now (ſays *Appen.* ibid. p. 37.) *I come more cloſely to examine*, &c. Now they have done with their wit or fooling, they come cloſely to the buſineſs. And firſt, they give a long deſcription of their Light within, and how by it they are made partakers of the firſt Reſurrection; and that believing in the Light is ſolid Chriſtianity, *&c.* Secondly, p. 39. they tell you of their manner of marrying here in *England*, what caution, *&c.* they uſe in it. But what is all this to the buſineſs? Do they tell how to reconcile this with that Text, that the Children of the Reſurrection do not marry? No, not a word! they forgot that Text. Why was that objected to them? Had they any thing to do to anſwer that Text? So one would have thought! for this Text was the whole objection, as being that which perſuaded the new Quakers to throw off Marriage. And they anſwer it cloſely, (as they ſay) without ſo much as naming of it, or taking the leaſt notice that ever it had been objected. This is their way! and thus they can anſwer any argument in the world, that is, by never heeding it, but bringing in ſome long diſcourſe of other matters till you forget it: And then, if you remember it no more, it is fully anſwer'd.

SECT. V.

Their re-aſſerting of their own Infallibility and ſinleſs Perfection: Wherein of their Idolatry.

THERE is one thing they can never forget, and it is not fit that we ſhould. *Appen.* brings it in here again; that is, their Infallibility and Spirit of diſcerning equally infallible. In their deſcription of the Light within, p. 38. ſay they: *And it is eternally true, that Men by believing*

in

in the Light (notwithſtanding his idle Scoff) may become Children of the Light; and it is of neceſſity, that them that are truly ſuch muſt be ſeparate from, and diſcerners of the Children of this world, i. e. *Darkneſs:* Thus *Appen.* And if what I have ſaid before be not ſufficient to prove theſe Men to be ſtark mad, ſure this will be ſuch a conviction as that none can deſire a greater. It has been prov'd upon them over and over again, that not only moſt vile and ſcandalous Livers, but even Witches, and Perſons viſibly poſſeſs'd with the Devil, have preach'd undiſcover'd amongſt them, ſome for twenty years together, (ſee *Snake*, Sect. XXI.) as *Winder*'s *Witches*, &c. atteſted beyond all contradiction. And their Books are full of complaints of *Judaſes* among themſelves; ſo they call their Separatiſts, who liv'd long among them, but were not truly of them, whom yet they could not diſcover. Did they diſcover *Chriſtopher Atkinſon* and *Thomas Symons*'s Maid till they diſcover'd it themſelves, (*Snake*, Sect. VI. N. 5. p. 34.) or *George Archer*, (*Sat. Dif. Glean.* Sect. VI. N. 2. p. 234.) and many others, till their Whoring and Vileneſs grew notorious in the Countries where they liv'd? Who was it that diſcover'd *H. Winder*'s murd'rous Witches to the Quakers, who ſtuck by them to the very laſt? Yet ſtill notwithſtanding of all theſe convictions, they ſtand firmly to it, that *it is of neceſſity that they muſt be ſeparate from, and diſcerners of the Children of Darkneſs.* Have they had not inſtances enough to ſhame them out of this ſenſeleſs and blaſphemous pretence? They call for more, while they refuſe to repent: And (tho' it be needleſs) I will gratify them, or the Reader, with one more that is remarkable. The great Quaker Apoſtle of *Mary-Land* in *America* was *Thomas Thurſton*, who, while the Deputy Governour was abſent a year or more in *England*, came with a meſſage from the Lord (as he horridly pretended!) to his Wife, who was a Quaker, that he was ſent to propagate the holy Seed with her. And when her Husband return'd, finding a Child more than he had left, ſhe confeſs'd the whole matter. Upon which he oblig'd her to go to the Quaker-Meeting, and there publickly to declare the whole monſtrous truth, which ſhe did: Nor could *Thomas* deny it. Upon which he came to *England*; and, till it was otherwiſe diſcover'd, was receiv'd by the Friends, and preach'd among them as formerly: As he did in *Mary-Land*, for ſome time after it was publickly known there. And his Light within was thought ſo infallible, that another Quaker-Preacher own'd it to him, (of good credit) who told it to me, that the generality of the Quakers there, nay, ſaid he, I my ſelf durſt not judge him, even in our minds, not to have had an inſpiration from God for what he did. Yet *it is of neceſſity that they that are truly Quakers, muſt be ſeparate from, and diſcerners of the Children of Darkneſs!* And *Rich. Hubberthorn*, p. 212. of his works, ſays, that they can *diſcern the Elect from the world*, and denies thoſe to be true Miniſters of *Chriſt*, who cannot do it.

This was the argument by which *G. Fox* thought that he had prov'd one *Nathanael Stephens*, who was Miniſter of *Drayton* in the year 1655. not to be a true Miniſter of *Chriſt*. This you may ſee in a Book wrote by *G. Fox*, and others of the Quakers, with this Title, *The ſpiritual Man judgeth all things, or the ſpiritual Man's true judgment: And how by him the hearts of others were and may be judged by the Spirit of Truth, and alſo how things by the ſpiritual Man were judged of concerning both Salvation and Damnation*, &c. printed for *Giles Calvert*, at the *Black Spread-Eagle*, at the Weſt-end of *Paul*'s, 1655. This ſpiritual Man here mention'd was *G. Fox:* And the Judgment which he paſs'd upon the Hearts of others, and the occaſion of it, is told p. 3. of a Chapter which bears this Superſcription, *This is to go abroad to ſtop Lies and Slanders, that truth may be cleared*, &c. And it is ſubſcrib'd *George Fox*. There he ſpeaks of himſelf in the third

third Perſon, and ſays, *George Fox coming to* Drayton *to his Fathers in the Fleſh*——Chriſtopher Fox*'s Houſe* [This was to imitate the ſtyle of our bleſſed Lord, *Rom.* IX. 5.] *upon the ſixth day of the week, being the twelfth day of the eleventh month*——Thus particularly he ſets it down, with other circumſtances, as who were preſent, *&c.* becauſe of the mighty Miracle he ſhewed that day in judging the heart of *Nat. Stephens!* which he goes on to relate, and tells how he came into the Grave yard, (ſo he call'd the Church-yard) and met with *N. Stephens* the Prieſt, (as he thought he reproach'd him) and there before the Company, particularly *Chriſtopher Fox*, his Father, *according to the Fleſh*, being preſent, *Then* George *asked him* (the Prieſt) *what he did believe, whether he* (G. Fox) *had ſuch a familiar Spirit*, (as it ſeems, with very good reaſon, had been objected againſt him) *Yea, or Nay? The Prieſt anſwered and ſaid, he could not tell; he might have a good, and he might have a bad. Then* George *told him, here thou haſt manifeſted thy ſelf to be no Miniſter of God, but a falſe Miniſter: For the Miniſters of* Chriſt *and the new Covenant of God, they could diſcern Spirits and try them*, 1 Cor. XII. 1 Joh. IV. *And as you may read in* Iſaiah, *he diſcern'd the familiar Spirit, and judged it*, Iſai. VIII. *And the Apoſtle diſcerned the Witchcraft of the Witches that had bewitched the* Galatians, *read* Gal. III. *And here thou haſt manifeſted thy ſelf to be a blind Guide, who can put no difference between the precious and the vile, who haſt not Salt to ſavour withal; therefore thou art good for nothing but to be caſt out, and trodden under foot*, Matt. V. *Then* George *told him that the ſpiritual Man judgeth all things: And* Stephens *and the other Prieſt* Cheſter *both denied it, and ſaid the ſpiritual Man did not judge all things.* Theſe are the words of *G. Fox*; and upon this occaſion the Book wherein this is told was written, and bears the title of, *The ſpiritual Man judgeth all things*, &c. Through all which Book this argument is carry'd on, that he can be no true Miniſter of *Chriſt* who cannot diſcern and judge the Hearts of other Men. And the Quakers here take to themſelves thoſe miraculous Gifts of the Holy Spirit which are mention'd 1 *Cor.* XII. and equal themſelves to *Iſaiah* and the holy Prophets and Apoſtles of our Lord; none of whom ever pretended to that Prerogative of God alone, to know the Hearts of Men. Therefore it is ſaid of *Chriſt*, Joh. II. 24, 25. that *he knew all Men, and needed not that any ſhould teſtify of Man, for he knew what was in Man.* But this was never ſaid of any Prophet or Apoſtle; they needed to be told of what was in Man: And ſometimes God did tell them ſome things by particular Revelation; as to *Eliſha*, 2 Kin. VI. 12. what the King of *Syria* was doing in his Bed chamber; to *Peter*, Act. V. the deceit of *Ananias* and *Sapphira*, &c. But they had no general knowledge of Men's Hearts, which theſe blaſphemous Quakers do pretend to! And they put this as a Teſt to Mr. *Stephens*, whether he knew *G. Fox*'s Heart! And from his not knowing it, concluded him to be a falſe Miniſter: And they make this to be a general rule; ſo that none can be true Miniſters of *Chriſt* who have not this Gift! By which all the preſent Quakers are unminiſter'd, at leaſt the chief of them, whom I have heard ſay, that they do not pretend to this Gift: Yet will they not diſown this blaſphemous and ſenſeleſs *Fox*, but ſtill count him as having been a true Miniſter of *Chriſt*, and that all he wrote was *from the Mouth of the Lord:* Which if true, there is not one true Miniſter of *Chriſt* among the Quakers at this day; even by their own confeſſion!

Yet all this, notwithſtanding they are perfect and ſinleſs! They are not chang'd, but are the ſame they were from the beginning! They ſtill maintain the Doctrine and holy Teſtimony of their ancient Friends! and that, *in all the parts of it! for Truth is one, and changes not!* Thus it is

worded in the yearly Epiſtle for the year 1696. given forth by their General Aſſembly at *London*.

They have no Sins at all to anſwer for, poor innocent Lambs! No, not they! But did *Chriſtopher Atkinſon*, while carrying on his Intrigue with *Thom. Symmons*'s Maid, or *Thom. Thurſton* while debauching the Deputy-Governor's Wife, and father'd his Adultery upon the immediate Command of the Holy Ghoſt! (O dreadful!) or *George Archer*, or any others of the long, *&c.* of the Quaker harmleſs ones, while they were wallowing in ſuch beaſtly Sins; did they during that time, and before they repented, continue in the office of their Miniſtry? Yea verily! they preach'd and pray'd for all this like Dragons! And did they, in all that time, confeſs their Sins in publick? I mean not their private Sins, (for that they were not oblig'd to do in publick, before they were publickly known, to make reparation for the ſcandal) but did they confeſs themſelves to be Sinners in the general? or beg God to pardon their Sins, or have Mercy upon them? or own that they had in the leaſt tranſgreſſed any of his Laws ſince they were Quakers? No, thank you for that! What! Sinners and Quakers! that would never do! that would have contradicted the Teſtimony of all their ancient Friends! and the foundation of ſinleſs Quakeriſm! as it has quite overthrown all their pretence to the Spirit of diſcerning and knowing the Hearts of Men; and conſequently, by G. *Fox*'s doctrine, render'd them all falſe Miniſters and Conjurers!

How dreadfully aſtoniſhing is this! to ſee theſe moſt wretched and deſperate of Sinners, even while reeking in the fouleſt Sins, to ſet up the pretence of Perfection, and ſcorn to own any Sin, or ask Mercy from God for it! which, as before has been obſerv'd, was never yet heard at any Quaker Meeting.

See more upon this Subject in the firſt Part, *Sect.* XIII. which begins at p. 312. There, p. 315. you will find a noble ſtroke of a Quaker Prophet and Fidler, who ſaid of St. *John*, that *if* John *had ſaid he had been a Sinner he had ly'd.* This was to ſhew that St. *John* did not include himſelf when he ſaid, (1 *Joh.* I. 8, 9, 10,) *If we ſay that we have not ſinned, we make him* (God) *a Lyar, and his word is not in us.* But the Quaker here returns the Lye upon the Apoſtle! He muſt return it too upon the Prophet, who ſaid, *While I was confeſſing my Sin, and the Sin of my People,* Dan. IX. 20. Here *Daniel* ſaid, *my Sin:* Did he not then confeſs himſelf to be a Sinner! Yet was he one of thoſe three whom God nam'd as the moſt perfect of all the Earth, *Ezek.* XIV. 14. But the Quakers think themſelves more perfect than all theſe! *Noah*'s Sin of Drunkenneſs is recorded *Gen.* IX. 21. *Daniel* here owns his Sin; and *Job* ſays, *I abhor my ſelf, and repent in Duſt and Aſhes*, Ch. XLII. 6. Would he repent for his good Deeds? or abhor himſelf for them? But *Will. Shewen*, another Quaker Prophet, in his *Treatiſe concerning Thoughts and Imaginations*, printed *An.* 1685. p. 25. tells us, that *a Quaker is meeker than* Moſes, *ſtronger than* Sampſon, *wiſer than* Solomon, *and more patient than* Job; nay, *harmleſs and innocent as* Chriſt! But either St. *John* was in good earneſt a Lyar, as *Solomon Eccles* (that was the fidling Prophet's name) civilly calls him; or otherwiſe, if he ſaid truth, then the Quakers make God to be a Lyar, and *his Word is not in them.*

They are paſt all the ordinary means of Grace, who have excluded the very firſt ſtep, of asking, and conſequently of expecting any Mercy from God; for if they expected it, they would ask it; and they ask it not, becauſe they think they have no need of it.

And this is conſequential to their notion of the Light within, which this *Appen.* inſtead of excuſing, does re-maintain, in reducing all Religion to believing in their Light, which they make the ſolid Chriſtianity.

If by the Light here they meant the outward *Jeſus* of *Nazareth*, who was born at *Bethlehem*, and Faith in him, there would be no diſpute betwixt them and us. But when by the Light they mean not any outward Perſon, but ſomething within themſelves, (as elſewhere fully ſhewn) whence they call it the Light within, and tell us of Faith in that, and that this alone, without any thing elſe, is ſufficient for Salvation, which they make common to all Heathens, to *every Man that cometh into the world*; then I ſay they are no Chriſtians, but are groſs Idolaters, who worſhip ſomething within themſelves, or ſome ſpecial preſence of God which they ſuppoſe to be there: For it is no leſs Idolatry to worſhip God in my ſelf than in any other, in the Sun, Moon, or any Creature; for there is a preſence of God in them all: And this is the excuſe and pretence of all Idolatry. For the Idolatries of the Quakers, ſee *Snake*, Sect. VIII. and *Sat. Diſ. Glean.* Sect. II. n. 4. p. 221. Let me here add one inſtance more, which will explain the reſt: It is in *William Haworth*'s Book, entituled, *The Quaker converted to Chriſtianity*, An. 1674 p. 4. of the Prefatory Epiſtle, where he tells that he ſaw *Jam. Naylor* ſuffer for his horrid Blaſphemy, in taking divine Worſhip to himſelf, and ſetting himſelf up for the *Meſſiah*. And tho' ſome of the trimming and time-ſerving of the Quakers made a ſhew of diſowning this *Naylor*, after he was (as he juſtly deſerv'd) whipt, pillory'd, bored thro' the Tongue, and branded on the Forehead, for his hideous Blaſphemies; yet they did not diſown his Blaſphemies, (for they hold the ſame) but they meant only his raſhneſs or ill luck to meet with his, and their due deſerts, or ſuch like mental reſervation. *G. Fox* wrote ſeveral Papers in juſtification of *James Naylor*, his calling himſelf *Chriſt*, and his being *hoſanna'd* as *Chriſt* was, *&c.* which are annex'd to the trial of *James Naylor*, printed by the Quakers, *An.* 1657. with marginal Notes in defence of all his Blaſphemies. Tho' this *Volpone*, like *Judas*, after he ſaw that *Naylor* was condemn'd, turn'd tail, and yet but ſeemingly pretended to diſown him. But he diſown'd none of his Books, Principles, or Doctrine: On the contrary, he as well as the reſt of the Quakers did juſtify them againſt ſeveral oppoſers, who quoted them as the true Quaker Doctrine, which they did not diſown. And *Will. Penn*, in his *Serious Apology*, An. 1671. p. 156. names *James Naylor*, and vindicates him as a Prophet and Servant of the Lord, thro' whom the Holy Spirit did utter his mind. *Haworth*, in the place above quoted, ſays, that *John Bolton* (who was a Quaker) told him, *that he ſtood by, and ſaw three Women, one after another, fall down and worſhip* James Naylor; *and one of them in her bowings had theſe words*, viz. *Thy name is no more* James, *but* Jam. *And* James Naylor *told* John Bolton, *that if he worſhipped his Body, he ſhould refuſe it; but if that within, he would accept it.* This is the ſame Anſwer which *G. Whitehead*, in his *Innocency againſt Envy*, p. 18. gives to *Fran. Bugg*'s charge of the Idolatries and blaſphemous names and titles given by the Quakers to *G. Fox*; *G. W.* replies, *How proves he they gave and intended thoſe names and titles to the perſon of* George Fox, *and not to the Life of* Chriſt *in him, whereof he was a partaker?* But how a partaker? Was it of the influences only or inſpirations of *Chriſt*'s bleſſed Spirit that the Quakers mean? No, no; that is but a ſmall diſpenſation with them! They mean partaking of *Chriſt*'s very nature and eſſence, ſo as themſelves to be God: See hereafter, Sect. VII. N. 2. And that the Light within them is not only a ray or communication of *Chriſt*, but is *Chriſt* himſelf in perſon. And therefore *Appen.* does ſo often tell us not only of believing that there is ſuch a Light in

us,

us, but to believe in that Light, *viz.* to make that the object of our Faith; tho' take it as they will, adoration paid to them upon account of that Light in them is downright Idolatry. The Body of *Chriſt*, while upon Earth, was no otherwiſe adorable than upon account of the Divinity reſiding in it; and there is no way by which the Quakers do allow adoration to *Chriſt*, but by the ſame they take it to themſelves. I do not doubt but there is an influence and inſpiration ſent from the Holy Spirit of God into the Hearts of all true Believers: This I believe; but I do not believe *in* it; that is, to make that in me the object of my Faith; tho' he is the object of my Faith, from whom it comes. Therefore to talk, as *Appen.* of believing in this Light within, is no leſs than Idolatry, and ſhews the Quakers to be deſtitute of whole Chriſtianity. Hence they reject the holy Scriptures as the Rule of Faith, which this *Appen.* inſtead of denying, does again own, as ſhewn before: And then truſting only to what is within them, they are given up to follow their own imaginations, and take every ſtrong Impreſſion which comes into their brain, tho' by the illuſion of the Devil (of which there are many inſtances indiſputable) for no leſs than the immediate dictates of the Holy Ghoſt; and they are equally ſure of every thing they ſay or do.

And tho' it be but upon hearſay, yet they can pawn their Infallibility for the truth of it; as in this *Appen.* where before quoted, p. 6. ſpeaking of the boaſt which they would fix upon the Author of the *Snake*, of his having converted many Quakers, for which they give no other proof than *I have heard*, yet within five Lines it ſays, *Therefore when this his pretended Service is urg'd as an argument for his atonement and reconciliation, I can aſſure them the argument is falſe.* May not the Quakers be here minded of what they ſay to this ſame Author, p. 49. of this *Appen.* where they accuſe him for ſaying, *That* G. Fox*'s inſpirations came from the Spirit of Pride. But* (ſays *Appen.) how* Charles *will aſſure any Man of that which he is not infallibly aſſur'd of himſelf, (an Inſpiration ſo foul a Veſſel muſt not pretend to) cannot readily be gueſſed.* It may very eaſily be gueſs'd (my ſweet *Appen.)* for does he ſay ſo of his own knowledge? or only by hearſay? or does he give any ſort of proof for it? If none at all, he was a very naughty Fellow. But, upon what occaſion do you bring this in? It is, ſpeaking of your ſtiffneſs, *in not pulling off your Hats*; as you word it. But you miſ-quote *Prim. Heref.* This charge is there *Sect.* VII. p. 17. And it is not worded *pulling*, but only for not *taking* off your Hats, (you have made Mountains of leſs miſquotations than this; this is beyond a Colon, or a Semi-colon) for he would not have you pull or lugg at your Hats (that is not mannerly) but to take them off handſomly and with a *Boon Mien:* And did he call *G. Fox* proud for not doing of this? Why truly, *Appen.* the world does call it a little ſaucy not to return a civility, eſpecially to ones betters. But, cry your mercy, *G. Fox* thought no body better, no, nor half ſo good as himſelf! He call'd himſelf *the Son of God*, ſaid *his Kingdom was not of this world!* He trode upon Princes like Mortar! Nay he made himſelf equal to God! (all which is ſhewn in the *Snake.)* Why then ſhould he d'off his Bonnet to mortal Man! And did that ſcurvy Author of the *Snake* ſay, that theſe Inſpirations came from the Spirit of Pride? However here was ſomething like to proof, it was not mere hearſay, but from *G. Fox*'s own words, printed in his Books; tho' we know all this proceeded from pure ſpunk Humility! and you take no pride at all in keeping your Hats on when Men of Quality ſtand bare before you! As did not that Friend who coming to K. *Charles* II. in *Windſor-Park*, and the King permitting him to walk by him with his Hat on, ſaid to him, *How like a Fool doſt thou look? See how every body ſtares at*

at thee for having thy Hat on? The ingenious Quaker replies, *And* Charles, *if my Hat were off, no body would look at me.*

Well, but notwithſtading of all theſe proofs, here is no Infallibility in the caſe! And *How can* Charles *aſſure any Man of that, which he is not infallibly aſſur'd of himſelf?* There *Appen.* has clinch'd him! But will not both words and actions amount to an infallible proof? No, not in *Charles!* Why? Becauſe ſo *foul a Veſſel muſt not pretend to it:* But from the clean Veſſel of a Quaker an hearſay is enough for an infallible demonſtration! and they can pronounce *I can aſſure you* of it, tho' in a negative, as of his never having converted any Quakers. Now if this ſhould provoke him to name names in print, (which I am morally aſſur'd he can) then there would be boaſting with a witneſs! But the Quakers are as infallibly ſure that he either has, or intends to urge this as an argument for his atonement and reconciliation, tho' *Appen.* does not tell with whom. But whoever they be, *I can aſſure them* (ſays it) *the argument is falſe.* Now, ſuppoſe that he never urg'd this as an argument of his reconciliation with any body, nor ever had any ſuch intention, as all that know him do believe, he does not think it a matter of that merit. Well, but *how can he perſuade others* (if he had a mind to it) *of what he is not infallibly aſſur'd himſelf?* What, not of his own thoughts and actions? No; for he is a foul Veſſel, that is, he is one of the world, and ſo a child of Darkneſs, becauſe not a Quaker! And ſuch have no right to know their own thoughts: But the Quakers know their own, and all other Men's too, and that infallibly! or elſe they are the greateſt Lyars in the world, and their *Fox* was a Conjurer, by his own confeſſion. See *Snake*, p. 30, 31, 32. and p. 133.

SECT. VI.

Their defence of not taking off their Hats, or giving civil Titles, conſider'd:

And of their plain Language (as they call it) in Theeing and Thouing.

Both of which are ſhewn not to be merely want of Manners, but a form'd deſign to ſubvert Government, when it is in any other Hands but their own; for that they think none but themſelves have any right to govern.

I Come now to *Sect.* VII. of *Prim. Heref.* and to examine the Anſwers given to it by *Appen.* The ſubject is, *The Quakers ſtiffneſs in not taking off their Hats, and giving Men their civil Titles*; of which we juſt now ſpoke *obiter*. But we will examine their Anſwers more thoroughly. They begin in *Appen.* p. 48. And firſt, this is call'd a ridiculous Charge: And ſo indeed it is in this ſenſe, as it is a Charge of a moſt ridiculous whim, if it were no worſe; for it is not only a proud and ſenſeleſs ſingularity, but it is a contempt of Government, and diſſolution of Order, and the difference of relations that Men bear to one another, which God ordain'd, and without which the world could not ſubſiſt; and therefore it is

brought in *Prim. Heref.* next to *Sect.* VI. which treats of the Quakers contempt of Magiſtracy and Government, as a plain inſtance of it. To this ſays *Appen.* in their courtly way, *He falſly and fooliſhly inſinuates this* (that is, taking off our Hats, and giving Men their civil titles) *to have been commanded by the Apoſtles*, &c. They mean, that there is no command in Scripture for taking off one's Hat, that is, literally a Hat; they would have the word Hat nam'd. And here they are pretty ſecure, for there were no Hats worn in thoſe days, nor many Ages after. But ſurely theſe Quakers are not ſo dull, as not to know that it is the reſpect and honour which is due to our Superiors that is here treated of, tho' the manner of expreſſing it may differ, according to the cuſtom of ſeveral Countries. Thus uncovering of the Head is not us'd as a mark of Reſpect in *Turkey*; therefore they do it not there, even in the preſence of the *Grand Seignior*: There the Quakers may have this liberty of Conſcience. But if they would obſerve the Scripture literally, (as they pretend) they ſhould put off their Shoes inſtead of their Hats; for that was then the token of Reſpect. Thus *Moſes* was commanded to put off his Shoes when he approach'd to the Buſh, not to take off his Hat. Now, if the Quakers would have Texts for ſhewing reſpect to Superiors, they may have abundance; *Honour to whom Honour is due*, &c. And if taking off ones Hat be us'd as a mark of paying Honour or Reſpect, then it is included in this command: and the not doing of it is an expreſs breach of this command. And it is not in our power to appoint what ſhall be the manner of paying Honour; we muſt ſubmit in that to the cuſtom of the Country where we live. You find frequent inſtances in Scripture of falling proſtrate to Kings, and worſhipping of them with our faces bent down to the earth; and not only to proud and wicked Kings, but to *David*, and the beſt of them. None came into their preſence without paying of this Honour to them; and this was a great deal more than bare taking off ones Hat. We never find that either *Chriſt* himſelf or his Apoſtles refus'd to give all the Reſpect and civil Titles that were cuſtomarily paid even to Heathen Magiſtrates. He acknowledg'd to *Pilate*, that his power was from above: St. *Paul* gave *Felix* the Title of *Moſt Noble*, even when *Felix* call'd him mad; and ask'd pardon for ſpeaking diſreſpectfully to the High-Prieſt, tho' judging him contrary to the Law. A Quaker would have call'd him (if he durſt) a *Chemarim*, *Baal*'s *Prieſt*, *Serpent*, *Dog*, *Devil*, as they have call'd our Biſhops and Magiſtrates, when they were out of their fingers. And as *Chriſt* and his Apoſtles, ſo thoſe our holy Fathers in the Church, who ſucceeded them, did both practiſe and command the ſame Honour to be paid to all Magiſtrates and Superiors. Yet *Appen.* ſays, that *this is a pretence ſo idle, that he* (the Author of *Prim. Heref.*) *may as ſoon find in thoſe early times the taking Snuff after his manner to be declar'd Hereſy.* This was by way of Wit, becauſe he ſuppoſes that Author takes Snuff! But I'll tell thee, *Appen.* that if taking of Snuff were, by the cuſtom of this Country, as great a diſreſpect to Superiors, as keeping on my Hat, I would think that Author, or any other who did it, guilty of as much ill manners as a Quaker. But if they ſet up ſuch diſreſpect as a Principle, and made themſelves diſtinguiſhed by it, I ſhould condemn it, even as a Hereſy; for ſuch I think it, to diſſolve the good order of the world, and ſet Mankind looſe from the diſtance and duty to Superiors, and to teach this as a doctrine of *Chriſt*.

However, againſt the Quakers this holds good, by their own Principles, if it be any Sin (which has been fully prov'd) to be not only Hereſy, but even a *denying of the Lord who bought them*. For thus ſay they in *Truth defending the Quakers*, which is ſaid in the Title-page to be *Written from the Spirit of Truth in* George Whitehead *and* George Fox *the younger*, p. 39.

p. 39, 40. *All Hereticks are ſubverted and do ſin, and in ſinning they deny the Lord that bought them, for every ſin is a tranſgreſſion of the Law; and whatever ſin they commit againſt* Chriſt, *therein they deny him.* Here we ſee the neceſſity of the Quakers ſinleſs Perfection! For they make every ſin to be a *denying of the Lord that bought them:* And conſequently to be not only Hereſy, but Apoſtaſy, and renouncing of Chriſtianity; whereby they have, by their own confeſſion, un-chriſtian'd all of themſelves, in whom we can find the leaſt ſin or flaw: And that has been done to purpoſe in many other inſtances beſides this of the Hat.

But beſides the Hereſy and great miſchief of this, it is groſs hypocriſy in you Quakers; for at the ſame time that you will not ſhew that reſpect to other Men as to take off your Hats, becauſe (forſooth) you would not be the ſervants of Men (we believe you) you exact that ſame reſpect from your own ſervants, and make them take off their Hats to you: Nay, not only your menial Servants, but your Apprentices, as ſeen every day in *London.* Now, do you think theſe to be more Servants to you, and to owe you more duty than you owe to the King, or any human Governour? Yes, you do think ſo; and (as *Judas* of *Galilee*, and his *Galilæans)* that you ought not to be ſubject to any King or Government but your own *Jeſus*; in whoſe right you think that you have the Heirſhip of the whole Earth, and juſt power to fight for it too, as you have ſet forth in your printed Declaration, which you have been ſo often told of, but will give no anſwer to it. This is the ſecret of your ſtiffneſs in not taking off your Hats to any Governors who are children of the world, (as you call all but your ſelves) that is, *the children of darkneſs* (as *Appen.* does explain it) and yet requiring the ſame reſpect to be paid to your ſelves by your own Servants: I ſay not that all the Simpletons among you underſtand this. There are many that follow your Leaders, as ſome did *Abſalom*, in the *ſimplicity of their hearts, not knowing any thing.* It is not fit that the great ſecret of your Empire (which you hope for one day) ſhould be expos'd to every body.

But may be you do not think that the taking off a Hat is any token of honour, only a fooliſh fancy ſome people have got, and you would not comply with the folly of the world. But you would not deny any true reſpect to Governors.

No, this will not do. You refuſe it, becauſe it is a token of reſpect, and for no other reaſon: As *Francis Howgil* (a Quaker Pillar) ſaid to Mr. *Burton* a Magiſtrate, before whom he was brought; who told him he did not value his taking off his Hat to him, but there was a reſpect due to Magiſtracy. *Howgil* reply'd, that *God had not commanded him to take off his Hat, and that he did not owe him that reſpect, nor would he give it him.* Whereupon one that ſtood by took off his Hat, and laid it upon the table by him: But *Howgil* took it up again, and put it on. Another took it off again, and laid it on the fire, but within his reach: Yet *Howgil* would not ſtoop to take it off the fire; for if it had been burn'd, there had been perſecution; and this Hat would have been put into the regiſter of the ſufferings of Friends, with the Childrens Clouts, and hundreds of Pins, *&c.* which are there carefully inſerted: But *Howgil* had not that pleaſure; for ſome body took his Hat off the fire before any harm came to it, and gave it him; which on he clapt again, and would not be controul'd. This, and other paſſages, you will find in the *Irreligion of the Northern Quakers*, printed 1653. p. 67, 68. But inſtances of this kind are ſo frequent, that we need not make Quotations.

But to ſhew farther how much they think the taking off of the Hat to be a token of reſpect, there was a Civil War among them, and ſeveral Books wrote upon it, of taking off the Hat at Prayer. Upon occaſion of which,

which, *Will. Penn* wrote his *Judas and the Jews* againſt another Quaker Book, call'd, *The Spirit of the Hat.* They may ſay that this is an honour pay'd to God. True; but ſtill it ſhews what they think of taking off the Hat, that it is a token of reſpect. And this is the reaſon why they will not give it to any of the World's Magiſtrates.

But ſays *Appen. we expected ſome ancient Father to condemn us,* purſuant to the title of *Prim. Heref.* And there are none nam'd in p. 17. But you were told p. 14. of the repeated exhortations in the Epiſtles, eſpecially of St. *Paul,* of obedience and reſpect to Magiſtrates: And that the occaſion of this was the principle of the *Gaulonites,* followers of *Judas*; who (like you) threw off the obedience and reſpect due to their Magiſtrates who were not of their Religion. And what needed this be repeated over again in the next Leaf while he was treating upon the ſame ſubject? That is the manner of the Quaker Writers, who like ſo well what they do themſelves, that they are never weary of licking their Bears, but never into good ſhape.

But how did the title of *Prim. Heref.* oblige the Author to bring any more of the Primitive Fathers in this point beſides the Apoſtles? Were not they Fathers of the Church, and Primitive too? and what the title engages is, to ſhew that theſe Quaker Hereſies were *broach'd and condemn'd in the days of the Apoſtles, and the firſt one hundred and fifty years after* Chriſt. Theſe are the words of the title: And is not this anſwer'd, by ſhewing the authority of the Apoſtles in the caſe? But we ſee what it is to have to do with angry Men, who are reſolv'd not to be ſatisfy'd, and to find exceptions whether they can or not. It were eaſy to multiply Quotations out of the Fathers upon this head; but that would be only to over-prove and tire the Reader.

Eſpecially conſidering what an ample teſtimony *Appen.* has produc'd, p. 44. out of one of the Quaker Worthies, *Will. Gibſon,* in theſe words: *And thoſe Rulers, Governors or Magiſtrates, who are a terror to evil-doers, and a praiſe to them that do well, are worthy of honour, yea, of double honour; and all ſuch are duly honour'd by us with the honour which belongs to them; and we really and with pleaſure honour and obey all ſuch, not only for fear of wrath, but for good conſcience-ſake, as the Apoſtles and Primitive Fathers did.* Here are the Primitive Fathers quoted, and own'd by the Friends in this caſe; but falſly, and to very ill purpoſe: For the import of this Teſtimony of *Gibſon*'s is to limit our duty and honour only to good Governors: But ſo did not the Apoſtles and Primitive Fathers; for they both pay'd and preach'd obedience and honour to wicked and perſecuting Governors. Now we know whom the Quakers think good Governors: They ſhew it themſelves; they have given us here a Teſt: Thoſe to whom they will take off their Hats, and pay them but that ſingle, inſtead of their double honour; theſe are they whom they reckon good Governors. And all thoſe to whom they refuſe this, by their own rules, are not eſteemed by them as good Governors. Now they have refus'd this to all the Governors that ever yet were over them. Were none of them good? Some (and not long ſince) have been very kind to the Quakers. But that is not the matter; they have not got a Quaker King yet: And they think that none elſe have right to rule; all others are Uſurpers upon their univerſal Heirſhip: Therefore by *good* here, they mean lawful Governors, which they think none can be but themſelves. This has been touch'd before; and, if truth were known, the principal cauſe of their high indignation againſt the Author of the *Snake,* is becauſe he has ſearch'd into this ſecret, and laid it open. They could fence with him long enough about Hereſies and Doctrines, no matter whether in or out of purpoſe; they thought

thought the world (as now) would not trouble themſelves much about thoſe buſineſſes: But when they appear to be downright Fifth-Monarchy Men, (as ſhewn in the Preface) and for ſetting up worldly Empire, for taking to the carnal Sword, and have ſwell'd to vaſt numbers and wealth, and now only watch an opportunity —— This ſtrikes deep —— And Swords ought to be kept out of the hands of Mad-men. Now their ſubmiſſions and creeping to thoſe in power will not ſatisfy. This they have always done; and their contrary Teſtimonies ſhew but their Deceit. Let them fairly renounce their Declaration of War before-mention'd, or ſee if they can reconcile the thouſands and ten thouſands of the Saints, whom their King may command to fight in his cauſe, to mean ſpiritual Battles, ſuch as they are now fighting with their Tongues and their Pens. That will go hard; for in the ſame Declaration, p. 9. they tell that they do not yet believe that their King will make uſe of them in that way: But that for the preſent they are given up to bear and ſuffer, *&c.* Therefore they expect to be employ'd in ſome other ſort of War than their preſent paſſive, only to bear and ſuffer.

And when they get ſuch a King, they will take off their Hats to him, and leave their Sullenneſs, which they would have paſs now, like *David*'s ſcabling at *Gath*, only upon the account of Madneſs, or at leaſt Ill-breeding. But there is a Snake in the Graſs —— They have a farther meaning, which we ſhall know whenever it is in their power.

Now I would ask either *Penn* or *Ap pen.* whether if either of them were a King over the Quakers, he would not expect as much reſpect from his Subjects as now he does from his Servants, that is, to wait upon him with their Hats off? If not, that he would give us a reaſon: But if ſo, then another reaſon why the ſame reſpect ſhould not be paid to one of our Kings. And ſuppoſe him very good to the Quakers, and particularly to *Will. Penn*; yet would not this be ſufficient to give him the reſpect of the Hat? Let them then find any reaſon for it, but that he is not a Quaker. And why a Quaker King ſhould have more reſpect than another King, but becauſe no other King can have the ſame right to his Crown as a Quaker: And the reaſon of that, but becauſe none have a right to Crowns but Quakers. *Io Pæan!*

And they give a good reaſon for it in their *Defence of the true Church of the Quakers*, p. 19. for ſay they, *None knows aright how to govern others, but them that are themſelves govern'd by the Lord* Jeſus Chriſt, *who are anointed to govern as well as to preach*; *for the Spirit of Government is a pure and majeſtical gift of God*, &c. This was wrote by the ſame hand that penn'd their Declaration aforeſaid, and ſerves as a good Comment upon it.

Now we know who they are whom the Quakers do ſuppoſe are govern'd by the Lord *Jeſus Chriſt*, i. e. thoſe who believe in and worſhip the Light in their own hearts, and that only, acknowledging no other, either God or *Chriſt*. In ſhort, they mean by this themſelves, and none other. See *Snake*, Sect. XVI. where they have reprobated all others, of what Church, Sect, or Denomination whatſoever. Secondly, we find that they think themſelves the anointed, who have the right to govern. And thirdly, that this is a majeſtical Gift: Therefore they are not againſt Majeſty, or giving that title, their Hat or Knee, to any who they thought had a right to govern, who were the lawful higher Powers ſet over them by God. But who are theſe higher Powers? What is that higher Power to which every Soul is commanded to be ſubject, *Rom.* XIII. 1.? This being urg'd to them as an argument for obedience to Magiſtrates, it is anſwer'd by *Thom. Lawſon*, in his *Lip of truth*, p. 48, 49. *The power that every Soul is to be ſubject to,*

is but one juſt Power, which is Chriſt ——*That Power that commands things contrary to that in the Conſcience, that is not the Power of God, that is not the higher Power, but the Power that is from below, and that is not it that the Soul is to be ſubject to.*

Yet *Chriſt* own'd the power of *Pilate* to be from above, *Joh.* XIX. 11. even when he was paſſing an unjuſt ſentence upon himſelf. And St. *Paul* apply'd that Text of obedience to Governors, *Exod.* XXII. 28. to a wicked High-Prieſt, who was judging him contrary to the Law, *Act.* XXIII. 5. But I am not now diſputing againſt this deſtructive error, only ſhewing you what is the principle of the Quakers concerning it.

G. Fox tells us, in his *Viſitation to the Jews*, An. 1656. p. 35. *Such as believe not in the Light, ſuch was not to be obey'd, whoſe Souls were not ſubject to the higher Power.* Here they let us ſee what they mean by the higher Powers, *Rom.* XIII. 1. that is, their Light within: And ſo all the commands for obedience to Government is thus transferr'd to obey the Light within. According to this Interpretation, *Fox* (ibid. p. 36.) ſays, *Peter that was ſubject to the higher Power, who was not ſubject to the Rulers.* So here Rulers are not the higher Powers, but quite oppoſite: For they who are ſubject to the higher Power (of the Light within) muſt not be ſubject to Rulers; that is, ſtill to be ſuppos'd, except to Quaker Rulers, who only are ſubject to the higher Power, the Light within, as *Ed. Burroughs* ſays to them, in his Orders directed, *To the Camp of the Lord in* England.

Only among you is God known——you are God's only witneſſes——you are the royal ſeed—whom God hath choſen to place his name in, and to take up his habitation among, above all the families of the earth——All Nations ſhall call you bleſſed—Oh thou North of England! *out of thee did the Branch ſpring, and the Day-ſtar ariſe, which gives Light unto all Regions round about—out of thee Kings and Princes and Prophets did come forth, in the name and power of the moſt high,* &c. Now ſee what the Quakers are, and what they pretend to! If God is known among them only, and that they are his only witneſſes, then it plainly follows, from what is ſaid above, that they think themſelves only have any right to govern.

They in expreſs words have abdicated all the Kings upon the Earth, as well as all Churches. *And ſo now* (ſays *G. Fox* *) *is all Profeſſors and Teachers upon the earth, and Kings of the earth ravened inwardly from the Light, ſtanding againſt the Light, and the Lamb, and the Saints—and are not to be receiv'd into the houſes of the Saints, neither to bid them God ſpeed.*

Now paying of reverence to them, by taking off the Hat, or giving them their civil titles, is an implicit owning of them, or bidding them God ſpeed: Which is the reaſon why the Quakers will not do it. And the reaſon is as plain, *è contra*, that if they had a King who obey'd the Light, that is a Quaker King, they would bid him *God ſpeed*, &c. They would then give him Hat and Knee, and Titles.

Nay, they have given it to ſome in expectation. When *Will. Penn* was walking towards the *Stadt-houſe* in *Amſterdam*, and his Son by his ſide, attended with a numerous train of Quakers, one of them ſaid, pointing to *Will. Penn*'s Son, *what a fine Prince would that make?* I can name vouchers for this, if deny'd. Surely then they would not refuſe him the title of Prince if he were in poſſeſſion. Would they think the title of Prince too much, who take to themſelves all the ſtyles of *Chriſt*, as *Fox*,

* Great Myſtery, *p.* 99.

Naylor,

Naylor, &c. have done, calling themſelves, and ſuffering others to call them, the Branch, the Star, the Son of God, the King of Saints, King of *Iſrael!* &c. and, as ſuch, receiving of Adoration from their People, falling down upon their Knees, or proſtrate before them! See *Snake*, Sect. VIII. and *Sat. Dif.* Glean. Sect. II. N. 4.

Would *G. Fox* have thought any Honour too much for himſelf to receive? who, when *Jam. Naylor* was brought upon his Knees before him, offer'd his Hand for *Naylor* to kiſs; but bethinking himſelf better, he pull'd it in again, and thruſt out his Foot to *Naylor*, that he might kiſs it; as is told by a Quaker in his *Hidden things brought to Light*, printed 1678. p. 37. and 40. who tells, in the ſame place, that he himſelf ſaw a Woman at *John Kilkam*'s Houſe in *Balby* fall down before *G. Fox* near an Hour's time, and that he did not at all reprove her: So greatly could he keep his Port, and act not only regal, but a papal ſtate! which the Quakers think to be uſurped by all others but themſelves; and intend to recover it wholly from them, as ſoon as they are able.

For as all Kings upon the Earth are adjudged by them to have quite ravened away from the Light, and conſequently, by their Principles, have forfeited their right to their Crowns; ſo the Quakers do not deſpair of coming into poſſeſſion of all and every Poſt of Government, from King down to Conſtable. When they come in, none muſt have a ſhare! *George Fox*, in his *News coming out of the North*, p. 18. directs a challenge in theſe words; *To the Heads of this Nation, and all the Dominions of the Earth; and to all who are under the Dominion of the earthly Powers, Nations, and Kingdoms every where in all the World. To you all, Kings, Princes, Dukes, Rulers, Judges, Juſtices, Third-Burrows, or Town-Clerks.* Here he has them all together, from top to bottom. And now what has he to ſay to them? Terrible News indeed! He begins, *Tremble all before the Lord, O ye earthly Powers——you have cauſed the Prophets to be ſtoned——you have cauſed them to be impriſoned, you have cauſed them to be baniſhed in this great City* Sodom, *and to ſuffer beating and ſcourging out of your Synagogues.*

*Dreadful is the Lord and powerful, who is coming in his power to execute true Judgment upon all you Judges, and to change all your Laws, ye Kings——all you that have taken the name of Juſtices, which are not in Juſtice, you muſt be judged with the Juſt; and all you underling Officers, which have been as the Arms of this great Tree——all your Branches muſt be cut down——*And the Government ſhall be taken from you pretended Rulers, Judges and Juſtices, Lawyers and Conſtables. All this Tree muſt be cut down, and* Jeſus Chriſt *will rule alone——† Hew all the Powers of the Earth——ſlay* Baal, Balaam *muſt be ſlain, all the Hirelings* (the Clergy) *muſt be turn'd out of the Kingdom——The Sword of the Lord is drawn againſt you all. You are ruled by the Prince of the Air, and in the power of Darkneſs ye ſtand——A day of ſlaughter is coming upon you, who have made war againſt the Lamb, and againſt the Saints* (the Quakers) *for deſtruction you are, the Sword you cannot eſcape; and it ſhall be upon you e'er long——‡ Now deſtruction is drawing nigh, ſorrow is coming, Sons and Daughters* (of the Quakers) *are going abroad joyfully in the power and ſtrength of the Almighty——Howl, woe and miſery all ye Prieſts, ye blind Prieſts——All Nations and Languages and Tongues and Kindreds and People, tremble before the Lord's Hoſt, and the Lord's Army* (theſe are the Quakers.) ** *The corrupt Judge muſt not ſtand up, and the corrupt Rulers muſt not rule——†† And thou*

* P. 20. † P. 27. ‡ P. 28. ** P. 37. †† P. 38.

Beaſt

Beaſt (the civil Government) *and falſe Prophet* (the Church) *muſt into the Fire*; *the falſe Prophet is the Counſellor to the Beaſt, and the Beaſt maintains the falſe Prophets*——*Both into the Pit, into the Lake and Fire you muſt both go: The Lord hath ſpoken it.*

But will they leave this to the Fire of the other World? No, no, they have a God that anſwereth by Fire, even in this World; which we are told in a terrible Book of the Quakers, call'd, *The Cry of Blood*; ſuper-ſcrib'd (like Princes!) upon the Title page by *Geor. Biſhop, Thomas Goldney, Henry Roe, Edw. Pyott,* and *Dennis Holliſter*, famous in the congregation, all Men of renown, and Chiefs among the Worthies of *Fox*. There p. 61. they have decreed againſt us in theſe words; *Ere long, yea and the day is at hand, wherein your* Baal *muſt plead for himſelf*; *and even thoſe that guard him* (the Magiſtrates) *and his Prophets* (the Clergy, poor Souls!) *ſhall be content to have their tryal before the People, which is the God that anſwereth by Fire, and ſhall deliver up the Prophets of* Baal *to be cut off by the People whom they have deceived:* That is, when the People turn Quakers, then they will anſwer by Fire, *&c.* And there is no doubt but they will be as good as their word; for are they not infallible! Then ſlay *Balaam*, vex the *Midianites*, give the Prieſts Blood to drink, *&c.*

This is no jeſting matter. And tho' the buſineſs of their Hats (if there were no more in it) were not worth a Button, let them ſtick on their heads as upon Scare-crows, and they bow after the ſame faſhion. Who would ſpeak three words to purchaſe their ungainly Conges, as ſtiff and grave as an Elephant's? or to ſee them thruſt out a Limb for a Salute, as if they were going to make a Paſs at you?—But there is a myſtery at the bottom of Iniquity and Rebellion: All that was couch'd under the parallel that is made to them of *Judas* and his *Gaulonites*.

And we may the rather believe this, becauſe the Quakers, in this *Appen.* do in plain terms juſtify *Judas:* For having repeated his Principle, as given in *Prim. Hereſ.* out of *Joſephus*, that he and his Followers would *expoſe themſelves to all torments, rather than call any mortal Man Lord or Maſter*; *Appen.* anſwers, p. 49. *Now, believe me, Friends, I cannot ſee the Hereſy of this Doctrine.* Here then the Charge is confeſs'd, and the Parallel acknowledg'd to be juſt betwixt *Judas* and the Quakers, who own that they maintain the ſame principle with him. And who can doubt but that it is to the ſame end?

They quarrel, *Prim. Hereſ.* for bringing the teſtimony of *Joſephus*, as they would make the Reader believe, inſtead of one of the Primitive Fathers, which *Appen.* p. 48. calls canonizing this *Jew:* Whereas *Joſephus* is only quoted to ſhew the Principles and Sects of *Judas Galilæus*, not for the condemning of them: That is ſhewn from the Apoſtles. And what canonizing is here of *Joſephus?* Can the Reader bear with this trifling! But theſe Men will complain, nay boaſt, if they are not anſwer'd. But whether is this ſo much a canonizing of *Joſephus* as *Appen.* does of *Judas?* who juſtifies his wicked Hereſy; and conſequently muſt rank his ſufferings for it upon the ſcore of Martyrdom, as thoſe of the Quakers, for the ſame cauſe. And is every Primitive Father that is quoted therefore canoniz'd?

But what patience can hold out, to ſee theſe Quakers make objections for want of Primitive Fathers; and to quote them too, as *Gibſon* before, and others? Do they lay any ſtreſs upon the Primitive Fathers, or pretend to follow them? O, yes, by all means! They would fain be in good company: And they call Quakeriſm, now of late Primitive Chriſtianity; in which Book there is not one Syllable of what the Primitive Fathers held; not one Quotation from one of them, nor any of them ſo much as nam'd. How then does their Chriſtianity appear to be primitive? No matter for

that,

that, Primitive is a good word, especially to stand upon a Title page, which a hundred read for one that reads the Book. This shews they would be primitive, or have the reputation of it: And so they have. As primitive as *Judas*, whose Doctrine they espouse, and the Apostles oppos'd. But if they are so much for Primitive, what say they to those Quotations which are brought in *Prim. Heres.* out of the most ancient and undoubted of the Fathers, and which confront their Tenets very expressly? For them! they care not two pence for as many more of them! *Appen.* p. 10, 11. calls them *Stale Tracts of uncertain Persons.* Does he shew how they are uncertain? No, not he; let them look to that! Or have the Quakers any better Editions, or other Works of those Fathers, than those which are come to our hands? No, no, they have none of them! they hate and abhor them! they were a company of Bishops and Doctors! But ne'er a one among them like *G. Fox*, or *Edw. Burroughs*, or *G. Whitehead*, or Little *Appen.* No, not one of them. Therefore says *Appen.* p. 10. *We shall not need to be at all affrighted, if we do find our selves to differ from what is to be found, under the specious names of* Ignatius, Polycarp, &c. *tho' living within one hundred and fifty years after* Christ, *nor under the great names of them call'd Fathers in the succeeding Ages.* And p. 5. *It will not avail, tho' he bring many clouds of such Witnesses——And notwithstanding he call this a Cavil, we learn'd from Elder Dissenters; we are not afraid to stand by it, and therefore pay little reverence to those, nor any thing not purely apostolical.* But *Ignatius* and *Polycarp* liv'd in the Apostles days, and were disciples to the Apostles. What is that to us Quakers! It is no matter what they were, or where they were! We will have none of them. So set your heart at rest; we have better at home. We never lik'd *G. Keith*, since he was so insolent to compare the Books of our Friends to them call'd the *Greek* and *Latin* Fathers, as supposing *Friends Books to have been written by no better guidance nor clearer Light, than theirs who liv'd and wrote in those dark times* *. For which *Thom. Ellwood* has pay'd him to purpose. And it is no wonder that he has left us: For when any once get Fathers, and Councils, and Antiquity, and such stuff into their heads, they can never endure us afterwards; therefore we hate all Schools and Colleges, and Learning, and human Reason, for all these things make against us. And now that we are setting up Schools, *&c.* of our own, I'm afraid we shall not be long-liv'd. That by the bye. Therefore *Appen.* wisely throws off all your Fathers and Primitives; (which serve us only for Title-pages) but says, p. 5. *Indeed if he can absolutely determine the Question by the Scriptures, the work is done.* Yet in the last case, against *Judas* and the Quakers, the proof was brought from Scripture, and from nothing else. And yet the work is not done: For then you call'd for the Fathers; then he has not perform'd his promise of giving us Quotations out of the Fathers, but puts *Josephus* upon us, and canonizes him for a Father. But will the Scriptures do? Then indeed the work would soon be done. Will you let the Scriptures be the rule? we will ask no more. *Appen.* denies it, as shewn before: Yet they will stand to what the Scripture commands, provided the same thing be requir'd by their own Spirit anew, (see *Snake*, Sect. VII. p. 54.) that is, if they like it.

They cannot deny but that the Scripture requires honour to be paid to Magistrates; or that taking off the Hat is not a paying of honour (as prov'd above:) And therefore, except the reason I have given (which they will not give) I cannot conjecture the shadow of a reason for their refusing it. They say (as *Howgil* before) that *God has not commanded it:* Not par-

* *See* Sat. Dis. *Sect.* iv. n. v. p. 206.

ticularly as to the Hat; neither has he commanded to take off our Hats at Prayer. Why then did they contend ſo zealouſly for that? They render themſelves ſelf-condemn'd. They will (as *Judas*) call no Man Lord or Maſter. Why then do they call any Man Father? for both are forbidden in the ſame place, *Matth.* XXIII. 9. And in whatever ſenſe they take the one, they may take the other.

But their practice ſhews their meaning. They do call their Quaker Maſters by the name of Maſters: And they do now uſe the word Lord, ſpeaking of or to Noblemen; but they will not add the word my to it, or ſay my Lord; that is, none but a Quaker muſt be Lord or Maſter to a Quaker. They muſt not be Servants to Men, that is, to the Men of the World: They! who expect, as the *Jews*, to be Lords of the whole World. And the Quakers do apply to themſelves all thoſe Promiſes made to the *Jews*, which they underſtand of a temporal Monarchy: They make the *Jews* a Type of the Quakers. *Sam. Fiſher* in his *Several Meſſages*, which he ſaid he had *by commiſſion from God*, p. 30. carries on the parallel betwixt the *Jews* and the Quakers, and endeavours to ſhew how the promiſes to the *Jews* were fulfill'd in the Quakers; and ſpeaking in the perſon of God, ſays, *My People that were a Type of them, i. e.* of the Quakers; that is, the *Jews*, who were once God's People, were in that a Type of the Quakers, who think themſelves now to be the only People of God, and Heirs to all thoſe Promiſes that were made to the *Jews*. In the Teſtimonies to *Francis Howgil*, affix'd before his works, (as is the cuſtom of the Quakers) *Thomas Langham* and *Thom. Carleton* give theirs in verſe (the Quakers are ſpecial good at Poetry!) and there apply the Prophecies of *Jeremiah* and *Ezekiel* to themſelves. Thus ſay they of *Fr. Howgil:*

He was no Academian, *as he ſaid,*
But in our Northern *Region he was bred;*
Whereby this Obſervation may accrue,
That Jeremiah *propheſied true;*
Becauſe he ſaid out of the North *ſhould come*
A Nation, that ſhall ruin Babylon.
And this my Friend, of whom I ſpeak was one
Among many Worthies more that ſhot at Babylon,
Which out of the North *aroſe*, &c.

G. Fox and the original Quakers came out of the North of *England*, *(Omne Malum ab Aquilone)* thence they were very fond of the North, and apply'd to themſelves all the Propheſies where the North was nam'd, or not nam'd—for they made the Branch and the Star of Righteouſneſs ariſe out of the North of *England!* that is *G. Fox*, whom they made the *Chriſt*. For *Jeſus* of *Nazareth* did not come out of the North of *England:* But *Fox* their *Meſſiah* did. I ſay this, becauſe ſome of them would now pretend as if this had not been ſpoke of *Fox*, but of *Chriſt*.

G. Fox wrote a Book, *An.* 1656. for the converſion of the *Jews* to Quakeriſm, to which he gave this Title, *A Viſitation to the* Jews, *from them whom the Lord hath viſited from on High: Among whom he hath perform'd his Promiſe made with* Abraham, Iſaac, *and* Jacob, *and to his Seed, which* Moſes *ſaw, and the Prophets gave teſtimony of; to which Seed the Apoſtles witneſſed, which Seed we are.* Here is a full recognition to themſelves, and their univerſal Heirſhip. If they are that Seed to which *Abraham*, *Moſes*, the Prophets and Apoſtles did witneſs, they are no other than *Chriſt:* For he was that Seed, *Gal.* III. 16. However, in the loweſt ſenſe can be put upon it, they think themſelves the Heirs of all the Promiſes

miſes made to the *Jews*. Among which, that of univerſal Monarchy was certainly one, and fulfill'd in the Perſon of *Jeſus* of *Nazareth*. But the Quakers turn it to their *Chriſt*, the Light within; in whoſe right they think they have a full and indefeaſable title to it. And then indeed all the Kings of the world ought to come with Cap in hand to the Quakers! And ſtate belongs to them! of which they have already taken poſſeſſion, in refuſing to pay Homage to any Powers upon the Earth, ſo much as to move a Hat to the beſt of them! or treat them with leſs familiarity or other ceremony than plain Thee and Thou! of which we come next to ſpeak; and of the like Fig-leaf excuſes they give for this, as for that of the Hat, thereby to keep their deſigns undiſcover'd.

Concerning the pure Language of Thee *and* Thou.

Appen. brings in by head and ſhoulders the buſineſs of their ſingularity in Theeing and Thouing, for there was nothing ſpoken of it in *Prim. Hereſ.* But this is a great point with the Quakers, and coſt them both Money and Pains in ſetting out a large *Folio* upon this Subject, call'd, *The Battledore*, under the name of *G. Fox*, which goes thro' ſeveral Languages, of which *G. F.* knew not one Letter, tho' he impudently puts his name not only to the Book, but to the ſeveral pages where the *Hebrew*, *Greek*, &c. is ſet down, only to ſhew the uſe of the ſingular number to a ſingle Perſon, which no body ever yet did deny. Yet the Quakers gave large Money (one *Jew* had ſixty Pounds) for this learned Collection, not worth one half-penny: And, that all might not be loſt, *Appen.* will have it canvaſs'd here, and demands, with inſulting, p. 49. *That any Apoſtle or primitive Father ſhould be given to condemn the uſe of the ſingular Number to a ſingle Perſon*, (I never heard of any that did condemn it) *or to authorize the uſe of the plural in the ſame caſe.* It was not a caſe worth any of their notice to enter into little poor Grammar niceties. Every Nation is Maſter of their own Language; and *England* now has, by cuſtom, made the word *You* both of a ſingular and plural ſignification. And what has any Man to ſay to this? If you ſpeak of the propriety or impropriety of this, as to criticiſing, (at which the Quakers are able hands!) let them ſhew their Learning, and compare all the Languages in the world; I wiſh they were no worſe employ'd. But to make a caſe of Conſcience of this, and ſet up this as their diſcriminating mark, upon a religious account, exceeds *Bedlam!* What Scripture, what Authority have they for this? Except *G. Fox*'s blaſphemous *Journal*, where he ſays, p. 24. *When the Lord ſent me forth into the world, he forbad me to put off my Hat to any——and I was required to Thee and Thou all Men and Women.* It was the ſame Lord that ſent forth *Judas*, upon the ſame Errand of Levelling, to deſtroy all diſtinctions of Men, and ſo bring the world into confuſion. And leſt our outward carriage ſhould not be ſufficient, here is Rudeneſs to Superiors brought into the Tongue, as well as Hands, Feet, or Head; that we ſhould call them by no better names than they call us, and ſo verify the old proverb, *Familiarity breeds Contempt.* But if *G. Fox* had this by ſpecial command from God, what needed he go to Grammar for it? Or did God give extraordinary Revelations to the world for no other end but to ſave *Priſcian*'s head from being broke in *Engliſh?* Blaſphemous wretch! Theſe are like the ſilly ſenſeleſs excuſes they have about the Hat. But the bottom of it is nothing but Pride, and contempt of Superiors, becauſe they think none ſuperior to themſelves. If they ſuppoſe that Genders and Caſes, ſingular and plural, are ſuch matters of Conſcience, why not the Eight parts of Speech, Syntaxis, Proſody, and Orthography too, Colons, Semi-colons, *&c.* right Spelling, and ſpeaking ſtrictly according to the Letter? Otherwiſe it is a ſort of belying the word, and deceiving of the ſimple Re-ader, which may in time tend much to the damage of the Pe-ople. There is the

ſame

ſame reaſon for the one as the other. But there is no pride in this! no contempt of Magiſtracy and Government! no exalting of themſelves, and making themſelves equal to Dignities and Powers! And their pretence for Conſcience in this is ſo very ridiculous, that no Hereticks before the Quakers ever had ſo much want of ſenſe as to fall upon any thing like it: There is no parallel to be found for it in all the ancient Hereſies; therefore it is not mention'd in *Prim. Hereſ.* But *Appen.* would have it in; and in he has it. Talking of the ſingular and plural Number were high things, believe it, and deep Learning to thoſe ſorry Souls who firſt ſet up Quakeriſm! (See the account of their original, as given by themſelves, in *Sat. Diſ.* Glean. *Sect.* IV. N. 2.) This was the reaſon they made at firſt ſuch a filthy noiſe about the ſingular and plural; they were fine hard words, and made the Quakers look conſiderable in a Country Town! It was ſuch a glorious diſcovery, that G. *Fox* puts it among his Openings, (ſee *Snake*, *Sect.* XXIII. p. 151, 152, 153.) and pretends to have had it by inſpiration.

But now, after all, ſuppoſe the Quakers themſelves (theſe nice Criticks!) ſhould be found guilty of the Hereſy of falſe Grammar, as well as the more unlearn'd part of the world! It is common for them to uſe the accuſative for the nominative, to ſay Thee for Thou. As, *How doſt thee do? Wilt thee tell me*, &c. And is it not as great Hereſy to put one Caſe for another as one Number for another? Tho', as I told you before, we do not put one Number for another, but the word *you* is with us both ſingular and plural, as the word *Sheep*, (to deſcend to your underſtanding) or (to come nearer to you) *Swine*. Next Review of Hereſies that you publiſh, let this vulgar Error be ſet in the higheſt rank, and write your ſelves *Sheeps* or *Swines*, which you like beſt, or to which you are moſt like. But you ſay, if *You* be ſingular, what uſe have we for the words *Thee* and *Thou?* O yes, for variety! two ſtrings to your Bow; as if I ſhould call *Appen.* a *Sheep* or a *Mutton*, a *Swine* or a *Hog*. Let ſome of theſe be your name hereafter—for you have no name as yet, but that of Quakers, which you ſay your Godfathers gave you in ſcorn. With your Chriſtianity you have loſt your Names too? For what Name have you for your Flock now through the world? Is it that of Chriſtians? That does not diſtinguiſh you from other Communities which bear the ſame name. Is it *the Pe-ople of God?* That others take to themſelves too. You are the firſt nameleſs Society that has yet appear'd. O, but I forgot, your *Name is hidden from the world!* Wou'd your Hereſies were ſo too. The time is coming when both ſhall be forgot, unleſs for deteſtation. *Appen.* is very angry p. 49. that G. *Fox* ſhould be depriv'd of the Glory of being an original, by ſhewing the ſemblance of his wickedneſs in *Judas*; but herein *Fox*'s Cubbs are an original, that they call themſelves not by his Name, or by any other. *Judas*'s followers were call'd *Gaulonites* or *Galilæans*, but *Fox*'s nothing at all, indeed they were not fit to be nam'd.

But why was not *Judas* an original to *Fox* in the point before-mentioned, of contempt of Magiſtracy? No, not in the point of the Hat, becauſe *Judas* wore no Hat! (no, nor likely any leathern Breeches, and *Fox* had both) nor in Thee and Thou, becauſe *Judas* did not ſpeak *Engliſh? And then* (as ſays *Appen.*) G. Fox *has (in his own fooliſh and falſe words) the Glory of being an original.* Whoſe *fooliſh and falſe words?* Certainly he means this for the Author of *Prim. Hereſ.* But they are not his words, he only quotes them from *Will. Penn*, who boaſts thus of G. *Fox* in his Preface to *Fox*'s *Journal*, p. 31. that *Fox* was *no Man's Copy*, &c. So that *Appen.* muſt take home again his Complement of *falſe and fooliſh*, and place the Saddle upon the right Horſe; unleſs he thinks it was *falſe and fooliſh* to quote *Will. Penn*'s noble character of his beloved *Fox*, of whom

whom he exults thus, in the ſame Preface; *Many have done virtuouſly in this day, but thou, dear* George, *exceleſt them all!*

But, to make an end of this head, *Appen.* ſays, p. 50. *As for our Hats, we pull them not off in—civility—yet we pay—civility to all Men.* You mean ſome other way, but not in that. So ſay you *(ibid.)* we *give Honour to whom Honour is due.* It has been told before whom they are to whom you think it due. But if you think that any Honour at all is due to our Magiſtrates, then this particular Honour of the Hat, and civil Titles are due, becauſe they are requir'd. Honour is as much due to our Governors as Tribute; and you may as well ſay we will pay *Tribute to whom Tribute is due*; but we will not pay this particular Tribute which is requir'd. We may as juſtly cut and carve for our ſelves what ſort of Tribute, as what ſort of Honour to pay: We muſt pay that which is requir'd, or elſe we are offenders; unleſs we can ſhew ſome poſitive prohibition of God againſt it. And therefore it returns now upon the Quakers, ſince they acknowledge ſome Honour to be due, to ſhew where God has forbidden that particular Honour of the Hat, or other addreſs than Thee and Thou, elſe they are Tranſgreſſors as well againſt the Law of God as of Man. If they ſay that their Light forbids it, (for they can ſhew nothing elſe) then may it not forbid any other ſort of Honour, as well as the Hat, or Titles? or any ſort of Tribute, as it has done Tithes, Trophey-Money? *&c.* So that all our Laws, all Order and Government among Men, all things whatſoever, lie at the Mercy of the Quakers, while they refuſe to let Scripture, or any thing elſe, be a rule to their Light; but ſet it up paramount, as the rule and ſtandard to confirm or to annul all Laws, Cuſtoms, Conſtitutions, even the holy Scriptures themſelves: As ample as the Commiſſion given to *Jeremiah, over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and throw down, to build, and to plant.* If it be not ſo, and that the Quakers will ſay, they are willing to take the holy Scriptures for their rule, then let them ſhew any Scripture which forbids that particular Honour of the Hat, or of civil Titles; otherwiſe let them confeſs, that the Light which has told them ſo is Darkneſs.

But the truth is, they do not acknowledge the holy Scriptures as their rule, which is ſhewn before p. 339. and *Will. Penn* did in the year 1699. print, tho' not publiſh, except to the Friends, (for their Bookſellers refuſe to ſell them, unleſs they know to whom, they refus'd it to ſome that I employ'd) *A Diſcourſe of the general Rule of Faith and Practice*, of which the whole argument is, *ex profeſſo*, to prove, that the Scriptures cannot be that rule: Wherein all the popiſh Artillery is muſter'd up againſt the holy Scriptures being the rule. It has receiv'd a very ſubſtantial Anſwer by *G. Keith*, therefore I ſay no more of it here; but to take notice of the deceit of the Quakers, in their quoting of Scripture. For to what purpoſe do they quote them, when they own them not to be the rule, and conſequently will not be determin'd by them? This is only to amuſe, and to bear a face, as if they own'd the Scriptures, and to uſe them, *ad hominem*, againſt thoſe who do acknowledge them.

Yet they have no proof but what they pretend from Scripture for their Foundation-principle, of the Light within (which they make the only rule) being *Chriſt* and God. They cannot ſay that the Light within does tell them this of itſelf, for then it would tell others ſo, ſeeing they make it common to all Mankind: And if it tells none ſo but the Quakers, or if it does not tell all others ſo as well as the Quakers, then how is it the general rule to all Men, as the Quakers would have it? Therefore they have recourſe for this to *Joh.* 1. 9. *That was the true Light which lighteth e-*

very Man that cometh into the world; and to other Scriptures which they wreſt to their own deſtruction: And yet they will not own the Scriptures for the rule; but, when pinch'd, they fly back again to their Light within.

This is all they have for their Principle of the Hat, and their Sullenneſs, which they call Gravity.

But I would have them diſtinguiſh betwixt the Gravity of an Angel and a Devil. Both are grave; but if an Angel appear'd, we muſt ſuppoſe with his Gravity the greateſt Sweetneſs and Attraction that can be: On the other hand, if the Devil appear'd, he would be grave too, but it would be an abhorrent and frightful Gravity, like that of a Lyon when he was going to devour, or of a Maſtiff-dog with grin and ſnarl. There is nothing exotick or ſour in the gravity of Religion; it is all decent and comely; it is the *Beauty of Holineſs*. But in a Quaker Meeting, eſpecially their ſilent ones, their Phyz and Mein, Hats pull'd over Eyes, their Habit, their Grunts and dogged Demureneſs, the Deformity of Holineſs is drawn to the Life. No Stranger but would think himſelf at a *Bedlam*, or a Funeral, or, as indeed it is, among a company of People poſſeſs'd and bewitch'd.

But if he ſaw them fall to their Convulſions and Quaking-fits, their rolling and roaring, foaming, ſwelling, and yelling, as at firſt was common among them; I dare ſay, it would never bring into his mind the Extaſies and Tremblings of the holy Prophets, thro' the exceſs of the Revelations given unto them, (which the Quakers urge as their precedent) but rather that of Fiends in their Torments; for the Devils believe too, and tremble, as the Quakers do.

I have now gone over the ſeveral heads mention'd in *Prim. Hereſ.* and conſider'd the Defences which *Appen.* has produc'd for them. This brings him to his concluſion; wherein is nothing but what has been anſwer'd already; only their vapouring, how bravely they have acquitted themſelves! which I leave them to enjoy; and haſten to the laſt Section, that I may have done.

SECT. VII.

The Abſurdity and Blaſphemy of the Quaker's notion of the Light within.

They hold that there is no natural Light or Reaſon in Man, but that all in him is divine.

1. I Now go on to examine the Defence of *Will. Penn* againſt the friendly expoſtulation with him in *Prim. Hereſ.* This begins in *Appen.* p. 53. and it ſays p. 55. that *the Author of* Prim. Hereſ. *would have* Will. Penn *to ſuppoſe, that nothing but the divine Light could reprove of evil. But* (ſays *Appen.*) *I have looked, and find no ſuch ſuppoſition; and therefore no farther notice need be taken of the conſequences he draws as depending on that ſuppoſition.* This is poſitive and impudent to a degree that could befall none but a Quaker! He ſays he has look'd—Therefore I beſeech the Reader to look too. The charge is in *Prim. Hereſ.* in the Friendly Expoſt. n. 1. where the pages of *Will. Penn*'s *Primitive Chriſtianity* are quoted, *viz.* p. 29, 30, and 31. and a ſhort account of them given, to wit, *That the Scripture makes no diſtinction between natural and ſpiritual Light*; *That* Will. Penn *provokes any to give ſo much as one Text to that purpoſe*; *That*

That he makes it as abſurd as to talk of a natural and ſpiritual Darkneſs within; *That he ſays, that there are not two Lights from God in Man that regard Religion*; *not that reproves or condemns a Man for Sin.* Theſe are the words in *Prim. Hereſ.* I muſt aſk the Reader's pardon for tranſcribing them; and alſo, for ſetting down *Will. Penn*'s words more at large, to ſatisfy the importunate and guilty clamour of this his *Appen.* to amuſe thoſe who have not look'd into the Books. *Will. Penn* firſt ſuppoſes, (what all agree to) that there is a Light in Man, which, as he words it, *yields him the knowledge of God*; and likewiſe *reproves or diſcovers that which offends him.* But, whether this can be done by the natural Light, or only by the divine Light in Man, is the queſtion; or, whether there be any ſuch natural Light in Man that can do both or either of theſe. Now take *Will. Penn*'s own words in anſwer to this, p. 29. *It is granted* (ſays he) *that what we call divine, and ſome, miſtakenly, call natural Light, can do both.* Secondly, *if this Light be natural, notwithſtanding it doth manifeſt our Duty, and reprove our Diſobedience to God, they would do well to aſſign us ſome certain medium or way, whereby we may truly diſcern and diſtinguiſh between the manifeſtations and reproofs of the natural Light within, from thoſe of the divine Light within*; *ſince they allow the manifeſtation of God, and reproof of Evil, as well to the one as the other. Let them give us but one Scripture that diſtinguiſhes between a natural and a ſpiritual Light within. They may, with as much reaſon, talk of a natural and ſpiritual Darkneſs within.* All this is in p. 29. and 30. and 31. he purſues the ſame argument, *Neither is there* (ſays he) *ſo much as one Scripture that affords us a diſtinction between Light within and Light within*; *or that there are really two Lights from God in Man that regard Religion.* And p. 32. *Therefore there are not two diſtinct Lights within, but one and the ſame manifeſting, reproving, and teaching Light within.* And that this one, and but one Light within is not any natural Light, he particularly explains and diſtinguiſhes with exactneſs, that none can (unleſs wilfully) miſtake him; *If by natural* (ſays he p. 14.) *he meant a created thing, as Man is, or any thing that is requiſite to the compoſition of a Man, I deny it*——*For Man can no more be a Light to his Mind, than he is to his Body*; *he has the capacity of ſeeing objects when he has the help of Light, but cannot be a Light to himſelf by which to ſee them. Wherefore as the Sun in the Firmament is the Light of the Body, and gives us diſcerning in our temporal Affairs*; *ſo the Life of the Word is the glorious Light and Sun of the Soul*, &c. By which Logick the Underſtanding has no more Light in itſelf than the Eye, only a capacity to receive Light, *ab extrà*; and conſequently has no natural Light, only a natural Capacity to receive it when ſent from another. And this is quoted, and thus urg'd, in *Prim. Hereſ.* p. 21. Yet *Appen.* has look'd, and could not ſee it! By which he offers us an experiment (if we could believe him) of the natural Dullneſs of human Underſtanding. But there is an old ſaying, *None ſo blind as they that will not ſee.*

Theſe Men do their beſt to diveſt themſelves of Reaſon, and they have gone very far towards it; and had done it, if diſowning of it, and diſputing againſt it could have done it. *Rich. Hubberthorn* was an eminent Apoſtle of the Quakers; his Works were collected and reprinted *An.* 1663. with mighty Encomiums from *G. Fox*, *G. Whitehead*, &c. There, in a Treatiſe which he calls *Truth and Innocency clearing its ſelf*, &c. p. 41. he denies Reaſon to be the common Principle of Mankind, or that Men have any natural Light, but only the divine; which he endeavours to prove thus: *Some* (ſays he) *are unreaſonable Men, and ſo all have not Reaſon*; *and*

and ſome are Ideots, and ſo have not Underſtanding: So then all are not enlightned with Reaſon and Underſtanding. If being Ideots, or moſt extravagantly unreaſonable, could prove this, the Quakers have done it to demonſtration! But it is that ſmall pittance of Reaſon, which they have debauch'd, that enables them to diſpute againſt Reaſon. Reaſon can never be totally extinguiſhed, more than Life, while Man remains: It remains, tho' dreadfully clouded, even in *Bedlam*.

And therefore it is an univerſal principle of Light which is eſſential to Man as Man. And the Quakers, whether they will or not ('tis a ſad ſtory!) muſt have it: Yes, and muſt be confounded by it, or elſe converted. They ſay that *all Men have not Reaſon*. But were it not much more true to ſay, that *all Men have not Grace*, that is, the divine and ſaving Light; and that the Light in ſome Men is Darkneſs? I hope they will not ſay the divine Light (which they make to be God himſelf) is Darkneſs. Therefore they muſt find out ſome fallible Light in Man that is capable of being darkned: At leaſt other Men have found it, and ſee it plainly in them, tho' they cannot ſee it themſelves, it is ſo darkned, or will not own it. *But* Chriſt (ſays *Hubberthorn ibid.*) *calls it not Reaſon nor Underſtanding*. But where were *Hubb*'s eyes? Did he never read *Iſai.* I. 18. *Come now, let us reaſon together, ſaith the Lord.* And *Prov.* III. 5. *Lean not unto thine own Underſtanding.* And 1 *Cor.* XIV. 15. *I will pray with the Spirit, and I will pray with the Underſtanding alſo.* Then ſure they were two things: For ℣. 14. it is ſaid, *My Spirit prayeth, but my Underſtanding is unfruitful.* Did *Chriſt* then never call the Light that is in Man by the names of *Reaſon* or *Underſtanding?* Or is there no Light of Reaſon in Man beſides the Light of the Spirit? How then is the Light of the Spirit diſtinguiſh'd from that of the Underſtanding? If it be ſaid that *Hubb* meant no more but that *Chriſt* did not call the divine Light Reaſon or Underſtanding; that was a mighty ſaying, upon the Quaker Principle, that the divine Light in Man is God; and makes this ſenſe, that *Chriſt* did not call God Reaſon or Underſtanding. But what was it which the holy Scriptures call Reaſon or Underſtanding in Man? If it is not God, it muſt be a Creature: And if it be created in Man, and is part of the compoſition of a Man, then it is of his Nature, and is juſtly and truly call'd a natural Light, or natural Reaſon, and is diſtinguiſh'd from the divine Light, which is God. It was to this natural Light or Underſtanding of our own that we are commanded not to lean, that is, to follow it abſolutely, without a due ſenſe of its weakneſs, and therefore acknowledging the over-ruling hand of God, to put our whole truſt in him. The foundation Principle of Quakeriſm is to follow the Light within. But here is a Light within, which God commands us not to follow: Therefore this Light cannot be himſelf; and therefore there muſt be another, and a fallible Light in Man, which it is dangerous to follow, without a guard. And this is our natural Light or Reaſon; which does manifeſt God to us in a great meaſure, *even his eternal Power and Godhead*, Rom. I. 19, 20. Which renders all Sinners, even of the *Gentiles*, without excuſe, who do not worſhip and ſerve that God, infinite and eternal, ſuitably to thoſe diſcoveries, which by their own natural Reaſon they can make of him. And the ſame natural Conſcience does alſo bear *witneſs*, and *accuſe* or *excuſe*, according as Men follow that Law, *Rom.* II. 14, 15. written in their hearts by nature, as the Apoſtle of the *Gentiles* did admoniſh them. But *Hubb* ſays *(ibid.)* that *that Light in Man is not natural.* He does not *ſquare with* Paul *there*! (as one of them ſaid;) unleſs (as *W. P.* ſays extraordinarily! p. 15.) *It is natural to Man to have a ſupernatural Light.* For which he is ſpar'd in *Prim. Hereſ.* for if it be natural to have any thing that is ſupernatural, how is it ſupernatural? Or if it be ſupernatural

natural, how is it natural? This looks very like a figure they call a *Bull*. But to proceed.

W. P. ſays, in the ſame p. 15. of his *Primitive Chriſtianity*, as before quoted, *That Man can no more be a Light to his mind than he is to his Body*. To this ſays *Appen.* p. 54. that *W. P.* adds afterwards, *About thoſe things that more immediately concern our better inward and eternal Man.* He might have added too, *or about any thing elſe.* For if there be no Light in the Underſtanding, it cannot ſee theſe or any other things. Why did you not likewiſe ſay that there was no Light in the Eye, but that you meant only to ſee Dun Colours. For if the Underſtanding can ſee no more than the Eye, (as *W. P.* ſays) without an adventitious (natural ſupernatural) Light, then it can ſee nothing; for the Eye, without Light, can neither ſee Dun, nor if it were dipt in Yellow. And if there be nothing in a Man's Underſtanding more than in his Eye, to ſhew it Light, or, as *W. P.* words it, *That Man can no more be a Light to his mind than he is to his Body*, then cannot the natural Underſtanding of it ſelf ſee any thing, not only of ſpiritual, but of natural matters, more than the Eye, when there is no extraneous Light; that is, it is actually blind.

But *G. Fox*'s blundering ſpoils at every turn *Will. Penn*'s fine Schemes; for this Mar-all will have the Light not to be any thing ſent into the Underſtanding or Eye of the Soul, but to be the Eye it ſelf. *The God of the World* (ſays he*) *doth blind your Eye, which is the Light:* By which argument the Light it ſelf, which they ſay is *Chriſt*, is blind; and the Eye, *Chriſt*, is put out by the Devil, who is the God of the World. And this hideous Blaſphemy muſt be the conſequence upon the Quaker Foundation, if there be no natural Light in the Underſtanding: And more, if, according to *Fox*, the divine Light, that is *Chriſt*, be the Underſtanding it ſelf. The Apoſtle ſays, *The Eyes of your Underſtanding being enlightned*—— Do's *Chriſt* enlighten himſelf? Is the light a light to its ſelf? So the Quakers think, who preach to the light, and inſtruct *Chriſt* himſelf. *To that in every one of your Conſciences I ſpeak* (ſays *G. Fox*†) *which is the light*——*which light is* Chriſt. This was his, and the firſt Quakers common ſtyle. But ſince it is much left off among them, for they have diſcover'd the nonſenſe and the blaſphemy of preaching to *Chriſt*, inſtructing and admoniſhing of *Chriſt!* Which yet they cannot get off, while they allow no other light in the Conſcience.

They cannot come off with this diſtinction (which they bring in to amuſe the World) of the natural Light being only uncapable to ſee the Myſteries of Faith by its own native and inherent Powers: For that has been yielded to them; and they oppos'd it, as it is inſtanc'd in *Prim. Hereſ. Friendly Expoſt.* n. 1. It was granted by an opponent to the Quakers, in theſe words, *That no Man, by that native Light inherent in him, had power to believe.* This *G. Fox* oppoſes in his *Gr. Myſtery*, p. 42. and ſays, *The Light that doth enlighten every Man, he calls it native and inherent. The names he gives of native and inherent are his own, out of the Truth.* And *Appen.* p. 54. does juſtify this by way of excuſe; he ſays, *That* G. Fox *had reaſon to oppoſe this Tenet.* Why? *Becauſe* (he ſays) *his adverſary did mean by native and inherent Light, that Light wherewith every one that cometh into the World is enlightned withal.* And what harm was there in this? Has not every Man, and muſt he not have what is natural to Man? elſe he were not a Man. O! but *Chriſt* is call'd *The Light, that lighteth every Man*, Joh. 1. 9. And what then? May not *Chriſt* enlighten a Man that has a natural Light in his Underſtand-

* News out of the North, *p.* 19. † Ibid. *p.* 42. 43.

ing? Indeed, how otherwiſe could he enlighten him more than a Beaſt, if he had no more natural Light than a Beaſt, to underſtand and receive the influences of the Holy Spirit? It is ſaid that *Chriſt* did open the Underſtandings of his Diſciples to underſtand the Scriptures. Will it follow that they had no natural Light in their Underſtandings? No; therefore they had: And *Chriſt*, by the bleſſed influence of his Holy Spirit, did open and improve their Light, and work upon it. You will not ſay that *Chriſt* the Light did open the Light, that is, open or inſtruct himſelf. Therefore it was another Light, *i. e.* the natural Light of their Underſtandings, which he opened.

Now here we have the Quaker notion truly, *viz.* that there is no Light in Man that is native or inherent; tho', as *W. P.* ſays, *Some miſtakenly call it* natural Light. But what other Men miſtakenly call natural Light, that the Quakers ſay is the Light, which is *Chriſt* and God: And they ſay that there is no other Light in the Underſtanding of Man but that. Now no Man ever call'd *Chriſt* the natural Light of our Underſtanding. What is it then which we miſtakenly call natural Light? It is not natural (ſay the Quakers) elſe we do not call it ſo miſtakenly. Is it not therefore plain that they deny all natural Light? otherwiſe, how do we miſtake in calling it natural? This Quotation out of *W. P.* is mention'd in *Prim. Hereſ.* before quoted, but not a word is ſaid to it in *Appen.* For indeed I think it cannot be anſwer'd. It is a full demonſtration that the Quakers deny all natural Light, all that ever Mankind meant by the Light of Nature. They will have no Light in Man, but the very original divine Light, which is God. And this is the original of all their horrible Hereſies, as ſhewn in *Prim. Hereſ.*

This does neceſſarily infer that every Man is God; for this Light which is God, however it be in it ſelf ſupernatural to us, yet if, as *W. P.* ſays, it be natural for us to have it, then it is of our Nature, and conſequently every Man is God, even by Nature. And whatever is natural for us to have, muſt needs be native and inherent. Why then will they not have it call'd natural, or native and inherent? Becauſe Men do call the Light of Nature ſo. And this is to beat down that notion of any natural Light in Man. *Thom. Lawſon*, in his Book call'd, *The Lip of Truth opened*, printed 1656. p. 47. ſays, *As for a natural Light, the Scriptures mention no ſuch thing; ſo when thou writes again, acquaint people what thou means by natural: The Apoſtle ſpeaks of a divine Nature, which the Saints were partakers of*, 2 Pet. 1. 4. But why does *Thom. Lawſon* limit this to the Saints? Here the Quakers confound themſelves: For they ſay, that *every Man that comes into the world is partaker of the Light within:* But the Apoſtle here (even as *T. L.* interprets it) ſays of none but the Saints, that they are partakers of the divine Nature; which is plainly the import of that Text. And therefore the Light within, and the divine Nature, are two things; becauſe ſome may partake of the one who do not of the other. Yet *T. L.* will not allow of two Lights, or that there is any Light in Man that can be call'd natural, ſpiritual, Reaſon or Grace, for which his adverſary contends in theſe very words. But he anſwers, p. 42. *The Light is but one, even* Chriſt. And p. 43. *No Light we own but* Chriſt, *who lighteth every one*, i. e. the Light within is not any inſpiration from *Chriſt*, but *Chriſt* himſelf. Nothing is more a receiv'd and common principle of the Quakers than this, nor more zealouſly contended for: Tho' now they would ſmooth and cover it, when they ſee it is throughly diſcover'd, and thereby grown odious to the eyes of the world.

If you would know (for it ſeems ſtrange) why they are ſo earneſt againſt any natural Light; it is this, that thereby they may bring Men to lean wholly to their own Light within, while they think it to be no leſs than

God

God himſelf, and nothing of the corrupt Nature of Man; and ſo it becomes a rule ſuperior even to Scripture, or any thing elſe: And thinking that they have no Light but this, conſequently whatever comes into their Heads, they muſt think it to be the very voice of God; and then in vain is either Scripture or Reaſon urg'd to remove them; for they think they have what is infallible within them. This renders them (as we find them) deaf to all arguments; this is the moſt dreadful ſnare of the Devil, wherein when any are caught, they are proof againſt Conviction or Repentance, even in the moſt ſenſeleſs or diabolical Hereſies that *Satan* can put into their Heads. Whereas if they did acknoledge a natural and fallible Light in their Underſtandings, they would conſider whether ſuch thoughts were agreeable to the rules of Scripture and Reaſon, and correct their Thoughts accordingly; they would then (and not before) be capable of inſtruction and improvement; then they would ſearch for, and ſoon find (what *W. P.* thought impoſſible) a certain medium and way to diſtinguiſh between the fallible ſuggeſtions of the Light of their own corrupted Nature, and thoſe infallible Truths which God has reveal'd in his holy Scriptures; they would determine and limit their own looſe and fleeting Thoughts by thoſe infallible Oracles; which they now abſolutely refuſe, ſaying, that they have the ſame Spirit which gave forth the Scriptures; not only a ray or communication of that Spirit, which all good Men do experiment working upon, and exciting the natural Light of their Underſtandings, yet reſiſtible, elſe none could be in error. Now it is not with our Hands or our Feet that we reſiſt it, but with our Mind; and our Mind could no more reſiſt it than our Hands, if our Mind had no more Light than our Hands, or no other Light than the divine, unleſs you ſuppoſe that the divine Light would reſiſt itſelf! But this argument is more largely purſu'd in *Prim. Hereſ.* of which no notice at all is taken in *Appen.* This is not only a ſpeculative Point, but of the laſt conſequence to the Quakers; and the firſt ſtep muſt be taken in order to their recovery.

That by this they are not only equal to God in ſome ſenſe, but that they are very God himſelf; and that every Creature is God, even the Devil.

2. This has brought them (among other dreadful conſequences of this wild notion) to ſay, that the Soul which God breath'd into Man was not a Creature, but the Breath, that is, as they explain it, the very Eſſence, Nature, Subſtance, and Perſon of God (as ſhewn in *Snake*, Sect. II.) To cover which, and make it appear leſs frightful to all Men of Senſe or Religion, they would now make it be believ'd, that they ſaid not this of the Soul itſelf, but of what God breath'd into the Soul: Tho' this could not alleviate the Blaſphemy, to ſay that God breath'd his own very Eſſence and Being into our Soul. But when you read the quotations in the *Snake* in the place above cited, you will ſee plainly that it was of the Soul itſelf, and not of any thing in the Soul which they ſpoke. And this will appear, paſt all contradiction, if any would be at the pains to read thoſe Authors whom *G. Fox* there oppos'd; who allow'd all that could be ſaid of the divine Preſence of God in the Soul, but put the queſtion concerning the Soul itſelf. *Magnus Byne* (one of their oppoſers) ſays, in his *Scornful Quakers anſwer'd*, An. 1656. p. 104. *Tho' there be a bleſſed Union between* Chriſt *and an holy Soul, yet there is a vaſt difference between the Eſſence or Being of the Soul and* Chriſt, *the one being ſtill a Creature, the other the Creator of it.* This *G. Fox* oppoſes (*Gr. Myſtery*, p. 29.) and falls upon him for calling the Soul a Creature. *T. Lawſon*, in his *Lip of Truth opened*, p. 50. charges him again for the ſame, and cries, *Thou call'ſt the Soul a Creature: And I deny it* (ſays he) *ſhew me a Scripture calling the Soul a Creature*, &c. *Mag. Byne* allow'd a kind of Infiniteneſs in the Soul; *but yet* (ſays he) *it is not Infiniteneſs itſelf:* Which *G. Fox* oppoſes, (*Gr. Myſt.* p. 90.) but alters the words from *Infiniteneſs itſelf* to *Infi-*

Infiniteneſs in itſelf; tho' p. 29. he ſays that *the Soul is infinite itſelf.* This he aſſerts, and was not content with any kind of Infinity leſs than *Infiniteneſs itſelf*, which he aſcribes to the Soul, and makes it without beginning, as well as ending, that is, from eternity; and to be one with God, not in ſuch a ſpiritual Unity as is allow'd by all Chriſtians, but even in Eſſence, and to be God himſelf. *Ra. Farmer*, in what he calls *The Great Myſtery of Godlineſs and Ungodlineſs*, An. 1655. p. 26, 27. allows in theſe words, *That God and* Chriſt *and the Spirit dwell in us, and that God and* Chriſt *and the Saints are one; yet are we to underſtand this Union to be only in a way of relation, through participation of the ſame Spirit; and this dwelling to be only in reſpect of Grace, and powerful operation and influence working in the hearts of Believers*, &c. But then he tells of another ſort of Union which the Quakers drive at, *viz. that themſelves are God and* Chriſt, *and what God is, they are; and what they are, God is*; that they hold *the living Soul in Man to be uncreated, and ſo conſequently to be God himſelf, and not created by God*; and ſo that they have a God within, and a *Chriſt* within, thereby *labouring to beget in Peoples Minds a contempt and ſlight eſteem of* Chriſt, *his Word and Ordinances*; *that what is declar'd concerning the Death of* Chriſt *at* Jeruſalem, *and his bearing our iniquities in his own Body upon the Croſs, is but a mere Hiſtory and Shadow*; *the Scriptures are but a Letter, and the Ordinances of God, but fleſhly Forms*, &c. To this Book *G. Fox* anſwers, and to this very page 27. which he quotes in his *Gr. Myſt.* p. 173. but recites only two or three ends of ſentences, (according to his cuſtom) of which the Reader can make nothing: And he does not ſo much as deny any part of this charge, (for it is the true Quaker Doctrine) but, on the contrary, juſtifies it in his ſilly ſquinting faſhion, ſaying, *That* Jeſus Chriſt *is within, except ye be Reprobates*; *and where* Jeſus Chriſt *is within, the Word is there, and God is there*, &c.

Not denying ſuch a charge of hideous Blaſphemy, is, in this caſe, a confeſſing of it; and to give ſuch general no-Anſwers, ſhews only a mind to dodge, and not plainly to diſcover the monſtrous Root of their infernal Hereſy.

But they have diſcover'd it plain enough, as before quoted: For if the Soul of Man be not a Creature, (which you ſee they have over and over again aſſerted) then it muſt be God, for there is no medium: And not only thus negatively have they aſſerted it, but poſitively, and in the affirmative: They ſay that the Soul is infinite, even *Infiniteneſs itſelf*, and without beginning, which nothing can be but God.

And if the Soul be God, it muſt follow that there is no Soul but God; which *R. Farmer*, p. 27. above quoted, does charge upon the Quakers, that *they ſay there is no Spirit but one, and ſo deny any Angel or Spirit:* Which page *G. Fox* does quote in his Anſwer (*Gr. Myſt.* p. 173.) but ſays nothing at all to this; he could not deny this to be the Quaker Principle.

And the conſequence of this is, that there is nothing natural in Man; for if all in Man be God, then there is no nature of Man, but only the nature of God.

This is the true ground why the Quakers will not allow any Light that is in Man to be natural; no, not that Light or Reaſon which is common to all Men: Nor will be content to ſay that this comes from God; no, they will have it nothing leſs than God himſelf. It was granted to *G. Fox*, that *the eternal Word enlightneth all Men with the common Light of Nature.* This *G. F.* repeats and oppoſes. *The Light* (ſays he) *which every Man that cometh into the world is enlightned withal, is not natural* *.

tural *. What is his reaſon? Becauſe (ſays he) *the Light was before any thing was made, and all things that was made was made by it, which lighteneth every Man that cometh into the world.* By this argument nothing at all can be natural to us, becauſe not only our Light, but our Life, and every thing we have is from God; and conſequently we, nor any other Creature, can have any Nature at all: And then there can be no Creature at all, but all is God.

This was the Ranters blaſphemous notion, that God is every thing, and every thing is God. Thus they underſtand that Text, that *God is all in all, i. e.* that every thing comes by emanation from God, or that every thing is the Nature and Eſſence of God extended and vary'd, which returns again into its ſelf, as Rivers come from and return into the Sea; and ſo all things return into the Nature of God, whence they came; and that there is no Nature or Being but only that of God.

And this the Quakers have lick'd up from the Ranters, from whom they came; and tho' they ſeem to oppoſe them, yet from them they learn'd, and ſtill propagate this, with others of their vile Errors.

This is the very Language of the Quakers. † *Is not this that cometh out from God, which is in God's Hand, part of God, and from God, and to God again? Is not this of God's Being? And doth not the Scripture ſay, God is all, and in all?*

‡ *Is not the Soul without beginning, coming from God, returning into God again, who hath it in his Hand—which brings it up into God, which came out from him; hath this a beginning or ending? And is it not infinite in itſelf, and more than all the world?*

** *Now conſider what a condition they call'd Miniſters are in: They ſay that which is a ſpiritual Subſtance is not infinite in itſelf, but a Creature; that which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, that is infinite itſelf.*

†† *And thou ſays, the Soul is a ſpiritual thing, and yet a Creature—But the Biſhop of their Souls* Chriſt *the Power of God—brings the Soul up into God from whence it came, whereby they come to be one Soul.*

Thus G. *Fox*, which he had learn'd from his Lear-Father (as he was call'd) *John Hinks*, a chief Man among the Ranters; who allow'd no diſtinction at all betwixt God and Creatures, but ſaid that all was God.

And after him, the other Quakers proceed in the ſame ſtrain. *Chriſtoph. Atkinſon* ſets down this as a falſe Principle, which he oppoſes, *viz.* ‡‡ *That God who is Creator, is eternally diſtinct from all Creatures in his Being and Bleſſedneſs*; and replies in theſe words, *The Being of God is not diſtinct from them that are begotten of him; for as the Father and the Son are one without diſtinction, ſo are they that are begotten by him.* And p. 5. he denies that *Chriſt* or God is a diſtinct Perſon from all Saints and Angels: *For* (ſays he) Chriſt *is but one in all, and not diſtinct.* And this, ſays he in his Title-page, *I was moved by the Lord God of Life to lay open—as it was made manifeſt in me from the Lord.* And now we ſee the reaſon why G. *Fox* did not oppoſe what *R. Farmer* charg'd upon the Quakers, of their denying any created Angel or Spirit, and holding no other Spirit but God. This G. *Fox* could not deny to be the very Principle of the Quakers; nay, he contends and diſputes for it. In his *Gr. Myſt.* p. 207. he ſets this as an Error of the Profeſſors, that, *they ſay, God hath a* Chriſt *diſtinct from all other things whatſoever, whether*

* Gr. Myſt. *p.* 172. † Ib. *p.* 100. ‡ Ib. *p.* 90. ** Ib. *p.* 29. †† Ib. *p.* 91.
‡‡ The Sword of the Lord, *p.* 3.

they be Spirits or Bodies. And anſwers, *God's* Chriſt *is not diſtinct from his Saints, nor his Bodies.* So that by this, not only all Spirits, but all Bodies are God's Bodies; nay, every Body, as well as Spirit, is God: For ſo it muſt be, if God is not diſtinct from them. This is true Ranteriſm, and is the dregs of that old corrupt Heathen Philoſophy, which made God to be only *Anima Mundi*, the Soul of the World; and conſequently every thing to be part of God, of his Eſſence and Being: The blaſphemous Abſurdity of which has been expos'd by many of the Heathens themſelves, and is now lick'd up again by the moſt groſs of Heathens, the Quakers.

Mr. *Farmer*, in his Book before-mention'd, is large, p. 58, *&c.* in ſhewing how the Quakers took up this from the Ranters. That they approv'd of the Ranters Principles; but blam'd them for not keeping up to them, to the Light that was in them; as they ſay of their own Quakers, when they liſten to the Fleſh, and are taken napping. In a Book wrote by *G. Fox* and *James Naylor*, An. 1654. call'd, *A word from the Lord unto all the faithleſs Generation of the World*, &c. p. 13. they give this Teſtimony to the Ranters, *You had a pure convincement, I witneſs, which did convince you, and you ſtarted up to be as Gods.* And Gods they thought themſelves, and were thought by the Quakers, till their vileneſs (as of the Quakers now) was ſo fully diſcover'd, that mere Shame drove all People from them.

Their great *Edw. Burroughs* and *Fr. Howgil* wrote an Anſwer to ſome Queries put by one *Reeve*, of which this is the ſecond, *viz. What the true Creator was in his own diſtinct Eſſence, Nature and Glory, from all eternity, in time, and to all eternity; and wherein elect Men and Angels differ in their Natures and Glory, diſtinct from their Creator in their Perſons?* And the Anſwer of the Quakers is, that *the Nature and Glory of the Elect differs not from the Nature and Glory of the Creator——For the Elect are one with the Creator*——And, *thy word, diſtinct Eſſence, I deny; for the Elect is not diſtinct from the Creator.*

The firſt Query asks, *How God is diſtinct from all living Creatures?* And the Anſwer is, *He is not diſtinct from living Creatures; for in him living Creatures lives, moves, and have their Beings.* This ſhews how the Quakers and Ranters (their Predeceſſors) underſtand that Text, *Act.* XVII. 28. (not as there explain'd;) and *v.* 25. That *God gives us all theſe things:* But that theſe things are part of God's Eſſence, and not any diſtinct Eſſence from him. That there is but one Eſſence or Being, which is God; of which all Creatures do partake in their ſeveral degrees. By which Hypotheſis, as *Sebaſtian Frank* (one of this horrid Gang in *Germany)* did impiouſly blaſpheme, *In Trunco, Deum eſſe Truncum; in Porco, Porcum; in Diabolo, Diabolum.* O Aſtoniſhment to repeat it! *That in a Block, God is a Block; in a Swine, a Swine; and in a Devil, he is a Devil.*

Theſe laſt Quotations I take from Mr. *Farmer*, not having ſeen that that Anſwer of *Burroughs* and *Howgil* to *Reeve*. But *G. Fox*, in his Anſwer to this Book of Mr. *Farmer*, does not deny them; which there is no doubt he would have done had they been falſe: Nay, on the contrary, he does juſtify the Doctrine, and ſtand by it. He quotes the very place in *Farmer* where theſe Quotations are, *viz.* p. 60, 61, 62. In p. 61. is that dreadful Blaſphemy above quoted of *Sebaſt. Frank*; there call'd one of the ſame Gang with the Quakers: And in the ſame Page, and beginning of p. 62. it is compar'd with what I have above quoted out of *Chriſtopher Atkinſon's Sword of the Lord*, &c. where he denies God to be a diſtinct Being from all Creatures. And *G. Fox* in his *Gr. Myſt.* p. 174. quotes this ſame page of *Farmer*, viz. p. 62. and ſets down this as one of *Farmer's* falſe

falſe Principles, which he oppoſes; *He ſaith* (ſays *Fox*) *that God is diſtinct in his Being and Bleſſedneſs from all Creatures*; *and that God, who is the Creator, is eternally diſtinct from all Creatures.* He quotes the ſame again from p. 53. of *Farmer*, thus; *He ſaith that this God, who is the Creator, is eternally diſtinct from all Creatures.* And from p. 55. *That* Chriſt *being God only in one Man's Perſon, remains a diſtinct Perſon from all Creatures and Angels.* And *G. Fox*'s Anſwer is, *This is contrary to Scripture.* And he quotes ſome of the Scriptures, which they uſe to wreſt to this blaſphemous Purpoſe, as that *God is all in all*; *in him we live and move*, &c. And he diſowns not *Sebaſt. Frank*, or his Blaſphemy.

Thus they hold that *Chriſt* is God, not only in one Man's Perſon, *i. e.* in the Perſon of our Lord *Jeſus* of *Nazareth*, but in every one of their Perſons, and as much incarnate in them as in *Jeſus*; nay, as much in every other Man, ay and Beaſt too, by this Principle, which degrades God into a Stock, to a Swine, to a Devil! (O horror!) who by this means would maintain his equality with God, and has taught it to the Quakers.

Who, from his inſpiration, think themſelves to be infinite and eternal, as God is! Thus ſays *G. Fox* in the Introduction to his *Battledoore for Teachers and Profeſſors*, &c. *All Languages are to me* (ſays he) *no more than Duſt, who was before Languages were.* And p. 214. *Next follow a few words by* George Fox, *who is before Confuſion or many Languages were.* In the ſame ſtrain, ſays *James Parnell*, in his Book, entituled, *The Watchers*, &c. p. 37. *To the end of all diſputes and arguments I am come*; *for before they was, I am.*

And thus it muſt be, if their Soul be not a Creature, and have no beginning, as before has been quoted out of their Books.

It will not now ſeem ſtrange that they allow no created, that is no human Soul to *Chriſt*, ſince they deny it to themſelves.

This you may ſee in *George Whitehead*'s Anſwer to *Thomas Danſon*'s *Synopſis of Quakeriſm*, printed *An.* 1669. p. 18. There he ſays, *As to* T. Danſon's *telling of the Son of God's Incarnation, the Creation of his Body and Soul, the parts of that Nature he ſubſiſted in*, &c. *To this I ſay, if the Body and Soul of the Son of God were both created, doth not this render him a fourth Perſon? for Creation was in time—Where doth the Scripture ſay, that his Soul was created?*

The conſequences of this horrid opinion engages the Quakers to believe, that God may grow and encreaſe, be born, and ſuffer, becauſe they find it ſo with themſelves. They ſuppoſe, that what they call the Seed in their Hearts, does grow from a Seed to become a new-born Child: Thence to be a Son, that is, in the perfection of a Man; and thence, by degrees to encreaſe, till it be God! This is the *Climax* of the Quaker-Perfection; for they cannot ſay that they were perfect at firſt. Thus *Will. Penn* gives it us in his *Chriſtian Quaker*, An. 1674. p. 98. *When* (ſays he) *what was but in the condition of a Seed, or new-born Child, ſhould become the only Son, the wonderful Counſellor, the mighty God, the everlaſting Father.* This is the ſame Language with *Will. Bayly*, in his Works, p. 291. Chriſt *is known* (ſays he) *to be firſt a holy thing, then a Child given, and a Son born*; *which is* Emanuel, *God with us, a Saviour, a wonderful Counſellor, the mighty God, the Prince of Peace*, &c.

And this is not ſaid of our bleſſed Lord *Jeſus* of *Nazareth*, his Conception in the Womb of the Virgin *Mary*, and being born of her Body: But the Quakers mean it, as all fulfill'd within themſelves, *viz.* the Seed ſown, or conceived in their Virgin Hearts, which at the firſt, in *Embrio*, is only a holy thing; but encreaſing, it becomes a Child in the womb of the

the Heart; thence ripening, it has a ſpiritual Birth, and is a Son born; which Son grows up to be at laſt the mighty God, the everlaſting Father.

Nor do they ſuppoſe that *Chriſt* was any otherwiſe born of the bleſſed Virgin, than as he is thus born in themſelves. They allegorize all the Hiſtory of his Incarnation into this ſpiritual Birth of the Light, which they call *Chriſt* in their Hearts. The Virgin Mother of God is a Virgin Heart, wherein God is conceiv'd and born. They have ſpiritual Shepherds too, *keeping their Flocks by Night*; a ſpiritual Star in the Eaſt, ſpiritual wiſe Men who follow'd it, to a ſpiritual Babe, in a ſpiritual Inn, Manger, *&c.* And all this perform'd within them now at this day! *Awake therefore now* (ſays *Will. Bayly*, p. 292. of his Works) *ye Shepherds, who have been keeping your Flocks by Night; and look ye upwards, ye earthly-minded, and behold his Star in the Eaſt; the wiſe Men (whoſe Eyes are in their Head) have ſeen it, and been led by it, till the Babe was found lying in a Manger, for in the Inn there was no room for him. He that hath an Ear to hear, let him hear.*

Thus they commonly conclude, when they ſpeak myſtically. This is to ſhew that they mean not according to the Letter: Therefore they cry, *He that hath Ears*, &c. For it is not given to every one to underſtand theſe Quaker Myſteries! Therefore they ſpeak to us in Parables, that ſeeing we might not ſee, nor underſtand them; for they think us not worthy, as having harden'd our Hearts againſt them!

Let me here ſet down a Quotation more at large out of the fore-cited place of *Will. Bayly*'s Works, p. 291, 292. It will give the Reader a plainer view of this their Principle. And they complain often that their Words are given too ſhort, and the whole Sentences not produc'd at large. Thus then ſays that renowned Quaker:

" So now this *Chriſt* was before the World (that now is) began, and " was a Seed before any name was given to it; which in proceſs of time, " being begotten of God, was born of a Virgin, had a Body prepared to " do the Will of his Father (as it is at this day;) but none knows him (or " ever ſhall) born, but of a Virgin, (he that hath Ears, let him hear) whoſe " Eye is ſingle, Mind ſtayed on God, forſakes all, takes up the daily Croſs, " denies ſelf——Theſe only know him born, tho' once, like *Mary*, ſaid, " *How can this be, ſeeing I know not a Man?* (Seeing I have no Strength, " Wiſdom, Parts, or Abilities of my own:) But the anſwer is as it was, (be " thou but the Virgin) *The Power of the moſt High ſhall over-ſhadow " thee; and that holy thing which ſhall be born of thee, ſhall be called " the Son of God:* This was *Chriſt*'s name in the Womb, a *Holy thing*. " Read within——This is the *I am*, which was before *Abraham*——the " Virgin is ſubject to the Power of the moſt High, where *Chriſt* is known " to be firſt a *Holy thing*, then a Child given, *&c.* [as before quoted]—— " That which may be known of God (or *Chriſt*, which is one) is mani- " feſt in People, there he is, and is only to be found——This is that God " (which *Paul* preached to the *Athenians*) that made the World, *&c.*

Thus *Will. Bayly*. And by this you ſee that they make God and *Chriſt* to be all one. That this God was a Seed before any name was given to it, *i. e.* from eternity. That this God does in proceſs of time, even at this day, beget God in us: That this God does grow and encreaſe in us from a Seed to a Child, then to a Son; laſtly, to be the mighty God, the everlaſting Father.

Again, you ſee how they allegorize the Virgin of whom *Chriſt* was born to a pure or Virgin Heart: That when *Mary* ſaid ſhe knew not a Man, by Man here, was only meant our own Wiſdom, Strength, Parts, or Abilities,

out

out of which *Chriſt* could not be born. That they know him born of them at this Day, as *Mary* knew him born of her.

And indeed, it does not appear that they think him to have been born any otherwiſe of her than he is of them; that is, not of her Body, in a literal Senſe, but only in the womb of her Heart, as in theirs.

They ſay that *Chriſt*, or the Light, is begotten of God: But they ſay not this of that prepared Body (as they call it) of *Jeſus* of *Nazareth*, in which *Chriſt* or the Light dwelt, which was literally born of the Virgin *Mary*; whom they do not (that I can find) own to have been a Virgin in the common acceptation of the word, that is, who had no carnal knowledge of a Man; but only that ſhe had a pure, that is a Virgin Heart. Therefore they are deſir'd to tell us who they think was the immediate Father, not of *Chriſt* or the Light, but of that prepared Body of *Jeſus* of *Nazareth*; whether they think, as ſome *Socinians* have done, that it was begot by *Joſeph* in the ordinary way of Generation. If they wave giving any anſwer to this, it is owning that they do think ſo: For if they believe as all other Chriſtians do, they can have no ſcruple in owning of it; eſpecially now, when they are upon ſmoothing of their Principles, and endeavouring to make them appear the ſame with other Chriſtians, particularly with the Doctrine of the thirty nine Articles of the Church of *England*.

And in their Anſwer to this, I here give them caution to avoid ambiguity of terms: That they word it not, who was the Father of *Chriſt*, or of *Jeſus*; for they can call their Light within ſometimes by the name of *Jeſus*, that is a Saviour, as well as by the name of *Chriſt*, that is anointed; but that they anſwer directly, who was the Father of that outward Body of *Jeſus* of *Nazareth*, the Son of *Mary*: And that they ſay not only who was his Father; for they may ſay it was God, which is true in a large ſenſe, as he is the Father of all living; but that they tell who was his immediate Father, and whether he was begotten of any mere mortal Man.

I deſire them to keep in the word *mortal*, becauſe they have a notion of an eternal Manhood of God (as ſhewn in the beginning of the *Firſt Part.*) Therefore I deſire they may ſay, whether our *Jeſus* was begotten of any mortal Man? And becauſe they have a ſenſe too, in which they think that God or the Light may die in our Hearts; therefore, that they add the word *mere* to *mortal*, and ſay, whether the outward Body of *Jeſus* of *Nazareth*, which was born of *Mary*, the Wife of *Joſeph*, was begotten by any mere mortal Man.

There is need of all this caution with theſe Quakers, as ſufficiently ſhewn before. It is impoſſible otherwiſe to hold them! There are none who have ſuch Starting holes and Evaſions as they have, with all their pretences to Plainneſs and Sincerity.

Now if they ſhall anſwer in the terms before ſet down, that *Jeſus* was immediately begotten by God in the womb of the bleſſed Virgin: Then that they give a good Reaſon why he was not properly the Son of God; or otherwiſe, that they diſown that repreſentation of their Belief which *Will. Penn* has given, and ſays it in their name, *viz. that the outward Perſon which ſuffer'd was properly the Son of God, we utterly deny*; as has been before quoted from p. 146. of his *Serious Apology*.

Then let them own, that *Chriſt* was otherwiſe begotten and born of the bleſſed Virgin, than he is in their Hearts, or ever was, or will be in any other Perſon. That only at that time, in the womb of the bleſſed Virgin, and never before, he did aſſume our Fleſh into an hypoſtatical or perſonal Union with his divine Nature; and that he is now truly and properly a Man, in compleat human Nature, of an human Soul and human Body; and likewiſe truly and properly the Son of God (contrary to *Will. Penn.*) And

that he is not ſuch in any other Perſon whatſoever; not in the Perſon of *Will. Penn*, *G. Whitehead*, or any of the Quakers. Reader, forgive me for uſing ſo many words; leſs particular and poſitive will not do with theſe Men. It is for their ſakes that I do it, that I may by any means, if poſſible, open their eyes, to diſcover their horrible deluſions.

They have, by this means of allegorizing the Incarnation and Birth of our bleſſed Saviour from the Letter to their imagined Conception, Birth, Paſſion, Death, and Reſurection of the Light within, taken away all certainty whereby we may know whether ever there was ſuch a Man in the world as *Jeſus Chriſt*, or that he ever did any miracle, or had any atteſtation from Heaven for his Miniſtry.

That moſt expreſs, of the glorious appearance of a Light from Heaven, deſcending leiſurely, and hovering upon the Head of *Jeſus* at his Baptiſm, after the manner that a Dove lights upon the ground, the Quakers have deny'd, that is, turn'd it to an Allegory. *Doeſt thou believe* (ſays *G. Whitehead* to his opponent, in his *Truth defending the Quakers*, p. 42.) *that it was viſible to the carnal eye, as a created Dove is? or its Lightning* (I believe he meant *Lighting*) *upon him as a Dove, was in reſpect of its Nature and Comlineſs?* By this they mean, that Innocency and Simplicity, like that of a Dove, was all that did light upon *Jeſus*, or which expreſs'd his Nature and Comlineſs at that time. And then indeed they might well ask, *Was it viſible to the carnal eye?* But by this they have quite overthrown the validity of that miraculous atteſtation given to *Chriſt*; and ſo they have done to all the reſt: That, as I ſaid, they have not left one ſingle proof that ever there was ſuch a Man in the world; for that cannot be known but by outward acts and atteſtations. And if they can be thus turn'd, there is an end of all proof from them.

But they would have no other proof for *Chriſt*, or his Miſſion, than there is for their own, ſince they vouch themſelves to be *Chriſt* and God! Indeed, as many Gods as there are Quakers: For if, as they ſay, the Seed in them can grow up to be God; that God does beget himſelf in them. Then I do not ſee how they can avoid the conſequence of a multiplication of Gods! Of God's having a Beginning, and being created! For if he be begotten in time, every day, in every new Quaker, he muſt be created, and ſo is both the Creature and the Creator.

If he be capable of Encreaſe, of growing up from a Seed to a Child, *&c.* he muſt likewiſe be ſubject to Diſſolution! He muſt be liable to Infirmities and Paſſions, as we are.

And this the Quakers do not deny: Nay, they argue expreſſly for it; they take in a literal ſenſe thoſe expreſſions in Scripture, where God is ſaid to *repent*, to be *weary*, to *ſuffer*, &c. ſeveral of which *G. Whitehead* quotes in his *Divinity of Chriſt*, p. 56. as *Iſai.* LXIII. 10. *Amos* II. 13. *Hoſ.* XI. 8, 9. *Pſal.* XCV. *Gen.* VI. 6. *Pſal.* LXXVIII, 40. *Iſai.* I. and *chap.* XLIII. 24. Theſe he brings as an anſwer to the argument of *Thomas Vincent*, (againſt whom he diſputed) that *Chriſt*, as God, could not make ſatisfaction for our Sins, becauſe, as God, he could not ſuffer. The contrary of which *G. W.* here endeavours to prove, and brings theſe Texts, to ſhew that God can ſuffer.

Theſe are the natural and neceſſary conſequences of this mad Foundation of the Quaker Faith, in ſetting up their Light within for *Chriſt* and God.

I am weary in purſuing their Blaſphemies. But it is neceſſary, in order to undeceive the ſimple and deluded among them, who know not theſe depths of *Satan*, into which they have been led.

Eſpecially conſidering the tenacious obſtinacy of their Leaders, who, tho' they know theſe things, yet for popularity, or other ends, will not ſuffer

their implicit Followers to repent, but buoy them up with all the artifice and cunning they are able, to believe that all is well, and to adhere firmly to all that they have taught them from the beginning; and that in all the Parts of it.

Some Texts rescu'd from the false Glosses of the Quakers, to favour the universality of what they call the Light within.

3. Let me, for a conclusion, rescue some Texts of Scripture which the Quakers have wrested to their own destruction, and upon which they build their wild notion of the Light within; that, being undeceiv'd of this, they may, by the blessing of God, see their Error, and return. Their chief Text, which they have constantly in their Mouths, is *Rom.* x. 8. *The word is nigh thee, even in thy Mouth, and in thy Heart; that is the word of Faith which we preach.* This *word of Faith* they take to be the Light which is in every Man of the world, and not to refer to the outward *Christ*, or to the Faith in him, his outward Sufferings and Death; but to the Faith in their Light within, which every Man has, even those who never heard of *Jesus* of *Nazareth*. But the very next words, ℣. 9. shew the Apostle's meaning to be quite otherwise, and to refer wholly to Faith in the outward *Christ*. *This is the word of Faith which we preach*, (says he) *that if thou shalt confess with thy Mouth the Lord* Jesus, *and shalt believe in thine Heart that God has raised him from the dead, thou shalt be saved.* Now that by Faith the Apostle did not mean that Light which is common to all Men, is plain from 2 *Thess.* III. 2. *For all Men have not Faith*, says he. You see here that in the very next verse following, *Rom.* x. 8. (which is the Quakers Text) the Apostle does limit it expressly, not to the Light within, but to Faith in the outward *Jesus*. So in *Deut.* XXX. 11, 12, 13, 14. whence the Apostle quoted it, the very next verse immediately before, *viz.* ℣. 10. does limit these words in *Moses* to the outward Book of the Law, and not to their Light within; for thus says he, *If thou wilt hearken unto the voice of the Lord thy God, to keep his Commandments, and his Statutes, which are written in this Book of the Law—For this Commandment, which I command thee this day, is not far off—It is not in Heaven—or beyond the Sea*, &c. And Ch. XVII, 18, 19, 20. the King is commanded to *write him a Copy of this Law, in a Book, out of that before the Priests the Levites*; and to *read therein all the days of his Life*; *that he might* (thereby) *learn to fear the Lord his God to keep all the words of this Law, and these Statutes, to do them.* Was he to write a Copy of the Light within in a Book out of the *Levite*'s Book? And by *keeping the words of this Law* was no more meant than to keep to his Light within? Could that have told him all that was commanded in the Law of *Moses?* How came all the Heathen then not to know it? for they had the Light within: As little could it, of itself, without the help of outward Revelation, have discover'd a *Messiah*, the Son of God, to be incarnate, and offer'd up a Sacrifice for the Sins of the world. This Faith, as the Apostle truly says, *all Men have not:* None ever had it by means only of their Light within; but either by express Revelation, such as was given of it to *Adam*, to *Abraham*, and the Prophets, or by the outward means of hearing, as the Apostle says in that same Chap. of the x^th^ of *Rom.* ℣. 17. describing how that same Faith cometh of which he spoke ℣. 8. and says, that *it cometh by hearing, viz.* the outward Preaching of it. For, as he says ℣. 14. *How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* So mad and void of all common sense, as well as most impious and heretical is that Quaker exposition of *Deut.* XXX. 14. and *Rom.* x. 8. whereby they would exclude the outward *Christ* from being the object of the christian Faith, and blasphemously translate it to themselves, that is, to their own Light within; and by this make the christian Faith common to all Mankind, even to those who never heard

heard of the outward *Chriſt*, which is, to make him, his bleſſed Death and Paſſion, uſeleſs and unneceſſary to the world!

Another Text they urge mightily for the univerſality of their Light within is *Joh.* 1. 9. *That was the true Light which lighteth every Man that cometh into the world.* This they underſtand of Faith, the true ſaving Faith, and ſo ſuppoſe that every Man muſt have it. But the Apoſtle, from the beginning of this Chap. was ſpeaking of the Λόγος, the divine Word, by whom *all things were made:* And therefore, not only what Light, but what Life every Man or any Creature has, is from him: *Seeing he giveth to all Life and Breath and all things; for in him we live and move and have our Being,* Act. XVII. 25, 28. Now that Light which he giveth to all Men, is not the Light of Faith, which all Men have not, but the natural Light of our Underſtanding, which is common to all Men; and is a ray communicated from the ſupreme Λόγος or Reaſon.

The Quakers, to avoid this, ſet about that mad task of proving that all Men have not Reaſon, as before is ſhewn; and yet would give all Men Faith; of which no Man is capable without ſuppoſing him to have the uſe of his Reaſon; otherwiſe a Tree or a Stone might believe as well as a Man.

I will name but one Text more, upon which they chime exceedingly, that is, 1 *Joh.* II. 20, 27. *But ye have an Unction from the holy one, and ye know all things——And ye need not that any Man teach you, but as the ſame anointing teacheth you of all things.* This they interpret of the Light within, which is common to all Men. But then by this it would follow, that all Men do know all things: Quite contrary to what the Apoſtle there ſuppoſes, who ſpeaks of thoſe who knew not the truth; and applies this of the anointing only to thoſe who knew the truth. *V.* 21. *I have not written unto you, becauſe ye know not the truth, but becauſe ye know it,* &c. Therefore this of the anointing was ſpoken only to and of the true Believers, and not of Infidels, or generally of all Men, as is plain to any who read that Chapter.

Theſe are the chief Texts they inſiſt upon for the univerſality of Faith, which they call the Light within; and they all prove directly againſt them. There are others ſo forc'd and ſtrain'd, as need not confutation; as 2 *Pet.* I. 19. *We have alſo a more ſure word of Prophecy,* &c. which they apply to their Light within: Whereas it was plainly ſpoken of the holy Scriptures, as the next verſe does expreſſly determine it; *Knowing this firſt, that no Prophecy of Scripture is of any private interpretation.* I wiſh the Quakers would reflect ſeriouſly upon this; it would correct the exorbitancy of their private interpretations, by what they call their Light within, different from the ſenſe of the whole Catholick Church in all Ages; and let them ſee and conſider, that there was great reaſon for that caution given in this ſame Epiſtle, *Ch.* III. 16. that *the unlearn'd and unſtable do wreſt the Scriptures to their own deſtruction.*

The Quakers pretend ſometimes to be determin'd by Scripture, and to admit of no interpretation, which is not in expreſs words of Scripture. See a Book of theirs call'd *The Divinity of* Chriſt, wrote by *G. Whitehead* and *G. Fox*, where in the Epiſtle they ſpeak thus: *Where do the Scriptures ſpeak of three Perſons in the Godhead in theſe expreſs words? Let us ſee where it is written. Come do not ſhuffle, for we are reſolv'd the Scriptures ſhall buffet you about. And where doth the Scriptures ſpeak of a human Nature of* Chriſt *in Heaven? And where doth the Scripture ſay, the Soul is part of Man's Nature? Give us plain Scripture, without adding or diminiſhing. Come, let us ſee Chapter and Verſe,* &c.

Now

Now the Quakers cannot refuſe the ſame meaſure which they have meted to others; therefore let us ſee Chapter and Verſe where the Light within is ſpoke of *in theſe expreſs words?* Where is there any thing of Faith in the Light within, of believing in the Light within, as this *Appen.* does often ſpeak? Where is it ſaid, that *Chriſt* was not the Lamb, but that the Lamb was in *Chriſt?* Where is there a word of the Manhood of God? of *Chriſt*'s heavenly Fleſh, Blood, and Bones? of his Fleſh that was crucify'd when *Adam* fell? Where is his Body call'd a Garment or a Veſſel? Where ſhall we find the diſtinction of *Chriſt* without and within, of an outward and an inward *Chriſt?* of the ſhedding of his Blood within us? of the Blood and Bones of our Light within? Where is it ſaid that the Perſon who ſuffer'd upon the Croſs was not properly the Son of God? He is oft call'd *the Son of God*; what Text ſays, that he was not properly ſo, *in theſe expreſs words?* Come produce Chapter and Verſe——Where are the holy Scriptures call'd *Beaſtly Ware*, *Serpent's Meat*, *Death*, and *Duſt?* Where is the Text for Theeing and Thouing, and for not taking off your Hats? for your ſilent Meetings? for the ceaſing of Baptiſm and the Lord's Supper? for Women's Preaching and Women's Meetings, which you call the *good ordinance of* Jeſus Chriſt? What Text does aboliſh Tithes, *in theſe expreſs words?* or declare all going to war to be unlawful? to keep holy Days? or marry by a Prieſt? Where is it ſaid, that the Quakers are infallible? that their Preachings are of as great authority as the Scriptures, and *greater?* and their ſufferings more unjuſt than the ſufferings of *Chriſt?* that the Blood of *Chriſt* was no more than the Blood of another Saint? that there is no Heaven or Hell but within Men? that there ſhall be no Reſurrection of our dead Bodies, or general Judgment at the end of the World?

Theſe are the Men who call for Scripture for every thing! and will allow of no inferences, but will have all in *expreſs words!* And yet they have ſet up the moſt unſcriptural Jargon that ever was heard of in the world. They demand Scripture for *Chriſt*'s having any human Nature in Heaven, becauſe they deny it: They require Scripture for the Soul being part of Man's Nature, becauſe they make it a part of God, as before ſhewn. Let them then produce Scripture for the Soul being a part of God, for its being infinite, and without beginning, which they * aſſert in theſe expreſs words.

Will. Penn, ſpeaking of Baptiſm, and the Lord's Supper, denies them to be ordinances of *Chriſt.* And for this reaſon, ſays he, † *the appellation*, ordinances of *Chriſt*, *I therefore renounce, as unſcriptural and inevangelical.* Yet the Quakers call Women's Preachings, and Women's Meetings (ſet up by *G. Fox)* ‡ *the good ordinances which* Chriſt Jeſus *hath ſet up in his Church*; and accus'd thoſe who oppos'd them of no leſs than *Rebellion againſt the living God.*

This, to all conſidering Men, is ſufficient to render them ſelf-condemn'd: But they have a Salvo which will carry with their deluded Followers, that is, that their appealing to Scripture is only an *Argumentum ad Hominem* againſt thoſe who do own the holy Scriptures for their rule; which the Quakers do not, but reſolve all into the guidings of their Light within, which they make the only true Goſpel and Faith.

And my deſign is not ſo much to confound, as to convert them; therefore I would intreat the ſober-minded among them to conſider of that Goſpel and Faith which the Apoſtles preached, whether they taught a Faith

* Gr. Myſt. *p.* 90. † Reaſon againſt Railing, *p.* 108. ‡ Solomon Eccles's *Letter to* John Story *in* Babel's Builders, *Part* I. *p.* 15.

in the Light within, or rather a Faith in the outward *Jesus?* What was it which St. *Peter* preach'd to *Cornelius?* There was not a word of the Light within, or Reading within, Listning to that within, or the like; but of Faith in the outward *Jesus* of *Nazareth, that through his Name whosoever believeth in him shall receive remission of Sins*, Acts x. 38, &c. And *Cornelius* had the Light within before, and the attestation of God, that he had truly follow'd it, ℣. 2. And if that had been sufficient for remission of Sins, what needed another Faith in an outward Man, *Jesus* of *Nazareth*, have been preach'd to him? And why was that Faith which *Peter* preach'd call'd, *Words by which* Cornelius *and all his House should be saved*; and that *God had granted to the* Gentiles *Repentance unto Life*, Acts xl. 14, 18. by allowing the Faith in *Jesus* of *Nazareth* to be preached unto them, if Faith in the Light within, and obedience to that had been sufficient without any thing else? If good *Cornelius* had dy'd before the Gospel had been preach'd unto him, (as I before have said) I will not take upon me to determine of him, but leave him to the uncovenanted Mercy of God: But if *Cornelius* had rejected the Faith in *Jesus* of *Nazareth*, for the remission of his Sins, when preach'd to him, all his former obedience to his Light within had not been sufficient to save him; and therefore the case of the unconverted *Gentiles*, upon which the Quakers do so much depend, will be no relief to them, who do, after the preaching of the Faith in *Jesus* of *Nazareth*, set up their Faith in their Light within as sufficient without it for the remission of their Sins.

I do beseech these Quakers likewise to consider that large description which the Apostle *Paul* gave of the Gospel which he preached; whether it was the Faith in *Jesus* of *Nazareth*, his outward Sufferings, Death, and Resurrection, or the Faith in the Light within?

Moreover Brethren (says he 1 *Cor.* xv. 1, 2, &c.) *I declare unto you the Gospel which I preached unto you——by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain: For I delivered unto you first of all that which I also received, how that* Christ *died for our Sins according to the Scriptures; and that he was seen of* Cephas, *then of the Twelve: After that he was seen of above five hundred Brethren at once——After that he was seen of* James, *then of all the Apostles: And last of all he was seen of me also.* This cannot be apply'd by any means to the Light within, which cannot be seen of any body. And this great article of the Resurrection of *Christ* was the chief thing in consideration of which *Matthias* was chosen in the room of *Judas. Wherefore of these Men which have company'd with us, all the time that the Lord* Jesus *went in and out among us, beginning from the Baptism of* John, *unto the same day that he was taken up from us, must one be ordained to be a witness with us of his Resurrection*, Acts i. 21, 22. This was the great foundation of the christian Faith; for, says St. *Paul*, 1 Cor. xv. 14. *If* Christ *be not risen, then is our Preaching vain, and your Faith is also vain.* Does not this make the Faith in the Light within to be a vain Faith? At least, this is a demonstration that it was not the Faith which the Apostles preached: For the Apostles do testify that the Faith which they preached had been vain, if *Christ* be not risen: *Yea and we are found false Witnesses of God*, (say they, ℣. 15.) *because we have testify'd of God; that he raised up* Christ, *whom he raised not up, if so be that the dead rise not.* But against all this conviction, the Quakers will not let this be meant of the outward Resurrection of *Jesus* of *Nazareth*, but of the rising up of the Light in their Hearts; and therefore they come in for witnesses of the Resurrection of *Christ* jointly with the Apostles. Which is monstrous to believe! But it is true: For thus says *Edw. Burroughs*

Burroughs in his Works, p. 42. *We witneſs the ſame* Chriſt *made manifeſt in us, and his Reſurrection*; *not becauſe* Paul *ſaid ſo, but we have ſeen it, and are Witneſſes of it.*

And *Will. Penn* in his *Primitive Chriſtianity*, p. 103. deſcribing thoſe who are true Miniſters of *Chriſt*, ſays *Miniſters of* Chriſt *are his Witneſſes*; *and the credit of a Witneſs is, that he has heard, ſeen, or handled. And thus the beloved Diſciple ſtates the Truth and Authority of their Miſſion and Miniſtry.* 1 Joh. i. 1, 3. That which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, that declare we unto you——*I ſay, if* Chriſt's *Miniſters are his Witneſſes, they muſt know what they ſpeak*; *that is, they muſt have experienc'd and paſt through thoſe States and Conditions they preach of, and practically know thoſe Truths they declare of to the People*; *or they come not in by the Door, but over the Wall, and are Thieves and Robbers.* Thus *Will. Penn.* And in the Contents of this Chapter, p. 97. he entitules this fourth Sect. thus: *Chriſt's Miniſters, true Witneſſes, they ſpeak what they know, not by report.*

So that by this the Quakers know nothing of the Reſurrection of *Chriſt*, by report of the Apoſtles, or others who ſaw it; but only that ſort of Reſurrection which (they ſay) they have experienc'd paſs through themſelves, and practically known of *Chriſt* in their Hearts: And they pronounce all thoſe who now preach the Reſurrection of *Chriſt*, which they have not ſeen, or any other *Chriſt*, but whom they have ſeen with their eyes, whom they have looked upon, whom their hands have handled; they pronounce all ſuch Preachers, that is, all the Chriſtian Preachers that are now, or ever were in the world ſince *Chriſt* left it, to be Thieves and Robbers.

In the ſame manner does *G. Fox* conclude againſt them, *Who are not the Eye-witneſſes, as the Apoſtles were*, Gr. Myſtery, p. 242. *of whoſe Reſurrection* (ſay the Quakers) *we are Eye-witneſſes* *. Of whoſe Reſurrection? Was it of the Perſon of *Chriſt*, to the Reſurrection of which the Apoſtles did witneſs? No, for they lay no ſtreſs upon that Reſurrection, neither do all of them believe it. I have heard ſome, even of their Preachers, deny it. But however, they make it of no conſequence to us: For ſays the ſame Quaker, quoted on the Margin, *ibid.* p. 307. *What was his Perſon, being mean and contemptible, to them* (his Diſciples) *more than another Perſon?* I can hardly believe my eyes, tho' I take theſe words out of the Book now before me: For who could think that ſuch vile contempt of the Perſon of our bleſſed Saviour could have come out of the mouths of any who call themſelves Chriſtians! But they deſerve not that name, who turn the Faith in *Chriſt* to Faith in their Light within; and thus over-turn the whole foundation of the Goſpel. Their Light is Darkneſs, even that may be felt! Which has led them as thus to allegorize the Reſurrection of our bleſſed Lord, into the riſing of their Light within; ſo downright to deny the Reſurrection of our Bodies †: Which *Will. Penn* does utterly deny to be meant at all in the xv^th^ Chap. of the firſt Epiſtle to the *Corinthians*; which if it be true, then by the Apoſtle's argument, ℣. 16. the Quakers muſt likewiſe deny the Reſurrection of *Chriſt*, as they do, but will not always confeſs: *For if the Dead riſe not, then is not* Chriſt *raiſed.* And hence I recommend to their conſideration the next verſe; *And if* Chriſt *be not raiſed, your Faith is vain, ye are yet in your Sins.*

Are they not then in their Sins, and is not their Faith vain, who preach, that *Chriſt was never ſeen with carnal eye, nor his voice heard with any carnal ears?* Theſe are the words of one *Worlidge* a Quaker, in his

---

* Will. Bayly's *Works reprinted*, 1676, p. 173. † *See* Snake, *Sect.* xii. p. 81.

Declaration

Declaration to the Baptiſts, p. 13. and juſtify'd by *G. Whitehead* in his *Light and Life*, p. 39. For if *Chriſt* was never ſeen with carnal eye, how could the Apoſtles be witneſſes of his outward Reſurrection? What does the Apoſtle mean by ſaying that he was ſeen of *Cephas*, then of the twelve, *&c.*? Did none ſee, that is, feel the Light within, but theſe only? Was it to keep the Light within from riſing, that the High Prieſts deſired Guards to be ſet upon the Sepulchre of *Jeſus*, our Lord? Did not *Thomas* ſee *Chriſt* when he thruſt his Hand in his Side; and upon that conviction, ſaid to him, *My Lord and my God!* What did *Chriſt* mean, when he ſaid to him, *Thomas, becauſe thou haſt ſeen, thou haſt believed: Bleſſed are they who have not ſeen, and yet have believed.* Is not here a plain difference put betwixt ſeeing and believing? Believing is the inward Seeing; therefore the other muſt be meant of the outward Seeing with the carnal eye. *Chriſt* ſaid to his Diſciples, *Many Prophets and Kings have deſir'd to ſee what you ſee, and have not ſeen them.* Did not the Prophets ſee the Light within, that is, inwardly in their Hearts? Did not *Chriſt* ſay, *the poor ye have always with you, but me ye have not always.* Is not the Light within always with us? Was not this then ſpoke of his outward Perſon, which was to be taken from us? Yet the Quakers will not allow that he is abſent from us, even as to his Perſon, or we from him: Tho' the Apoſtle ſays, *Whilſt we are at home in the Body, we are abſent from the Lord*, 2 Cor. v. 6. Which *G. Fox* oppoſes in his *Gr. Myſt.* p. 8. 210, 222, 247, *&c.* and many other places, where he denies that *Chriſt* is abſent from us, *as touching his Fleſh*, and as to his bodily Preſence; and does not anſwer, but confront the above Text with others, as that *Chriſt is in you, except ye be Reprobates*, &c.

Now from the words of St. *Paul* above quoted, I leave it to the Conſciences of the Sober among the Quakers, whether it be true which *Will. Bayly* ſo poſitively avers p. 600. of his Works, *That* Paul *did not preach a viſible* Chriſt, *with Fleſh and Bones——but the Word*, ſays he, that is, the Light within. But *Paul* preached that ſame *Jeſus*, whom the *Jews took down from the tree, and laid him in a Sepulchre*, Act. XIII. 29. Did they take the Light within down from the Tree? I am aſham'd to offer proofs for a Point ſo obvious to every Chriſtian. But it is neceſſary for theſe miſerably deluded Quakers, who have thrown off the Lord *Jeſus*, and turn all that is ſaid of him to their *Chriſt*, their own Light within, even his being the Seed of *Abraham*, according to the Fleſh, as *Will. Bayly* ſays, p. 210. *This Seed of* Abraham, *which is* Chriſt *in us, which he hath raiſed to offer up living Sacrifices acceptable in his ſight.* So that by this the living Sacrifice, and only acceptable offering for Sin, is *Chriſt*, or the Light within, offer'd up in us! But this has been ſufficiently expos'd before; and ten times more authorities than here produc'd are ready when there ſhall be need.

To the authority of the holy Scriptures, I will add the experience and confeſſion of the Quakers themſelves, that their Faith in what they call their Light within, is a vain and uncertain Faith; that they can never be ſure of it, or know when they have it right. *G. Whitehead*, in his *Judgment fixed*, printed 1682. inſerts, with approbation, a Letter, which he calls a Teſtimony of *Benj. Furly*'s retracting ſome things he had formerly wrote againſt *Fox* and *Whitehead*, where he ſays thus, p. 268. *As for thoſe Papers ſo long ſince given forth by me, not diſcerning what Spirit did then influence me, (for ſo it is, that the actions of Men are many times influenced both by good and evil Spirits, tho' they perceive it not) I did many years ſince recall them*, &c.

Now,

Now, if ſo it is, that the Quakers (as *Furly* here) may be influenc'd by evil Spirits, and yet not perceive it, how know other of the Quakers, how knows *Penn* or *Whitehead* but they are ſo influenced, tho' they perceive it not? (yet others do perceive it, and have prov'd it.) But their Light within has not told them: No, for then they would perceive it. Therefore they may be deceived, and yet their Light within not reprove them. And therefore, by their own confeſſion, it can be no ſure rule to them; and their Faith in it is vain: And in that it leads them from the ſure rule of the holy Scriptures, to truſt wholly to it, it is pernicious, and of moſt deſtructive conſequence to them.

Their diviſions among themſelves, who all pretend to be guided by the Light within, were ſufficient to convince them, if they had any liberty of Judgment left, that this can be no ſure rule. When *G. Fox*, by oppoſing all order and decency in the worſhip of God, had gather'd a Party, and then endeavour'd to reduce them again to ſome decency under himſelf, ſo far at leaſt as to be uncover'd at Prayer. No, that would not do. The Principle of their Light within would endure no limits but what every one pleas'd to put to himſelf. Thus ſome of them argue againſt him from the Principles which he had taught them.

George Fox (ſay they *) *has attain'd to great reputation among the Quakers, and is become of an inconſiderable Shoe-maker, or mean Servant, a great Teacher and Leader of a numerous company of Men and Women, who all profeſs to be guided by the Light within them, which they ſay errs not, but leads every one of them (and every Man that is obedient to it) into all Truth and Righteouſneſs*, &c. *Hence it is manifeſt, that according to their Doctrine, every Man who knows himſelf to be ſincere and obedient to his Light, and ſees not abſolute Truth and Goodneſs in* Geo. Fox *and the Quakers Principles and Practices, is a full evidence againſt them, that they are notoriouſly defective both in Truth and Goodneſs——For whilſt they are ſincerely obedient to the Light in themſelves, it is certain, that according to* Geo. Fox's *Principles they are juſtify'd before God; and then if* G. Fox *condemns them, he condemns whom God juſtifies, he caſts out whom God receives. Neither can he pretend againſt theſe as againſt others, that they were never obedient to their meaſure; for, as to appearance, they were as obedient as himſelf: And therefore he can have no ground upon which to condemn them, but merely his Pride, Cenſoriouſneſs, or the like exorbitant Paſſion—Behold here! how they have openly betray'd their great Principle of the Light in every Man his unerring Guide.* And ſay they (p. 35, 36. of the Book) *In as much as you claim this Privilege to your ſelves, why ſhould you deny it to others to walk as God enlightens them?* Thus the Quakers not only ſee, but feel the vanity and uncertainty of their rule, the Light within. It turns upon themſelves, and confounds them amongſt themſelves. It countenances all the Schiſm, Violence, Outrage, that can be committed; for having no rule, it is a rule to it ſelf, and ſets Men looſe from all tyes of Scripture, Reaſon, Laws, or any reſtraint whatſoever: Of which *Will. Penn* became ſo ſenſible in their own concerns, that he run it down, and call'd it a *Looſe Plea* (as ſhewn at large in the *Snake*, Sect. vi. n. x. p. 48, 49.) Yet ſince has wrote Books in defence of it. So that he has given it two handles, *viz.* that it is a *Looſe Plea*, when urg'd by others againſt them: But when urg'd by them againſt others, then it is infallible, indefeaſible, *&c.* He has repreſented the Quakers, and twiſted or untwiſted their Light in ſuch a fa-

* Hidden things brought to Light, *An.* 1678. *Preface.*

ſhion, it looks like playing of booty; that, as he ſays of the Papiſts †, *Many unacquainted with their Practices are ready to believe them what they ſay themſelves to be; whoſe moral is, to have two ſtrings to their Bow, to be* Ambo-Dexters, *and furniſh'd with meanings to ſuit the compaſs of all occaſions——We know they have ſo far maſter'd their ancient fierceneſs, and mask'd their ſanguin Looks with thoſe more modeſt and familiar, that tho' we need not more Reaſon than before, we need more Skill and Caution; or elſe we may fatally experience the force of that vulgar Proverb,* Laugh in thy Face, and cut thy Throat. This hits two ſort of Folks, with whom *Will. Penn* is very well acquainted: And the Law that he lays down for the one, cannot in juſtice be refus'd to the other, ſince one Sauce will ſerve them both. Therefore (as he ſays *ibid.* p. 35.) *To conclude, If we would not receive a Thief till he has repented, Let the* {Papiſt / Quaker} *firſt recant his Voluminous Errors—But above all, let us have good teſtimony of his hearty Sorrow.*

† A Seaſonable Caveat againſt Popery, *p.* 3. *An.* 1670.

A

COLLECTION

OF SEVERAL

PAPERS,

Which relate to the foregoing

DISCOURSE.

Sanctify the Lord God in your Hearts, and be ready always to give an answer to every Man that asketh you a reason of the hope that is in you, with Meekness and Fear, having a good Conscience, &c. 1 Pet. III. 15, 16.

DISCOURSE

Which relates to the Preface

PAPERS

OF SCRIBLERUS

CONCERNING

V

A COLLECTION OF PAPERS, &c.

NUMB. I.

The PREFACE.

Chriſtian Reader,

SINCE the breach and diviſion has happened among the Quakers here in America *about the chief doctrines and principles of the Chriſtian Religion, great has been the noiſe they have made in the world one againſt another, each endeavouring to clear themſelves, and caſt blame upon the contrary Party; ſo that many who live remote are amaz'd at this difference, not knowing where to lay the fault, both Parties pretending to Chriſtianity: But there lately coming ſome Papers to my hand, which ſeem pertinent to make ſome farther diſcovery in this Controverſy, I thought my ſelf obliged to commit them to publick view, for the information of all Chriſtian Enquirers. And farther, I do underſtand that this difference among the Quakers*

firſt began in Penſylvania, *in the year* 1691. *occaſioned by Mr.* George Keith's *more earneſtly preaching up the Perſon of our Saviour, the neceſſity of Faith in him, as he died, was buried, roſe again and aſcended, and as he is now in Heaven in the true nature of Man, our Mediator and Interceſſor, and as he ſhall come again outwardly at the end of the World to judge the quick and dead,* &c. *But this ſort of doctrine was diſliked by many of the Quakers, and cauſed many private Conferences among themſelves, and at laſt a prevailing Party excommunicated Mr.* Keith *out of their Society; but a conſiderable number of Quakers ſtood by and vindicated him and his doctrine, and they ſet up ſeveral new Meetings, (as I am informed about twelve, in and near* Penſylvania) *and Mr.* Keith *undertakes to write and print againſt the errors of his old Friends, and tells the World,* That there are ſuch damnable Doctrines and Hereſies cloaked among the Quakers here, that no Proteſtant Society in Chriſtendom would tolerate the like. *His old Friends ſay they are belyed by Mr.* Keith. *This has made ſome to be curious in ſearching into this Controverſy; and among the reſt my very good Friend Colonel* Quarry, *late Governor of* Carolina, *now reſiding in* Philadelphia, *has made ſome diligent enquiry into this Controverſy, but received not full ſatisfaction (as he informs me) whether Mr.* Keith, *and theſe joined with him, had falſely charged their old Friends, or not. And there lately coming to his hands (very providentially) a Copy of Queries ſent by Dr.* Lancaſter *to the general Meeting of the Quakers in* London *laſt* Whitſuntide: *And not hearing of an Anſwer to the ſame, Mr.* Quarry *preſents them to the general Meeting of the Quakers in* Philadelphia, viz. *both to that Meeting which join with Mr.* Keith, *and to that Meeting which excommunicated him, deſiring their Anſwer to each Query. That Meeting or Party of Quakers which join with Mr.* Keith *readily returned their Anſwer in writing to the Colonel, which is hereunto annexed. The other Meeting of Quakers which have excommunicated Mr.* Keith *ſent three Meſſengers to the Colonel,* viz. *Mr.* Cook, *Mr.* Jenings, *and Mr.* Puſey, *who acquainted him,* That they received his Letter, with the Queries annexed, which *(they ſaid)* were read in their general Meeting: But not knowing whether their Friends in *London* had anſwer'd them, or not, they did not think fit to anſwer, till they had an account from their ſaid Friends; and what Anſwer their *London* Friends gave, they would ſtand by, *or to that effect. Whereupon the Colonel told them, that indeed they lay under ſevere reflexions as to their ſoundneſs in the Chriſtian Faith, and their anſwering*

ſwering the ſaid Queries might have cleared them, and given the World ſatisfaction of their ſoundneſs therein. To which Mr. Jennings *reply'd,* That tho' by the ſaid Paper of Queries it was inſinuated, that they turned the Scripture into an Allegory; yet they did really believe that *Chriſt* was born, ſuffered, died, was buried, and roſe again outwardly. *But he ſtopping there, the Colonel repeated his words, adding, I alſo believe, that the ſame Body that ſo aroſe did aſcend into Heaven, is now in Heaven, and will come again at the end of the World to judge the quick and the dead. Upon which Mr.* Puſey *(it ſeems) took up the Colonel very ſhort, and interrogated him,* Whether he believed that *Chriſt*'s outward Body of Fleſh, Blood and Bones, aſcended into Heaven? *To which, when the Colonel anſwer'd* yea, *Mr.* Puſey *reply'd,* The Scripture ſays, Fleſh and Blood ſhall not inherit the Kingdom of Heaven, *&c. Upon which the Colonel told him,* He was ſorry to find they underſtood the Scripture no better; and that he now perceived the accuſations againſt ſome of them was not altogether groundleſs. *But Mr.* Jenings *immediately brake off the Diſcourſe, (whether upon finding his Friend Mr.* Puſey *had like to have ſpoiled all by diſcovering their error, I'll not here determine, and) ſaying,* We came not here to diſcourſe, but to do our meſſage, *took leave, and departed.*

I ſhall not here make any farther obſervation upon theſe Anſwers from each party of the Quakers, but commit the matter of fact to publick view, and leave every Man to judge for himſelf, hoping it may make ſome farther diſcovery into this great Controverſy among the Quakers, about the fundamental Principles and Doctrines of the Chriſtian Religion, and ſhew which Party is the moſt orthodox. I ſhall only add, read impartially, and judge candidly. I am yours in all offices of Love, and for the promoting the cauſe and teſtimony of the crucified Jeſus, *and his ſincere Followers,*

J. C.

NUMB.

NUMB. I.

To the People call'd Quakers aſſembled at their new Meeting-houſe in the ſecond Street in Philadelphia, Sept. 18. 1695.

GENTLEMEN,

I Have ſpent ſome time in peruſing and conſidering what hath been printed on both ſides, in reference to the difference and diſputes which hath lately happened betwixt you, and ſome of your Friends; and upon the whole matter I muſt own and declare, that as to the ſaving Fundamentals of the Chriſtian Religion in Controverſy betwixt you and t'other Meeting, you have declar'd and publiſh'd to the world, *That your Principles and Doctrine, in thoſe controverted Points, are ſound and orthodox, conſonant and agreeable to the Scriptures, and Church of* Chriſt *in all Ages.* But although it be my opinion, yet knowing my own weakneſs, and very ſenſible that many of thoſe called Quakers do abuſe the world with falſe gloſſes and ambiguous terms, hiding their true meaning, and impoſing falſe notions on People, therefore I am not willing to truſt my own Judgment, without a farther confirmation. And Providence hath given me an extraordinary opportunity to be fully ſatisfied, I having lately met with a Copy of Queries ſent by Dr. *Lancaſter* of *London* to the yearly Meeting of your Friends there met laſt *Whitſuntide*, the anſwer to which I have not heard of nor ſeen; and finding the Queries ſo full of ſubſtance, and ſo learnedly handled by the Doctor, and eſpecially containing the full ſtate of the fundamental Principles and Doctrines conteſted betwixt you and the other Meeting, I thought my ſelf obliged to ſend it to you at this your general Meeting, and do beg the favour of a poſitive Anſwer, *Yea* or *Nay*, to each Query, as the incloſed Paper doth intimate.

Gentlemen, I do aſſure you I have no other deſign or end in this my Addreſs to you, but that by your clear and candid Anſwer to theſe Queries I may ſatisfy my ſelf and others of the truth and ſoundneſs of your Faith in the ſaving Fundamentals of the Chriſtian Religion. I have ſent another Copy of theſe Queries to the other Meeting, with the ſame requeſt. Your Pardon for this trouble, and an Anſwer is deſired by

Your aſſured Friend and Servant,

Robert Quary.

Here follows the Anſwer of the ſaid General Meeting.

From

From our yearly Meeting of the Chriſtian People call'd Quakers, (who are join'd in Teſtimony with George Keith) *held at the New Meeting-Houſe in* Philadelphia, *this* 18 *day of the 7th Month.* 1695.

Friend R. Q.

WE this day received thy Letter, with the Queries hereunto annexed, and notwithſtanding we might reaſonably hope, that our former printed *Confeſſions of Faith* might have given ſatisfaction to thoſe who have had the opportunity of peruſing them, yet becauſe (as thy Letter intimates) ſome under our Profeſſion have, as we are ſenſible, expreſs'd themſelves in doubtful and ambiguous words, and becauſe (according to the Apoſtle's command) we are ready and willing to give an account of the hope and faith that is in us, to every ſober Enquirer, and indeed are glad of an opportunity to ſatisfy any ſuch Perſon who may be in doubt of the ſoundneſs of our Faith in the ſaving Fundamentals of the Chriſtian Religion, we have, with the full and unanimous conſent of this our ſaid yearly (or general) Meeting, given a plain and poſitive (and we hope) chriſtian Anſwer to each of the ſaid Queries, which that they may give thee full and ample ſatisfaction of our ſoundneſs in the chriſtian Faith, is the ſincere deſire of us, who in behalf, and by appointment of the ſaid Meeting, do ſubſcribe, and remain,

Thy Loving Friends,

Rich. Dungworth, Geo. Hutcheſon,
John Hampton, John Hart,
Thomas Martin, Thomas Budd.

Here follow Dr. *Lancaſter*'s Queries, with the above-nam'd Meeting's Anſwer to each Query.

To the Quakers aſſembled at their yearly Meeting at London, *this* Whitſon *Week.* 1695.

GReat objections have been made againſt you in many Books which of late years have been writ, as well by thoſe who have departed from your Communion, as by others: But becauſe we would not willingly take an account of you only from your Adverſaries, no, nor yet the advantage which may be had from ſome of your own Apologiſts, we have choſen this ſolemn time of your moſt general Aſſembly that you have in the world, where there comes of your number out of all Parts, where any of your Profeſſion live, even as far as from the *Weſt Indies*, on purpoſe to attend this your yearly Meeting at *London*. We have choſen this moſt ſolemn and

convenient time for you to vindicate and clear your ſelves, and to give ſatisfaction to the world, particularly the Church of *England*, as to theſe great and grievous objections which are made againſt you.

It is ſaid of you, that as *Hymenæus* and *Philetus* 2 *Tim.* II. 18. did conſtrue the Reſurrection ſpiritually, ſaying, *It was perform'd inwardly within our Souls*, and ſo avoided the literal and outward Reſurrection of our Body, which the Scriptures call *overthrowing the Faith*; ſo that you do conſtrue the Reſurrection in the ſame ſpiritual manner to be the riſing again of *Chriſt*, or the Light in our Hearts, and conſequently that the Saints generally have attained the Reſurrection already, and that there will be no Reſurrection of theſe our Bodies after they lie down in the Duſt. And not only this, but *That you conſtrue likewiſe thoſe Scriptures which teſtify of our Lord* Jeſus Chriſt *in this allegorical manner*, to mean no more than what you call the Light within, and *That this* Chriſt *or Light is born and crucified, dies, is buried, riſes again, aſcends, and is glorified within you: That it ſheds its Blood within you, and thereby quenches the wrath of God in you, as your Sacrifice or Propitiation: And that* Chriſt *has now no other Blood or Body than what he has within his Saints, or other than he had with his Father before the World began: That the outward Blood of that Man* Jeſus *that was ſhed at* Jeruſalem, *was not the Propitiation, or any Satisfaction to the Juſtice of God for our Sins, but only the ſpiritual Blood ſhed inwardly within us.* And by theſe means when you are asked, *Whether you believe in* Chriſt *that died for our Sins, roſe again and aſcended, and that by his Blood we are ſaved*, &c. you can readily anſwer, *Yea, that you believe all this*; and yet mean it all in an inward, allegorical ſenſe, that is, *the Blood ſhed within you, the Light or* Chriſt *ſuffering within you*, &c. and thereby deceive others, and your ſelves, and keep your meaning hid and double, that the truth of what you hold may not be known, which if in plain words told and aſſerted, would grate all chriſtian Ears, and ſhew you to be thoſe miſerable Hereticks before told, *who brought in damnable Doctrines, denying the Lord who bought them.* Therefore that you may clear your ſelves from this great and grievous charge, you are deſired to give a plain, poſitive, and direct Anſwer to theſe following Queries.

Your Reaſons or Explanations are not required, this not being intended for a Diſpute, but only your plain *Yea* or *Nay* to each of theſe Queries, that your Doctrine and Faith may be known.

Query 1. Do you believe in a *Chriſt* without you now in Heaven?
The Chriſtian Quaker anſwers, *Yea.*

Qu. 2. Hath he now in Heaven the ſame Body (tho' changed in qualities and glorify'd) which he aſſumed in the womb of the bleſſed Virgin, in which he ſuffered, died, was buried, roſe again, and aſcended outwardly?
Ch. Qu. anſw. *Yea.*

Qu. 3. Will he return in that ſame Body outwardly, or without Men, to judge the world in the laſt day?
Ch. Qu. anſw. *Yea.*

Qu. 4. Will our dead Bodies ariſe the ſame Bodies (though altered in properties and qualities) which we now have, and ſhall lay down in the Duſt? Or, do you believe an outward and literal Reſurrection, contrary to *Hymenæus* and *Philetus*? Do you believe that the Saints generally have already attained the Reſurrection, either before or ſince *Chriſt* came into the world?
Ch. Qu. *To the former part of this Query we anſwer*, Yea; *to the latter*, Nay.

Qu. 5.

Qu. 5. Do you believe that *Chriſt*, or the eternal Word, was ſo made Fleſh, as that he truly and really became Man, as truly Man as he was God? and not only, as the *Socinians* ſay, that he dwelt in, or did inhabit the Perſon of that Man *Jeſus Chriſt*, as a Garment or a Veil, as he dwells in, or inſpires other holy Perſons, though not in ſo high a degree; or as Angels aſſume Bodies like Men, wherein they appear, without taking them into their own Nature, or thereby becoming Men?

Ch. Qu. anſw. *Yea.*

Qu. 6. Is *Chriſt* now at this day, and for ever to come, truly and really a Man, in true and proper human Nature, without all other Men?

Ch. Qu. *To this we anſwer*, Yea, *under the qualifications contained in the ſecond Query*, viz. [*changed in qualities, and glorify'd.*]

Qu. 7. and *laſtly*, Was his outward Blood (outwardly ſhed at *Jeruſalem*) the true Propitiation and Satisfaction for our Sins? Is this the true ſaving Faith? Was not his outward Blood, that Blood, without ſhedding of which there could be no Atonement? *Heb.* IX. 22.

Ch. Qu. *anſwer*, Yea, *not excluding the work of the Spirit of* Chriſt *in our Hearts.*

The above Queries were ſigned by Dr. *Lancaſter*, Chaplain to the Lord Biſhop of *London*, and delivered *Friday* the 17th of *May*, 1695. into *George Whitehead*'s own Hands, in their general Aſſembly in *Grace-church-ſtreet*, and there publickly read. They were deſired to return their Anſwer to Dr. *Lancaſter* at Mr. *Wiſeman*'s Houſe, a Chirurgion in *Long-Acre*; but we hear of no anſwer that they returned. Wherefore the ſaid Queries were preſented to the yearly Meeting of the Quakers in *Philadelphia*. That party which have excommunicated Mr. *Keith* returned anſwer as ſet down in the Preface: But that party which join with Mr. *Keith* preſently returned the anſwers above inſerted after each Query.

THis is verbatim *what was printed at* Philadelphia *in* Penſylvania, An. 1695. *and by this the Reader may judge whether it proceeded from want of capacity or ſincerity in* George Whitehead, *and the reſt of the* London *Quakers, that in their printed Anſwer to theſe Queries they ſay*, They are not plain and direct Queries, therefore cannot poſitively be anſwer'd by our ſingle *Yea* or *Nay* to each Query, as deſir'd. We therefore at preſent ſend this general Anſwer to the Queries; *of which ſufficient has been ſaid in firſt Part*, Sect. v. p. 255.

But here I would obſerve, that the Penniſt *Quakers in* Penſylvania *durſt not truſt their own Light within to anſwer theſe Queries; and bound themſelves to ſtand by the anſwer of their* London *Friends. Whereas thoſe who (with* G. Keith) *had return'd to the Truth of Chriſtianity took no time to conſider, nor ty'd themſelves implicitly to the determination of any whatſoever. They ſaid not, that the* Truth was far off beyond the Seas, in old *England*; *and they muſt ſtay till ſome good body ſhould fetch it to them, with ſafe Wind and Tyde:* Deut. xxx. 13. See before ſecond Part, p. 419.

From all this we may take notice of the different aſſurances which proceed from a rational Faith, founded upon the Rock of the holy Scriptures; and that which is built upon the Sand of our own imagination, which the Quakers call their Light within.

NUMB. II.

A faithful Relation of the great oppoſition made by ſome Preachers among the Quakers to three great fundamental Doctrines of the Chriſtian Faith, at two ſeveral Meetings at London, *in the year* 1678. *appointed to hear the Charges made by them againſt me* George Keith, *for my aſſerting the ſaid three fundamental Doctrines in my Book, call'd,* The Way caſt up. *Printed* 1677. *And the Reaſons of my publiſhing the ſaid Relation.*

IN the year 1678, at *London*, there being great whiſperings and complaints privately ſpread among the People call'd Quakers againſt me, on the account of certain Principles laid down by me, in a Book of mine, printed in the year 1677, called, *The Way caſt up*; and I happening to be then at *London*, and hearing of the ſaid complaints againſt me and my ſaid Book, I ſpoke to divers of the Miniſtry, of the People called Quakers, that they would appoint a Meeting, to hear the complaints of thoſe perſons that objected againſt ſome things contain'd in my Book, charging them to be falſe and erroneous; and alſo to hear my defence, and vindication, touching the things to be charged againſt me. A Meeting was procured at a Friend's Houſe, call'd *John Oſgood*, a Merchant, in *White-hart Court* in *Gracechurch-ſtreet*, *London*, in the Winter Seaſon, which began about the ſixth hour at night; where a conſiderable number of thoſe called Friends of the Miniſtry were met together, with divers other Perſons of account among the Quakers; among whom were *William Penn*, *George Whitehead*, *Thomas Green*, *William Mead*, *William Gibſon*, *George Watt*, *Francis More*, *Thomas Hart*, *James Claypowl*, *John Bull*; and many others beſides.

The Perſons that appeared againſt me at the ſaid Meeting, were chiefly *Samuel Newtown*, a great Preacher then among them, (who not long after broke, and went to *Virginia*, and ſtill preacheth there among the Quakers, as I have been certainly inform'd by ſome that heard him, and are ready to bear witneſs to it) and *William Shewen* a Preacher, and a great Writer among them, who hath printed divers Books highly approved by many of the People called Quakers, containing ſome abominable Principles, whereof I have given ſome account in my ſecond and third Narratives of the Proceedings at *Turners-Hall*. This Man was never cenſur'd by Friends of the Miniſtry for his antichriſtian Doctrine contained in ſome of his Books, but lived and died in unity with them, and had ſolemn Commendations, and Teſtimonies given him by ſome of the Miniſtry at his Funeral.

The

The firſt Meeting not having time ſufficient to hear all that was to be ſaid for and againſt, appointed another Meeting at the Houſe of *James Claypool*, Merchant, in *Scotch-Yard* in *London*, when ſome others were preſent, and moſtly all the fore-mention'd: The Meeting began about the ſixth hour at night, as did the former.

The particulars were three eſpecially, wherewith theſe two above-named Perſons ſeverally charged me, and blamed my Doctrine, and oppoſed againſt it, to be contradictory to the ancient Friends Books, whereof they brought a conſiderable number, which were laid on the Table; but it happened that none of them were uſed, but inſtead of them, the Bible was call'd for, and ſome places in it read and diſcours'd upon.

The firſt particular they blam'd in my ſaid Book, and charg'd to be falſe, was, that I had affirm'd * that *Chriſt*'s Body that was crucify'd on the Tree of the Croſs, and was buried, roſe again, and aſcended into Heaven, and was in Heaven. Divers ſpoke their mind to it one after another, ſome againſt it and ſome for it, and ſome very doubtfully, which I was greatly aſtoniſhed to find. I quoted that place of Scripture in defence of the Reſurrection of *Chriſt*'s Body, *Pſal* XVI. 10. compared with *Act.* II. 30, 31, 32. *Thou wilt not leave my Soul in Hell, nor ſuffer thy holy one to ſee Corruption. Will. Mead* ſaid to me, doſt thou underſtand this of an outward Body? that which was not to ſee Corruption was the Seed within. I anſwered, let the places be read and compared, and it will be found that they are to be underſtood of *Chriſt*'s Body that was laid in the outward Grave; ſo theſe two places of Scripture were read, and ſeveral gave their aſſent to it, that by the holy one that was not to ſee Corruption, was to be underſtood *Chriſt*'s Body that was laid in the Grave: Whereupon *Thomas Green*, an ancient Preacher, ſaid, Friends, one of two things we muſt needs ſay, either that *Chriſt*'s Body remains in ſome hole or cave of the Earth, or that it roſe and aſcended, for it did not ſee Corruption; and for my part I rather think it roſe and aſcended into Heaven, as *George Keith* affirms, than that it remains in any hole or cave of the Earth. Divers other places of Scripture I had to bring forth to prove the truth of the Reſurrection of *Chriſt*'s Body, as his own words to the *Jews*; *Deſtroy this Temple* (meaning his Body) *and after three days I will raiſe it up*, and his appearing to his Diſciples after his Reſurrection; having ſaid, as it is *Luk.* XXIV. 39. *Handle me, and feel me, for a Spirit hath not Fleſh and Bones as ye ſee me have.* After *Thomas Green* had ſpoke, as is above related: *George Whitehead* ſaid, that whereas many, both Prieſts and Profeſſors, had queſtioned Friends much concerning *Chriſt*'s Body, what was become of it, and where it was? By occaſion of Friends preaching *Chriſt* within ſo frequently, he confeſſes that Friends were at ſome ſtand to give a poſitive Anſwer, but rather evaded the Queſtion. And tho' in former times Friends were ſhy to anſwer the Prieſts and Profeſſors Queſtions about *Chriſt*'s Body, fearing they ſought by their ſubtilty to enſnare them, yet now *George Keith* has given a plain Anſwer to their Queſtion; he tells them *Chriſt*'s Body is aſcended into Heaven, and ſo is in Heaven. He doth contradict what Friends had formerly ‡ ſaid; but it is poſitive and plain in his Anſwer to the Profeſſors Queſtion: So my oppoſers ceaſed any more to object againſt me upon that Head.

The ſecond particular they charged againſt me was, that in my Book I had ſaid the Friends did pray to *Chriſt Jeſus*, and did worſhip and pray unto the Mediator betwixt God and Man, the Man *Chriſt Jeſus*, the anointed King, Prieſt and Prophet of his People, who alſo is God over all, bleſſed

---

* *p.* 131. ‡ *Note this fallacy* G. W. *knew well enough that what I had aſſerted about* Chriſt's *Body, his Aſcenſion into Heaven, did contradict both his and his Brethren's Doctrine.*

for ever, p. 123. of *The Way caſt up*. And whereas I had ſet down ſome words of Prayers that I had ſaid I had heard ſome uſe in our own Meetings, and I had uſed, as *Jeſus* Son of *David* have mercy on us (p. 121.) O thou bleſſed Lord *Jeſus*, that wert crucified and died for our Sins, and ſhed thy precious Blood for us, be gracious unto us, *&c.* The which Prayer containeth a whole page in print; wherein alſo the forgiveneſs of our ſins is prayed for (a thing many ſay they never heard in a Quaker's Meeting) to this theſe two Men obſerved, that it was a ſort of Popery; but with this difference, that the Papiſts prayed both to the Mother and the Son. *George Keith*, tho' he prayed not to the Mother, yet he prayed to the Son. Some preſent ſaid it was a part of Common-Prayer, to ſay, Son of *David* have mercy on us: But theſe two before-mentioned Perſons, my chief oppoſers, put me hard to it to give ſome inſtance, where ever I heard any ancient Friend of the Miniſtry, that was an *Engliſhman*, pray to *Chriſt Jeſus*. It is poſſible (ſaid they) thou haſt heard ſome *Scotch* Friends pray ſo, whom thou haſt taught ſo, and were thy Proſelytes. I confeſs I was at a ſtand to name any one *Engliſhman* that ever I heard ſo pray, tho' in *Scotland* I would have named one: But *William Penn* prevented me, and ſaid, Friends I am an *Engliſhman*, and a Friend of the Miniſtry; I have oft prayed to *Chriſt Jeſus*, to my great comfort, and have been anſwered. And not long ago, being under ſome great weight upon my Spirit, and like to have been ſwallowed up by a power of Darkneſs, I utter'd theſe words (its true I was in private) Lord *Jeſus*, who was crucified for me, have mercy on me; and immediately I was eaſed and comforted. They objected, that *William Penn* was but a young Miniſter: Let *George Keith* give an inſtance what ancient *Engliſh* Friend of the Miniſtry he ever heard pray to *Chriſt Jeſus*. As I could remember none, ſo nor did any in all the Meeting give an inſtance: But ſaid *George Whitehead*, it is not what *William Penn*, or *George Keith* ſaith, let the Scripture decide it; whereupon he call'd for the Bible, and reads in 1 *Cor.* 1. 2. *Unto the Church of God, which is at* Corinth, *to them that are ſanctified in* Chriſt Jeſus, *call'd to be Saints, with all that in every place call upon the name of the Lord* Jeſus Chriſt, *both theirs and ours*. What ſay ye to this, Friends? ye ſee that *Paul* did approve the *Corinthians* that called upon the name of the Lord *Jeſus*. [*Note Reader, one would think that if* G. Whitehead *had made it his practice to pray to* Chriſt Jeſus, *being an ancient Miniſter, and uſing to pray frequently in the publick Meetings of the People call'd Quakers, he would have named himſelf to have been one who had prayed to* Chriſt Jeſus, *or ſome that had oft heard him, there preſent, might have given him for an inſtance; but no inſtance was brought of any* Engliſh *ancient Friend of the Miniſtry, who had ever been heard ſo to pray; and had it been a frequent practice among them to call upon the name of the Lord* Jeſus Chriſt, *it could not be ſuppos'd to be poſſible that theſe two Men, my oppoſers, could have objected it againſt me as a novelty, or ſuch a ſingular practice, as that no* Engliſh *ancient Friend could be produced as a witneſs for that practice.*] Their Anſwer to *George Whitehead*'s Queſtion was, *Paul* was dark and ignorant in that thing, as *George Keith* is; for our parts we know better. *George Whitehead* reply'd, hold Friends, ſay not ſo. Ye know we have been accuſed by divers that we eſteem our ſelves equal to the Apoſtles, which for my part I never did. How will this be received by Profeſſors, if they ſhould hear that we did ſet up our ſelves above them, and above *Paul*, one of the chiefeſt of them, after he had ſo plentifully received the Holy Ghoſt, and had planted ſo many Churches? Pray let us not exalt our ſelves above *Paul*; it is very well if we be where he was. But they ſtill continued blaming my aſſertion in my Book, for ſaying that *Chriſt* was to be prayed unto,

unto, and eſpecially they blam'd the manner of praying to him by the name Son of *David*, objecting againſt one of the proofs in my Book, how *Bartimæus* pray'd to *Chriſt* in theſe words, *Son of* David *have mercy on me.* Poor blind *Bartimæus* (ſaid they) had *George Keith* no better arguments for him than blind *Bartimæus?* He was as blind in his Soul as he was in his Body. *Thomas Hart* replied to them, Friends ſay not ſo, ye are under a great miſtake to think he was blind in his Soul; he was greatly enlightned in his Soul, and had a great Faith; and *Chriſt* anſwered him, and ſaid thy Faith hath ſaved thee, which proveth he was not blind in his Soul when he ſo prayed. They ſtill remaining diſſatisfy'd, and greatly blaming that manner of expreſſion, Son of *David*, as improper, *William Penn* ſaid, Friends we know that *Chriſt* after his Aſcenſion call'd himſelf the root and off-ſpring of *David.* Now why may it not be ſuppoſed that a Friend may be moved in Prayer to ſay, O thou root and off-ſpring of *David* have mercy on us. Some alſo brought that place in *Acts* VII. 59. how *Stephen* being fill'd with the Holy Ghoſt, at his death call'd, ſaying, *Lord Jeſus receive my Spirit.* So after ſeveral words of diſcourſe made by other Friends preſent, moſtly approving my aſſertion, they paſſed to their third particular charg'd againſt me in my Book; the paſſage in my Book that they blam'd, is in p. 123. compared with p. 136. were I had ſaid p. 123. " He " is that mighty one, upon whom the Father hath laid help, for that al- " though the Father himſelf loveth us, and is moſt willing and ready to " help us in all our neceſſities; yet we can no otherwiſe receive his help, " but as it comes to us by the conveyance of the Man *Chriſt Jeſus*, our " alone Mediator." And p. 136. I had ſaid—— " But ſtill as in reſpect of " Union, Manifeſtation, and Operation, and alſo in reſpect of Communion " and Fellowſhip, the Man *Chriſt Jeſus*, or Word Incarnate, is the only " proper Middle and Mediator between God and us; ſo that whereas God " is immediately united with the Man *Chriſt Jeſus*, no other Men or An- " gels have, or indeed are capable to have an immediate Union with God, " their Union is only mediate with God, and ſo their Communion and Fel- " lowſhip with him is but mediate alſo, by the means of *Chriſt Jeſus*, al- " though in reſpect of other means it is immediate.

All this paſſage they mightily cenſured, as contradicting their own experience. 'Tis true, ſaid they, when we were young and weak, at our firſt convincement and beginning, we had need of *Chriſt*; but now we have no need of him, we have acceſs to God immediately without *Chriſt*. *Thomas Hart* replied to them, Friends I am ſorry you ſhould think ye have not need of *Chriſt* now, I cannot ſay ſo, and I dare not ſay it. I have as much need of him now as ever formerly; I need him not only to cleanſe me from my Sins, but to preſerve me that I ſin not: Let me tell you, it may be before ye die, you may come to find your need of *Chriſt*. Theſe words of *Thomas Hart* were much noticed and approved by divers preſent; and after divers had ſpoke their minds about this whole matter, particularly *George Whitehead* and *William Penn*, who approved and vindicated all theſe three Particulars, which my oppoſers have objected againſt and ſeverely cenſured, and all other leſſer matters, to every tittle and word that was objected; ſo that I had need to ſay little, and indeed ſaid not much, becauſe I found them (as ſeemed to me) well diſpoſed and inclined to anſwer for me, as they readily did. Divers others Friends preſent ſtood up in the Meeting and declar'd their great ſatisfaction, with having heard thoſe things ſo well cleared and opened to their underſtandings, which they confeſſed they had been formerly muddled about, and bleſſed God for that good opportunity they had to have things made ſo clear to them, among whom were *Francis More* and *James Claypool*, both Citizens of good account,

and

and of good reputation among Friends and Neighbours. This is but a ſummary and abreviation of the matter, which was much more largely diſcourſed, and took up ſeveral Hours time at each Meeting. In the concluſion, the Perſons that had accuſed me were deſired by the Meeting to deſiſt from their charge, and ſay nothing againſt the Book; and whereas ſome Friends that were diſſatisfied at my Book had forbidden the Stationer in *George-Yard* to ſell it, becauſe it was unſound; order was given by the Meeting that the Stationer might be encouraged to ſell it, that it might have its Service in City and Country, as accordingly was done. And now Reader, wouldeſt thou not think that theſe Men who had ſo expoſed their ignorance, unbelief, and antichriſtian Principles directly oppoſite to the great Fundamentals of Chriſtianity, would have received ſome ſevere Cenſure from the Friends of the Miniſtry, or at leaſt that they would have put them to diſown their vile Errors before they could be owned either as ſound Miniſters, or ſound Friends? But nothing of this was done; and to the certain knowledge of divers as well as mine, theſe Men (as well as others that had privately ſided with them) remained reſolute and ſtiff in their former Errors, whereof the one, to wit, *William Shewen*, ſometime after gave a publick demonſtration in the face of the world, having after all this printed a Book call'd by him *A Treatiſe of Thoughts*, where he ſaith, p. 37. *Not to* Jeſus, *the Son of* Abraham, David, *and* Mary, *Saint or Angel, but to God the Father, all Worſhip, Honour, and Glory is to be given through* Jeſus Chriſt, *&c.* Note Reader what he means by *Jeſus Chriſt*, &c. is eaſy to apprehend, not the Son of *Abraham*, of *David*, or *Mary*, for him he hath excluded from being the object of Worſhip, together with Saints and Angels, as in his own words is manifeſt; but this *Jeſus Chriſt*, &c. is the Light within; ſo here are two *Chriſts* with a witneſs by this Man's doctrine, one the Son of *David*, to whom no Worſhip, Honour, and Glory is to be given, another through whom God the Father is to be worſhipped; and certainly he through whom we worſhip God the Father, muſt be the object of Worſhip together with the Father. But how long did he allow *Jeſus Chriſt*, &c. to be him through whom God the Father is to be worſhipped? No longer than *until he hath reſtored all things into their primitive Order, that is, brought* William Shewen *and his Brethren to a ſinleſs ſtate, which many think they have attained already, and then* Chriſt *in them is known to ſurrender up the Kingdom to the Father, and God to become all in all:* As he plainly declares in his p. 38. And on the margin he adds, *This is the aſcending of* Chriſt *up, where he was before he deſcended, and before there was any cauſe for his deſcenſion; he that can underſtand* (ſaith he) *let him.* (This paſſage of *William Shewen* is more fully quoted out of his Book in my third *Narrative* lately printed.) Judge, Reader, what imaginary Heavens had this Man got up into, after he hath witneſſed a ſinleſs ſtate, even in the mortal Body; then *Chriſt* ſurrenders up the Kingdom to the Father, in him, and it is no more *Chriſt* in him, but God all in all. And what *Chriſt* ſpoke of his Aſcenſion, as Man, into Heavens without us, he wholly applieth to *Chriſt*'s putting off his Offices as *Chriſt*, and ceaſing any more to officiate as *Chriſt* in them, but as God the Father. The myſtery of this is rank and wild Ranteriſm, to wit, that God and *Chriſt* within Men are but two inward miniſtrations and operations; *Chriſt* is the lower, and the Father is the higher; and by paſſing from the lower to the higher, as Men paſs from the lower ſtory of the Houſe to the higher, they paſs from *Chriſt* to God, and leave *Chriſt* behind or below them, and aſcend up to God all in all, and ſo need not *Chriſt* either within them, or without them. That this is the real and genuine ſenſe of *William Shewen*'s words in that above-mention'd Treatiſe, any intelligent

Perſon

Perſon that reads them (more eſpecially if he read thoſe paſſages throughout, from firſt to laſt, a part whereof I have but quoted, for brevity ſake) cannot but acknowledge.

Now becauſe it is probable many of the People call'd Quakers will ſay, that theſe things which I have above related as matter of fact, are not truly related; and will be ready to oppoſe to the credit of my Relation, that G. *Whitehead* who confeſſeth there was ſuch a Meeting where he was preſent, denieth that he remembereth that any ſuch things were affirmed by them that found fault with me for ſome things contained in my Book. But firſt, his not remembering is but a negative evidence againſt my poſitive evidence, therefore not ſo ſtrong as mine. Secondly, I have brought *William Shewen*'s own Book, writ and printed after that Meeting, ſufficiently declaring, at leaſt the two laſt particulars, or rather indeed all the three: For ſince he conſtrueth *Chriſt*'s Aſcenſion into Heaven to be inwardly in Men, he has left us no proofs for his Aſcenſion outwardly. Thirdly, had G. *Whitehead* been ingenuous, he would have been poſitive to have told what he did remember; ſeeing ſome preſent in theſe Meetings as old in years, and as weak in memory as himſelf, hath very lately told what was ſaid in one of them Meetings, and that is the chiefeſt of the three, and indeed includes all the three particulars above-mention'd. Fourthly, know then, for a farther evidence, that *Thomas Hart* an ancient Citizen, of very good credit and fame, (a perſon of greater age than G *Whitehead* as I ſuppoſe, and and one whom G. *Whitehead*, I think, will own to be worthy of credit in any other thing, if not in this) hath lately declar'd to me, (in anſwer to my requeſt to him, that ſeeing I was call'd in queſtion as a Lyar for ſaying ſome of my oppoſers at one of theſe Meetings had ſaid, they needed not *Chriſt* then, he would be pleaſed for the truth's ſake, to ſpeak what he did remember was ſaid by them to that effect) that he did remember that they did ſay, *They needed not* Chriſt; and alſo that he did reply to them, *It may be before they died they would find their need of* Chriſt. Thus he freely and voluntarily declared to me in my Houſe 22^{d} 12th month 1697. in anſwer to my requeſt as above. I having told him, that to clear me of the imputation of a Lyar, I did deſire him (by a few Lines in writing) to ſpeak with me, who came to my Houſe in compliance to my deſire; and I having repeated to him all his words as they are above-mentioned, that he ſpoke to them, he anſwered me directly, that his memory was weak, and did not remember the other paſſages, but this (ſaid he) I do well remember, that when ſome of them ſaid they needed not *Chriſt*, I told them, before they died they might come to find their need of him; and he ſaid farther, I own it to be a truth that I need *Chriſt* ſtill, for I find my obedience ſo ſhort, that I cannot rely upon it; and therefore I need that God be merciful to me, and forgive me my Sins and Failings for *Chriſt*'s ſake. And divers things he ſpoke to this purpoſe, very ſenſibly and chriſtianly, with which I was much refreſhed to find him ſo ſound and ſenſible, and that he ſtill adhered to his former Teſtimony he gave at one of theſe Meetings. And ſeeing he hath confirmed the truth of my Relation, in one of the chief particulars, that one containing all the reſt; I judge it is an authentick Evidence to the whole; for if they needed not *Chriſt*, then ſure they were not to pray to him; and as ſure it is, that there is no need of any ſuch belief, (according to their ſentiments) that *Chriſt*'s Body did aſcend into Heaven; for they having denied the end of his Aſcenſion, which was that we might have him to be our merciful High-Prieſt in Heaven, to make interceſſion for us according to our need, they muſt conſequently deny his Aſcenſion, otherwiſe ſay he aſcended to no purpoſe or end, as to us! For a farther evidence, I here add the Teſtimony of *John Bull*, who was pre-

ſent at one of theſe Meetings, who had alſo at my deſire and requeſt (obteſting him to ſpeak the truth, ſeeing my chriſtian name and reputation was concerned in the caſe) declared, that it having been long ago, he did not remember much; but this he did * remember, that they oppoſed to that paſſage in my Book, wherein I did aſſert that *Chriſt*'s Body that was buried roſe again, and aſcended into Heaven: As alſo, that ſeveral Friends ſaid, they were much benefited by the things they heard diſcourſed, by way of objections and anſwers, and bleſſed God for that opportunity. This he told me at my Houſe 23^{d} 12th Mo. 1697.

Having thus finiſh'd my Relation touching theſe weighty matters, which I ſolemnly declare to be true, and which I think I have given a ſufficient evidence of, by the concurring evidences of ſome of their Brethren that remain in unity with them, it now remains to give ſome reaſons of making publick this Relation, which I do thus.

1. My firſt reaſon of making publick this Relation, is to clear my name both as a Man and a Chriſtian, from the imputation of Lyar, Slanderer, and falſe Accuſer, which ſome of the contrary Party have caſt upon me, for my having affirmed, that ſome noted Men among the Quakers, yea and Teachers too, twenty years ago have oppos'd ſome of the great Fundamentals of Chriſtianity, and greatly cenſured me for aſſerting them.

2. The ſecond reaſon is, that this account given by me here will ſerve for an Apology and excuſe to me, in great part, why I have in ſome of my former Books, eſpecially in my Controverſies with ſome of the Preachers at *Boſton* in *New England*, praiſed and defended *William Penn* and *George Whitehead* as ſound and orthodox in the fundamental Principles of the chriſtian Faith, concerning *Chriſt*, and the real exiſtence of his Manhood-nature, conſiſting of a glorified Soul and Body in Heaven, being both God, and Man, and yet one *Chriſt*; and our Faith in him as ſuch, for remiſſion of Sin, and eternal Salvation, whom theſe Men did repreſent as unſound. Now that which gave me (as I thought) juſt ground ſo to judge, was, that they ſeemed to me, by the defence they made for me at theſe two Meetings aforeſaid, to be not only ſound in their judgments as touching theſe great truths, but to be cordially and zealouſly concerned for the defence of them: And in this perſuaſion of them I continued until the differences aroſe in *Penſylvania* betwixt my Adverſaries and me, in the year 1691. concerning the neceſſity of Faith in *Chriſt* without us, for remiſſion of Sin and eternal Salvation, as well as the belief of his inward appearance by his Light and Grace in our Hearts, both which I affirmed was neceſſary to our Chriſtianity, which my Adverſaries roſe up againſt, charging it to be falſe as well as new Doctrine, and contradicting the printed Teſtimonies and Books of ſound Friends, and particularly of *William Penn* and *George Whitehead*; ſo that I was accuſed by my *Penſylvanian* oppoſers, in our publick Meetings there, for contradicting the Principles of *William Penn* and *G. Whitehead* in their printed Books, particularly in that Book called the *Chriſtian Quaker*, both in relation to *the ſufficiency of the Light within, without any thing elſe, to Salvation*, and alſo in relation to the Reſurrection of the Body. And thus time after time they oppoſed me with theſe Men's Books: And when I deſir'd them to begin with the Scriptures, and prove the contradiction of my Doctrine firſt to the holy Scriptures, and then it was time to conſider theſe Men's Books; *Samuel Jennings* in a publick Meeting at *Philadelphia*, on a firſt day, ſaid it was not neceſſary to prove me guilty of Hereſy (whereof they had accus'd me) from the Scriptures,

* Note, *Since the writing of this Paper* John Bull *is deceaſed; but I have evidence of ſome alive who heard him ſo affirm.*

but

but from Friends Books; for (ſaid he) the Queſtion betwixt *G. K.* and them is not who is the beſt Chriſtian, but who is the beſt Quaker. And though I ſtill deſir'd them to bring their Scripture proofs, yet they for moſt part waved that, and continued clamouring that my Doctrine contradicted *Will. Penn*, *Geo. Whitehead*, and other Friends; which I did not know all that time that it did, for tho' the places they quoted out of their Books ſeemed much to favour my adverſaries, yet I was not willing to think ſo, but labour'd to retain my charitable perſuaſion of them, putting the moſt charitable Conſtructions upon their words as was poſſible, ſo far as I had read the paſſages in their Books that ſeemed to interfere with me. At laſt, I came to a firm reſolution in my mind to come for *England*, having firſt writ to *George Whitehead* and other Friends of the Miniſtry about our differences, deſiring to know their ſenſe. They ſeemed to blame me for the Separation, but in great part to approve of my Principles; yet the words in their Epiſtles were ſo dubious, like the Heathen Oracles, that as to the main difference of Principles betwixt my adverſaries and me in *Penſylvania*, it was rather increas'd by their Epiſtles than allay'd; my adverſaries conſtruing them one way, and I and my Friends another way. After I arrived in *England* and came to *London*, and had ſome private Conferences with *George Whitehead* and *William Penn* about theſe very Principles *of the ſufficiency of the Light within to Salvation, without any thing elſe*, by the *ſomething elſe* that I did plead for, declaring that I meant the Man *Chriſt Jeſus*, and his moſt holy and perfect obedience unto death for our Sins, and his interceſſion for us in Heaven, I began eaſily to perceive that they greatly differ'd from me in thoſe great things; yet they did ſeek to hide themſelves as much as they well could, mainly and almoſt only blaming me for the Separation, and making a breach in *Penſylvania* and the neighbouring Provinces among Friends. But, by degrees, the difference in Principles betwixt them and me began plainly to appear, before they excommunicated me at their yearly Meeting in the year 1695. For at a large Meeting of Friends of the Miniſtry, where were many Country Friends, about two days before the yearly Meeting in 1694. *William Penn* accuſed me for ſeeking to bring in a new method of preaching *Chriſt*, and Faith in him, differing from that of Friends; and that new method was to preach the Man *Chriſt* without us, and his Death and Sufferings, in order to bring People to know the divine Principle within them, and the work of Regeneration. And at the ſaid Meeting *G. W.* blamed me, for affirming that all the Light and Grace that any Men had in any age of the World, was the effect of *Chriſt*'s obedience unto death for us, and argued againſt it thus: Men had Light and Grace, before *Chriſt* came in the Fleſh, to perform that obedience; can the effect be before the cauſe? This plainly enough let me ſee into *G. Whitehead*'s Principles: He had the ſame ſtrength of argument (but that's none at all) againſt any Men's having remiſſion of Sin by *Chriſt*'s death, before he came in the Fleſh; why, can the effect be before the cauſe? I told him a moral effect can be before its cauſe, and oft times is, and gave an example, how a Man by a contract or covenant buyeth a Houſe or Field, and poſſeſſeth it before the money is paid, the condition of the covenant being, that the money is not to be paid until ſuch a time; ſo by virtue of the covenant of Grace, which reſpected *Chriſt* to come, and the ſatisfaction he was to make to divine Juſtice by his death and ſufferings for Men's Sins paſt, as well as to come, all the faithful had remiſſion of Sin, and inward Light and Grace, as well before he came as ſince. And ſome months after this, at a publick Meeting of the Quakers at *Ratcliff* by *London*, *William Penn* did publickly oppoſe my teſtimony, and charg'd me to be an Apoſtate, and that I endeavoured to pluck up the teſtimony of truth by the roots: And at the

ſame

ſame time he told the Auditory, that Friends ſaw no great need to preach the faith of *Chriſt*'s death and ſufferings; for all *England* had that faith, and all Chriſtendom had it; but it did not profit them *: With many abuſive words; all which he father'd upon a tranſport of the glorious power of God at the next yearly Meeting, when I complain'd upon his ſo abuſing me. Yet they have, after all this, ſought to hide the differences in Doctrine betwixt them and me from publick notice; ſo that in their ſentence of Excommunication they blame not my Doctrine nor Morals in any particular thing, but caſt out ſome general charges againſt me for being turbulent, *&c.* and ſeparating my ſelf from the Church of *Chriſt*. But their unchriſtian dealings with me, as well as antichriſtian principles, have ſufficiently proved them not to be a Church of *Chriſt*; tho' ſtill I have that charity to divers among them, that they belong to *Chriſt* and his Church, but not as reſpecting that viſible Society that has leſs the face of a Church than any Society of Proteſtants any where in the world.

A third Reaſon is, that this publication of the foregoing Relation will be a true evidence and witneſs for me, that as to the great fundamentals of the Chriſtian Faith I am not changed from what I was twenty years ago, when own'd among them, and for many years after acknowledg'd by them that I was in the unity: And that therefore is is manifeſt to be a calumny and falſe accuſation rais'd by ſome malicious perſons among the Quakers againſt me; that I am apoſtatiz'd from my former principles of Chriſtianity, and have embraced new notions, or Prieſts and Profeſſors principles, as they are pleaſed to call them, that formerly I had relinquiſhed, and from a tentation that I had let prevail over me, to ſeek and affect preheminence over my Brethren; and not finding my deſire and end anſwer'd in that, I ſought occaſion to differ from them, and purpoſely chang'd my principles, that I might have a ground of Strife and Contention with them: All which the righteous Judge of the whole Earth, and the ſearcher of Hearts, knoweth to be falſe and injurious Charges. I have ſufficiently, in my late printed Books, proved that I am the ſame in all principles of Truth that I was formerly; and wherein I am changed, in ſome leſſer matters of perſuaſion, it is to truth, and not from truth; God having been pleaſed farther to enlighten me, for which I deſire to praiſe him: And I have ſhewed my adverſaries, both *William Penn* and *George Whitehead*, to be much more guilty of contradictions than any thing that any have laid to my charge, as in my firſt Narrative of the Proceedings at *Turners-Hall*, and in other late Books; and wherein they charge me to contradict ſome paſſages in my former Books, as in relation to Baptiſm and the Supper, and the having a better underſtanding of ſome places of Scripture than formerly I had, this is properly no contradiction, but a retractation. But my adverſaries are juſtly chargeable with many contradictions, that (without any retractation) hold contradictory Propoſitions at once to be both true. This is contradiction with a witneſs.

Now, judge Reader, whether as the above-ſaid relation of the particulars mentioned in the firſt Sheet is not ſome Apology for me to excuſe my praiſing *G. Whitehead* and *William Penn*, as orthodox and ſound Men, as to Chriſtian Principles, they having by their ſeeming Orthodox at that time deceiv'd me; ſo hath not the late diſcovery of their inſoundneſſes in the Chriſtian Faith given me a far greater ground of Apology to excuſe my charging them to be guilty of vile anti-chriſtian errors, as I have largely ſhewn in my late printed Books, particularly my three Narratives of the Proceedings at *Turners-Hall*, the ſecond and third of which has as yet re-

* *Reader, by this Argument it ſhould not be preached at all.*

ceived

ceived no ſhadow of anſwer; and what ſhadow of anſwer the firſt received by *Thomas Ellwood*, hath been ſufficiently demonſtrated to be a mere ſhadow, by the Book call'd *Satan Diſrob'd*, and alſo by my ſecond and third Narratives: All which lie on their hand unanſwered; and yet they falſely glory in print, that they have anſwer'd all my former Books. And their moſt partial ſiding with my adverſaries in *Penſylvania* to cloak their vile errors, as well as unjuſt practices, is another ground of my juſt Apology, for my changing my thoughts of them; beſides other great proofs I have to manifeſt their unſound and anti-chriſtian principles.

NUMB. III.

Some Paſſages taken out of Humphry Norton's *MS. mentioned in the* II. Part p. 99, 100.

I Begin with a Letter of *George Fox*'s, which is not only inſerted, but atteſted in this MS. of *Hump. Norton*'s, part of which Letter being quoted in the *Snake*, p. 62. The Quakers in their laſt anſwer, which they call *A Switch for the Snake*, p. 175. ſay, *that it may be either adulterated by the* Snake, *or ſome Apoſtate, or forged by them. And if they were* G. F's. *words, why did not the* Snake *give the whole Letter? To what purpoſe hath he made a Break in it? And what is left out at it?* Therefore you ſhall have the whole, and ſufficiently atteſted: Together with *H. Norton*'s impious parallel of *Oliver* to our Lord *Jeſus Chriſt*, his Death, Burial, and Reſurrection. Which take as follows out of the MS. p. 21.

The Meſſage from *O. Cromwell* to *G. Fox*, upon the fifth Day of the firſt Month.

That it was required by Oliver Cromwel *from* G. F. *that he would promiſe that he would not take up a carnal Sword or Weapon againſt the Lord Protector, or Government, as it is now: And that* G. F. *would write down the words, in anſwer to that which the Protector required; and for* G. F. *to ſet his hand to it.*

THIS was demanded * of *G. F.* in our preſence and hearing, whoſe names in the Fleſh are called *Tho. Aldam* and *Robert Craven*. Upon the ſixth day of the firſt month *G. F.* was moved to give forth theſe words following, which were written and given to *Oliver Cromwel* by Capt. *Drury*.

* p. 21.

Anſ. I who am of the world called *G. F.* doth deny the carrying or drawing any carnal Sword againſt any, or againſt thee *O. C.* or any Man, in the preſence of the Lord I declare it, God is my witneſs, by whom I am moved to give this forth, for the truth's ſake, from him whom the world calls *G. Fox, who is the Son of God*, who is ſent to ſtand a witneſs againſt all violence and againſt the works of Darkneſs, and to turn the People from Darkneſs to Light, and to bring them from the occaſion of the War and from the occaſion of the Magiſtrates Sword, which is a terror to the evil doer, which acts contrary to the Light of the Lord *Jeſus Chriſt*; which is a praiſe to them that do well; which is a protection to thom that do well, and not the evil; and ſuch Soldiers as are put in place no falſe accuſers muſt be, no violence muſt do, but be content with their wages: And that Magiſtrate bears not the Sword in vain, from under the occaſion of that Sword do I ſeek to bring people; my weapons are not carnal, but ſpiritual, and *my Kingdom is not of this World*; therefore with carnal weapon I do not fight, but am from thoſe things dead, from him who is not of this world, call'd of the world by the name of *G. F.* And this am I ready to ſeal with my Blood; this I am moved to give forth for the truth's ſake, who a witneſs ſtands againſt all unrighteouſneſs, and all ungodlineſs, who a ſufferer is for the righteous ſeed's ſake, waiting for the redemption of it, who a crown that is mortal ſeeks not, for that fadeth away; but in the Light dwells which comprehends that crown, which Light is the condemnation of all ſuch, in which Light I witneſs the crown that is immortal, which fades not away from him who to all your Souls is a friend, for eſtabliſhing of righteouſneſs, and cleaning the Land of evil doers, and a witneſs againſt all the wicked inventions of Men, and Murderers Plots, which anſwer ſhall be with the Light in all your Conſciences, which makes no covenant with death; to which Light in you all I ſpeak, and am clear, *G. F.* who a new name hath, which the world knows not.

We are witneſſes of this Teſtimony, whoſe names in the Fleſh are

Tho. Aldam,
Rob. Craven.

A Call to O. Cromwell.

O *Liver* thou art ſhut up*, the ſtone is ſealed, and the watch is ſet, and *Chriſt* ſuffers, and the Lord God hath ſent his Angel to call thee, and to rowl away the ſtone; and if thou wilt come forth, come forth. This Call is to thee through his Servant *Humphry Norton*.

A Queſtion put, with others, to all that ſtumble at the Light, p. 31.

WHAT Child is it *Eve* ſhall be ſaved by†, ſhe continuing in Faith and Sobriety? Seeing the Apoſtle gave this advice to the unmarried that could ſo abide, not to marry; for he did better that did not give in Marriage than he that did.

[N. B. *The meaning of this is plain*, viz. *that the Child by which* Eve, *and conſequently the reſt of Mankind was to be ſaved, was not to be an outward Child of Fleſh and Blood, born of a Woman; becauſe that if ſo, it would have been better for Men to have marry'd, in order to have that*

---

* *P.* 37. † *Norton's MS.* p. 31.

Chila

Child brought into the world. This is the true Quaker notion ſhewn in the ſecond Part, p. 415, 416, 417. *That the child promiſed* Gen. III. 15. *as the Saviour of the world, is a child born within every regenerate Perſon in their Hearts, and not any child conceiv'd in the womb of a Woman. For as to what is recorded of the outward* Jeſus, *his Birth, Paſſion, Reſurrection,* &c. *they can apply it to* Oliver, *or any other of their Favourites. They turn it all into an Allegory, and ſuppoſe it perform'd within themſelves; and that the Merit of their Salvation lies within themſelves, and not in the Merits of the outward* Jeſus. *Of which ſee more in the ſaid* MS.]

* And whereas he accuſeth us for denying *Chriſt*'s Merits. I ſay that which can be merited is of ſelf; and that which is of *Chriſt* is freely given. But ſuch a word is not in Scripture as *Chriſt*'s Merits, but is fetch'd from the Whore at *Rome* by them.

† To all theſe that pretend to wait for that which they call a perſonal Reign, for which they have no Scripture, but makes themſelves manifeſt to be theſe that know neither the Scriptures nor the Power of God, for they were *written for our admonition, upon whom the ends of the world are come*, 1 Cor. x. 11. Mark, they knew the ends of the world come at that time, where *Sin was put away by the Sacrifice of himſelf*, Heb. IX. 26. Now unto all you, this is the word of the Lord God, you that waits out of the Light wherewith you are enlightned, waits out of the way, *&c.*—— Tell me, have not many of your Brethren and Siſters pretended this waiting, who are dead, (take warning) and ſaid they looked as you do for *Chriſt* to come in another's Perſon, and not in your own. Are you not looking afar off, like Fools with your Eyes abroad, *Prov.* XVII. 24.—— Anſwer theſe Queries, and prove what you ſpeak by plain Scripture.

‡ Whether is not God and *Chriſt* one in every thing, Yea or Nay? Or wherein do they differ in any thing? And whether he is not the ſame in this Generation that he hath been in all others, the I AM?

Is not the righteouſneſs fulfill'd in *Chriſt?* And is not God ſatisfied with this righteouſneſs where it is put on? As it is written, *Put ye on the Lord* Jeſus Chriſt, *Rom.* XIII. 14.

Whether any one Man viſibly can put on another, and therein ſatisfy God for another Man's Sins, Yea or Nay? Or muſt not every Man or Woman put on the Lord *Jeſus Chriſt?* And then no more a carnal *Chriſt*, ſeeing it is written, *Woe unto them that are covered, and not with my Spirit.*

And now all ye that ſpeak of a perſonal Reign, anſwer this, from whence muſt this *Chriſt* come which muſt reign perſonally? ſeeing the promiſes of God was but one, and to one, and all the Prophets of God propheſied but of one? And they declared of what Stock, and Family, and Houſe, and Generation he ſhould be of, read *Matth.* I. and *Luke* III. and alſo where he ſhould be born, and of whom, (to wit) of a Virgin, which things are fulfill'd, and come to paſs, we are witneſſes of it, according to the Scriptures.

Now anſwer in plain words, whence muſt this *Chriſt* come you wait for? And in what Generation? Of what Family? And out of what Country? And of whom muſt he be born? that they may no longer be deceived by you, who have kept them gazing after a falſe *Chriſt*. Well may it be call'd gazing. But leave it, and mind theſe in white Apparel which reproves you for it, *Acts* I. 10, 11.

* *MS. p.* 46. † *P.* 70. ‡ *P.* 71.

* And

* And seeing the Scripture saith, that *Christ* is the way to the Father, then is not this the Spirit of truth that leads into all truth, to the God of all truth? And doth not these that look for *Christ* to come deny the way to God, tell me? What way must People go to God, if *Christ* be not come? seeing they die daily, *Joh.* XIV. 6.—XVI. 30.

Some Queries with their Answers, put forth by John Draper. *Answered by* H. Norton, *p.* 81.

IN one of thy Queries thou askest me whether the Saints shall partake of any other Glory or Perfection than that they now enjoy? Or whether we that are called Quakers shall partake of any other Glory or Perfection than what we now enjoy?

Answ. I say, the Saints can partake of no other Glory nor Perfection than what they now enjoy: And we that are called Quakers partakes of the same. But if our Hope, Glory, and Perfection were only in this Life, we were of all Men most miserable.

Wherein thou askest me if there be any other Heaven than what's in the Saints? And where that Heaven is that *Christ* ascended up into?

I know and believe that there is no other Heavens than that the Saints are in, wherein dwells Peace, Righteousness, and Joy. And that the Kingdom of Heaven is where that *Christ* himself preached it, *Luke* XVII.21. *viz. the Kingdom of God is within you.*

And whereas thou askest me what I do believe concerning the second coming of *Christ?* Or whether there is any other coming of *Christ* besides what is in his Saints?

† I believe that there was five hundred Brethren at once that saw his second coming: And that there is a thousand now that sees the same: And that there is no other coming than what is revealed in his Saints. For *herein is the righteousness of God revealed,* Rom. I. 17, 19. therefore follow no more after the *Lo here* and *Lo there's.*

Wherein thou askest me, whether it be not that very *Christ* that is in us that was crucified at *Jerusalem,* whose Hands and Feet was nailed to the Cross and side pierced? And whether we do expect any benefit by *Christ* crucified at *Jerusalem?* I say no other *Christ* we own, but *Jesus* the only begotten Son of God, *the brightness of his Glory, the express image of Person,* Heb. I. 7. who in our vanity his sides often we pierced, for which now in our Bodies we bear his marks. And this benefit we have redemption by him alone, from the filthiness of flesh and spirit, and saved by him from the pride and vanity the world lives in, and cleansed from all Sin by his Blood, according to that Scripture 1 *Joh.* I. 7.

[N. B. *What Blood this was which he means, you will see in the First Part, p.* 257, 290. viz. *the Blood of God's heavenly Manhood, which he had from all eternity; and not the Blood of our Nature, which* Christ *took upon him, and shed upon the Cross. They here renounce any such* Christ; *any* Christ *that does* differ in any thing from God, *as before quoted: Or who suffer'd upon any other Cross than that metaphorical Cross which he commanded his Disciples* to take up daily, *Luk.* IX. 23. *And upon which he daily suffers in the Hearts of wicked Men, as appears by his following Query.*]

---

* P. 73. † P. 81.

Query

Query to John Draper *by* H. Norton, *p.* 84. *of MS.*

WHether *Chriſt Jeſus* ſuffered not upon that Croſs which he preached when he was in the Body, and ſaid, *He that will be my Diſciple muſt take up his Croſs daily*, Luke IX. 23. or what Croſs he ſuffered on? And how oft he hath ſuffered ſince the beginning? [*See Second Part*, p. 374.]

MS. p. 81. Wherein thou askeſt me what I do underſtand by the eternal Judgment? Or whether there ſhall be a time when God ſhall judge all Men, and make their works manifeſt, and alſo give to every Man according to his deeds?

Anſw. The eternal Judge is upon his Throne, and the time of his Judgment is come, and the Hearts of all Men are made manifeſt before him; and the wicked ſhall not eſcape, but ſhall receive a Portion according to their deeds. Therefore ſay I, Ariſe ye dead, and come to Judgment, for *the hour is coming*, and now is, *when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live*, Joh. v. 25.

[N. B. *This ſhews in what ſenſe they underſtand the Scriptures*, viz. *That the Reſurrection of the Dead, and the final Judgment is already come, as before quoted, which they bid us mark, that the end of the world was come in the Apoſtles time, which they infer from* 1 Cor. x. 11.]

MS. p. 57. in a Letter to Lieut. Scot.

NEver hereafter ſuffer ſuch words to proceed out of thy Mouth, as to ſay that the glorious God was in a Wall, becauſe thy dark Wiſdom finds it written, that *he fills Heaven and Earth*. But this I ſay unto thee, that that Heaven, and that Earth which he fills thou knoweſt not, neither can any vulturous Eye ſee into it.——*H. Norton.*

[N. B. *The Quaker means the inward Heaven in the Heart, which he ſays no vulturous Eye can ſee into: And they acknowledge no other Heaven or Hell.* (See Firſt Part, p. 276. *Snake*, p. 82. *Sat. Diſ.* p. 211.) *For the outward Heaven the Quaker Eyes can no more ſee into, than thoſe Eyes which they call vulturous.*

I will cloſe my preſent Excerptions out of this precious MS. with an account which this Norton *and one* Will. Shaw *gave of their Examination before* John Bret *Governor of* Wexford *in* Ireland, p. 86. *of the MS.*]

Governor. Are you the Men? *Quakers.* Yea.

Gov. Why did you diſturb the Miniſter yeſterday?

Hum. Norton. Examine the buſineſs to the bottom; we were forc'd out of our Meeting, and brought to the Steeple-houſe. And if there was any wrong done, we had it.

Gov. By whom?

Hum. By a Lieutenant.

Gov. But not to diſturb the Miniſter.

Hum. A Miniſter of *Chriſt* cannot be diſturb'd, neither is it contrary to the order of the Church of *Chriſt* for all to ſpeak one by one.

Gov. But you have tranſgreſs'd the Law in diſturbing our Miniſter.

Hum. What's your Law contrary to the Law of God?

Gov. Nay.

Hum. He is no Miniſter of *Chriſt*, neither have we tranſgreſſed any Law of God.

Gov. Why is he not a Miniſter of *Chriſt*?

Hum. He was found in the Idol's Temple, having the chief Seat in the Aſſembly, ſtanding praying in the Synagogue.

Gov. You all ſay ſo?

Hum. Send for him hither, let us ſpeak with them.

Gov. I have no command of him; but I ſhall examine the Lieutenant, and if he have tranſgreſſed, let him ſuffer.

Hum. Be not partial, but let it be before us.

Gov. Take theſe Men into your charge, Gaoler.

Hum. Well, mind the fear of God. This is the effect of whas was ſpoken ſo near as can be remembred.

Hum. Norton.
Will. Shaw.

The recommendation of the above named Humphrey Norton *by* E. Burroughs *and* Francis Howgil, *when he went to* Ireland, *and anſwered, and put the above Queries.*

NOW dear Friends, I rejoyce in the Lord that his care is towards you, and his love abids for you, who are unto him begotten, and not of him forgotten in viſiting you with his power, to the refreſhing of you, in ſending this my dear Brother and faithful companion in the Kingdom of *Jeſus* call'd *Humphry Norton*, who cometh to you in the name and fear of the Lord, and not of his own will, but according to the will of God, as being moved thereunto by the Spirit of the Father. And unto you all I do him recommend, as a faithful Labourer, to be received by you in the name of him that ſends him, in tender pitty for you all; and the bleſſing of the Lord upon his Faithfulneſs I doubt not. But the flock will receive refreſhment, the weak will be ſtrengthened, the weary laden will be comforted, and the body will be edified, and for this cauſe hath the Lord choſen him into this ſervice, to manifeſt further unto you the power of the Goſpel of God, by his Miniſtry, upon which the bleſſing of the Lord be for ever. And with my dear Love in the Lord ſaluting you all that are faithful, farewel in the Lord. *London* 10th of 3d Month 56. to the Churches in *Chriſt* in *Ireland*, by a lover of your Souls, and a labourer in the Goſpel of *Jeſus Chriſt*. E. B.

Receive *Hum. Norton* in the Lord, whom the Lord hath moved to come unto you: who is a brother, and faithful in the Lords work, and be ſubject unto him in the Lord, all unto him, for I much defired that he might come unto you, and ſo the Lord hath ordered it. And as you receive him, you receive me *Francis Howgill.*

NUMB. IV.

Some few of the many omiſſions and alterations in the reprinting of the Works of the deceaſed Quakers (tho' ſaid to have been given forth by the Spirit of the eternal God) to trim with every turn of Government, and cover the deceit of their horrid Principles.

1. EDward *Burroughs*, the ſecond in honour to the great *Fox* among the Apoſtles of the Quakers, printed a Book *An.* 1656. to which he gave this title, *A Trumpet of the Lord ſounded out of* Sion, *which gives a certain ſound in the Ears of all Nations; and is a true noiſe of a fearful Earthquake at hand, which ſhall ſhake the whole fabrick of the Earth, and the pillars of its ſtanding ſhall fall, and never more be ſet up again. Or fearful voices of terrible Thunders uttered forth from the Throne——And is an alarum and preparation for War againſt all Nations where* Gog *and* Magog *reſideth: And ſheweth the wounding Sword of the mighty God, from whoſe blow the Kings, nor the Captains, nor the mighty Men cannot fly to eſcape. Declared and written by a Son of Thunder, in an unknown Language, which none can underſtand, ſave the redeemed of the Lord: By one whoſe name is truly known by the Children of the ſame Birth, but unknown to the World, though it be called* Edward Burroughs.

There is more than here ſet down in that magnificent Title-page. But I would ſhew the Reader thus much, to let him ſee the no ordinary ſtyle of the Quakers. In this Book, p. 9. there is a Chapter againſt the King and his Cauſe, then under the feet of the Rebels. But in the reprinting of the Works of this *Son of Thunder*, after the Reſtauration of the King *An.* 1672. that whole Chapter is left out, and is as follows.

To all you who are, and have been always Enemies to the very appearance of Righteouſneſs, who are call'd Delinquents and Cavaliers.

THus *ſaith the Lord, my controverſy is againſt you, even my hand in judgment is upon you already, and you are become curſed in all your hatchings and endeavours; and from time to time my hand hath been againſt you in Battle, and you have been, and you are given up to be a prey to your Enemies, for the purpoſe and intents of your hearts have been known always to be againſt the form of Truth, and much more againſt my powerful Truth it ſelf, and becauſe you attempted to take my throne,* (Conſcience) *therefore I roſe in fury againſt you, and will have war with*

with all your followers herein for ever; and tho' my hand hath been evidently againſt you, yet to this day you remain in rebellion in your minds, in hatching murder and cruelty in your wicked hearts; and though your Kings and Princes, and Nobles, have been cut off in wrath, and your cruel deſperate inventions and plots of wickedneſs (conceived in your curſed womb) have been broken, and you cut ſhort in your deſires, yet you repent not, nor will not ſee how you are given to be a curſe, and a deſolation, and a prey, in houſes and lands, and perſons, to them whom I raiſed againſt you and gave power over you; yet you are hardened, and your cruelty in the perſecution of my ſervants cannot be meaſured; where you have any power, you ſmite with the fiſt of wickedneſs, and count it your glory to deſpiſe my Name; in the vallies of vain hopes you feed, and on the mountains of fooliſh expectation, and concoive in your cruel womb of Tyranny the overthrow of the Nations; but in the bringing forth your ſelves are overthrown: And it is not for well doing that you ſuffer, but my hand is againſt you, and my judgments are upon you; and, except you repent, ſhall continue upon Earth with you, and follow you, and purſue you to the lake of deſtruction, where there is no repentance, and you and your Kings, and Lordly Power, (by which you have thought to exerciſe Lordſhip over my heritage) ſhall be enſlaved by the Devil in the pit of darkneſs, in everlaſting bondage, where he ſhall reign your King and Lord for evermore.

2. There is likewiſe, and for the ſame reaſon, left out in *Burroughs*'s reprinted Works, a Paper of Council and Advice, directed, *To the Parliament of the Commonwealth of* England, dated at *London* the 6th of the 8th Month, 1659. It is too long to inſert the whole here: But take theſe few Paſſages, which the Quaking Editors knew would lay them open to objections after the Reſtauration of the Royal Family to their hereditary Right, and of the People to the freedom of their Election in the choice of Members to ſerve for them in Parliament; which at that time when this was wrote, *An.* 1659. was obſtructed by the then Army and other ſhort-liv'd rouling Uſurpations, as well upon the privileges of the People (which they had made the great pretence for their Rebellion) as upon the prerogative: For when the Members, who had been by force ſecluded, were reſtor'd to their places in the Houſe of Commons, they immediately voted in the King, and ancient hereditary Monarchy: Againſt which, and the freedom of Parliaments, this *Burroughs* thus belches forth, in juſtification of the then preſent Government that was in being, p. 2. of his *Council and Advice* to thoſe Uſurpers who then call'd themſelves *The Parliament of the Commonwealth of* England, as follows.

" And while thus it hath been in our Nation, that our Kings have at-
" tained to the throne of Government hereditarily, and by ſucceſſion of
" birth; and our Parliaments and Rulers have attained to the place of
" Judgment over us, by ſuch a way of traditional choice as hath been the
" cuſtom in our Fore-fathers days (that knew no better, being in the days
" of Apoſtacy and great Ignorance themſelves;) and thus it hath continu'd
" for many Ages, whereby the Inhabitants have been always ſuffering un-
" der, and liable to great oppreſſions and vexations, being ſubjected under
" ſuch a Government, falling, as aforeſaid, from Parents to Children, after
" the manner of the Heathen Nations, and being ſubjected to ſuch Laws
" made and executed by Men, not truly call'd and ordained of God there-
" unto, inſomuch that nothing hath been perceiv'd or intended by Men of
" the hand of the Lord, and of his good Spirit in the calling of our Kings,
" and chuſing of our Rulers; but theſe things have comed to paſs, and

been

" been after the traditions of Men, and not after the order and counſel of " the Lord God: And our Nation hath been under the bonds of Slavery " in this reſpect, even becauſe Men have govern'd that ought not; and " while the great and rich Men have been ſet to rule over the poor, and " while Men for earthly Honour, and for Riches ſake in Birth and Breed- " ing, have claimed to be Princes over us ſucceſſively, and to be choſen " our Rulers according to cuſtom——And have com'd into the place of " authority over us, otherwiſe than by appointment and right calling from " the Lord, as I have ſaid. And thus the Government of our Nation hath " been out of courſe, and not as the Lord requireth it, even until this " Day.

p. 3. " But now in as much as the Lord God our Deliverer hath begun " to appear for the freedom of the Nations, and hath ſhewed us the cap- " tivity and bondage which our Foreſathers hath liv'd under, and we our " ſelves been ſubject and liable to, by reaſon of the Government ſtanding " in a ſingle Perſon ſucceſſively, and we being forced to live under the au- " thority of ſuch Men as had no right from God thereunto, as I have ſaid. " And now our eyes are opened to behold better things, and we are in " good expectations, that the Lord will ſuddenly ſo appear, as to free us " from future oppreſſions in this reſpect, *&c.*

p. 6. " Wherefore it is upon me to lay it before you, even you, as the " firſt aſſerters of, and contenders for *England*'s Liberty, and whom the " Lord hath honoured in beginning to remove Tyranny and Oppreſſion, " and reaching after our long loſt Liberties, *&c.*

[*Here to flatter the tail of the* Rump-Parliament, *(which then rul'd the Roaſt) the Quakers run down all the ſeveral ſorts of Rebels who had uſurp'd before them; each of whom the Quakers had worſhipped in their Day (as fully ſhewn in* Snake, *Sect.* XVIII. p. 105, 106, 107, *&c.) call'd them* Reſtorers, Deliverers, choſen Inſtruments *in the hand of God, by whom he did great things. But now that they were all gone, this laſt Parliament were the firſt aſſerters of the Liberty of* England, *and were honour'd in beginning to remove Tyranny. All the reſt had done nothing before them! And upon theſe the Quakers built their hopes, and prophe- ſy'd of the mighty things which God had to do with them! In order to which the Quakers gave them their directions from the Lord how to ma- nage.*

But their Spirit of Diſcerning fail'd them here, as it us'd to ſerve them: For within ſeven days after the date of this their Addreſs to that Parliament, they were turn'd out by Lambert; *which they little ſuſpect- ing, but thinking that they were to hold the reins of Government for a longer time, gave their wiſe inſtructions in the above quoted* Counſel and Advice, *to employ the Quakers in their Affairs: And then all would do well, without doubt! Tho' by the advice they gave, the Quakers were of all Men the leaſt fit to be employ'd: They hit themſelves exactly in the deſcription they gave of other Men; for they adviſ'd, not to employ* wilful and heady Men, not unconſtant and changeable Men, nor Traytors that have turn'd for ſelf advantage, and will change with the Times to any way of Government, *&c. But eſpecially they guarded againſt the return of Hereditary Monarchy, as before quoted. Yet as ſoon as that return'd in the Reſtauration of the Royal Family, (which was within ſeven months after this was wrote) then the Quakers were for the King and Monar- chy! and without any bluſh upbraided and accuſed the other Diſſenters to the King, as changeable Men, who* turn'd to every Power and every Government as it turn'd; *and therefore not fit to be truſted. (See their* two Declarations *in* Snake, p. 109. and 110) *And from this time they*

began to chop and change, curtail and alter their former Books in the reprinting of them: And this not only in leaving out whole Chapters, and ſome entire Treatiſes, as thoſe before inſtanc'd, which were ſo rank, as could not poſſibly be ſcrew'd to mean any thing ſhort of bare-fac'd Treaſon and Rebellion: But they took care likewiſe of words and expreſſions that might give offence; for example.]

3. In the *Trumpet of Burroughs*, before quoted, p. 7. he accuſes the Officers and Soldiers for exerciſing the like tyranny as the King had done. *The ſame oppreſſion* (ſays he) *and kingly power of cruelty ſtands in dominion under another appearance.* But in his Works reprinted, p. 99. the word *kingly* is left out.

4. In a Letter to *Oliver*, with whom he rejoyceth, and congratulates for the *many victories honourable and remarkable, which* (ſays he to *Oliver*) *were given thee over them who had exalted themſelves above God*, [and ruled in tyranny over his People, whom the Lord pitied, and thou an inſtrument in his hand was ordained by him to lead forth a People, whom he bleſſed with thee, againſt a cruel People and generation of oppreſſors, who exerciſed tyranny over the Lord's Heritage, till they were taken away, and caſt out, and is a reproach unto the Lord and his People unto this day; and even ſo ſhall all be that follows their example, and are oppreſſors and tyrants over the ſeed of God, as they were] *And this thou knoweſt*, &c.

This Letter is in p. 552. of *Burroughs*'s Works reprinted; but all within the Crotchets, in *Roman* Letters, is left out, which I have copy'd out of the firſt Edition of what he entitules, *Good Counſel and Advice rejected*, printed *An.* 1659. p. 4. and it bears this direction, *For the hands of the Protector.* This Book conſiſts of Letters from *Burroughs* to *Oliver* and *Richard*, Protectors: And on the Title-page he ſays, *Put to publick view by one that wiſhed well to them in their day.* But this is likewiſe left out in the Reprint.

There are ſeveral other ſuch like paſſages of this Book left out in the reprinting of it, among the reſt of *Burroughs*'s Works: As,

5. In p. 17. Where inſtigating *Oliver* againſt his *Enemies ſcatter'd through all theſe Nations, who is full of wrath and ravening envy towards thee*, [even of thoſe known by the name of *Malignants Party*] *in whoſe hearts to this day there is continual hatred, and evil ſurmiſing lodgeth againſt thee and all thy offspring——And not ſlipping any advantage how to revenge themſelves, and the cauſe of their King.* The above words within the Crotchets, *viz. Thoſe known by the name of Malignants Party*, are left out in p. 559. of *Burroughs*'s Works. And the laſt words in this quotation, viz. *The Cauſe of their King*, are changed thus, *To promote their Cauſe.*

6. In the ſame page he ſays thus to *Oliver* of the King and the Malignants: *I know the Lord hath curſed them and their endeavours to this day, and thou haſt had dominion and power given thee of God to bruiſe them and break them to pieces.* [And what thou haſt done unto their King ſhould not be reckoned againſt thee by the Lord, if now thou wert faithful to what he requireth of thee] *for becauſe of the wickedneſs of that Generation, which was grown to the full, did the Lord raiſe thee up*, &c. Theſe words within the Crotchets are left out in his Works, p. 560. whereby neither King nor Malignants being nam'd, the Quakers may have a latitude to pretend, when challeng'd, that they did not mean them, but ſome other wicked People; eſpecially they would not deſire to have it known, that they pronounced Abſolution from the Lord to *Oliver* for his murder of the King.

7. In

7. In p. 38. he writes *To the Protector's Kindred, his Wife and Children*, and ſays, *God gave you the Palace of Princes*, [and threw out the high and mighty before you, becauſe of their wickedneſs, which was great in the ſight of the Lord——Even for that cauſe was the Generation of the *Stewarts* caſt out] *and if you walk in the ſame ſteps*, &c. Theſe words within the Crotchets are left out in p. 569. of *Burroughs*'s Works: Tho' in the ſame above cited, p. 38. he ſays, *Remember that you are now warned from the Lord God, by whom I am moved to write this unto you, in dear and tender Love to you all.* What Spirit then was it which moved the after Quakers thus to diminiſh and curtail theſe words which *Burroughs* ſaid he was moved of the Lord to write?

8. The following words in p 64. are left out in p. 580. of his Works, *viz. And as concerning the Armies abroad, let faithful and juſt Men that will not ſeek themſelves be put in truſt, for the Army is of great conſequence to thee, to ſtand or fall by them, as to Man's account: And the War againſt* Spain *be faithful to God in it, and let truſty Men have authority, the Lord may accompliſh ſomething by it to his Honour, and to thine, if thou be meek and humble, and walk with the Lord. And to ſay no more about it, there is ſomething in it known to the Lord, and he may bring it to paſs in his ſeaſon.*

The after Quakers left out this prophetical Admonition; for it was given to *Richard* in the beginning of his ſhort Protectorſhip the 18th of the 8th month 1658. And they had reaſon to be aſham'd of thoſe auſpicious Hopes which their Light within had made them conceive of his very ſilly Reign. Eſpecially conſidering that, according to their wont, they gave forth the above quoted words to *Richard* P. in the *Name of the Lord:* For immediately after thoſe theſe words follow, *And thus Friend, according as it lay upon me from the Lord, I have written this unto thee, in dear and pure Love; God is witneſs.* And yet they have hypocritically nibb'd this out of the aforeſaid Letter to hide their ſhame; and *God* is *witneſs* of that too.

9. There are ſeveral other inſtances of the like practice in other parts of this ſame Book, as in p. 23. where the Quakers boaſt to the Protector, and his Council, of their own Merits, thus, *Who have in times paſt, as faithfully as your ſelves, ſerv'd their Nation with their Lives and Eſtates, to the purchaſing of this Peace and Freedom out of the Hands of Tyrants.* But in the Reprint, p. 563. of *E. B.*'s Works, inſtead of the word *Tyrants*, they put the word *Oppreſſors*, that it might not look ſo directly upon the Kings *Charles* I. and II. but be turn'd to any other, as they ſaw cauſe; tho' it could not properly be apply'd to any other: For the Government was in their Hands, and therefore could not be purchas'd out of other Hands: And therefore they, the Kings, were the Tyrants here meant, at leaſt principally and chiefly, they having the chief part in the Government, and it was againſt them that *Oliver* and the Quakers took Arms.

10. Again, p. 35. they ſay to *Oliver*, in the like ſtrain as that before quoted to his Son *Richard, And as concerning thy War, and Armies abroad in* Spain, *ſomething there is in it known to the Lord, ſeek not thine own Honour in it, but be faithful, and leave the iſſue of all things to the Lord: Make no Covenant with Idolators, but tread down their Idol Gods that they have ſet up, and hew down their Mountains, in which their Confidence ſtands, and plow up their Ground, that the ſeed may be ſown after thee; it's Honour enough to be the Lord's Plow-man.* All this is left out in the Reprint, p. 568. of *E. B.*'s Works. They had conceiv'd mighty hopes of that Army in Spain: Which they holloo'd thus to ſhed Blood without mercy, (ſee *Snake*, p. 115. what is there quoted out of this ſame

Book

Book *Counſel and Advice)* that they might ſow their ſeed in the Ruin and Deſtruction of whole Nations. This they then greedily gaped for and expected. They were ſure, *ſomething there was in it known to the Lord*; but the Lord knew that there was nothing in it: For *Oliver* dy'd about a Month after they had wrote this Letter to him, which bears date in the 6th Month 1658. and was then deliver'd to him at *Hampton-Court*, as is told at the end of this Letter, p. 36. But their Confidence did not die with him: One diſappointment is a ſmall matter with a Quaker Prophet! Two Months after they renew'd the ſame to his Hero Son *Richard*, as before quoted, and then they were as ſure *to ſay no more about it, that there was ſomething it!* But he fail'd them too. And now they have daſh'd out both theſe Prophecies, for ſpite, or ſhame. Yet they are not aſham'd! however, will *ſay no more about it.*

11. In this ſame *Edw. Burroughs*'s *Meſſage to the preſent Rulers of* England, *An.* 1659. p. 6. theſe words, *viz.* [*He* (God) *overthrew the oppreſſing Power of Kings, Lords, and Biſhops, both in Church and civil State; and brought ſome Tyrants and Oppreſſors to juſt Execution for their Wickedneſs*] are left out in the Reprint of *E. B.*'s Works, p. 591. Yet this meſſage *E. B.* ſaid he had *from the Lord God*, whoſe Ambaſſador he ſtyles himſelf, and ſays, p. 1. *In his name and authority I am come unto you*; and as ſuch affixes an *Imprimatur* to his Book in theſe words, *I order this to be printed, and given to their particular Hands with ſpeed*, E. B.

12. In what he calls *A juſt and lawful Tryal of the Teachers, and profeſſed Miniſters of* England. The Reprint inſtead of *England*, put, *of this Age*, and ſo in ſeveral other places of this Book. And p. 8. where they reproach other Mens Preaching to be, *at the beſt, but what the Saints of the Lord ſaid before them*; *and this is no more than ſtealing the Prophet's words.* They ſeeing how this muſt expoſe them, and make them Stealers too, if they ſaid any thing of what the Saints ſaid before them, in the Reprint they add to theſe words thus, *And this is no more, as done by them, than Stealing*, &c. *i. e.* it is ſtealing in others, but not in the Quakers.

13. *Ibid.* p. 9. *E. B.* ſays of the Miniſters of *England*, or *of this Age*, as they now turn it, *moſt of them are Lovers of Wine*, &c. But his new Editors, knowing the wicked Falſhood of this Charge, and how it muſt expoſe their boundleſs Malice, have taken away the word *moſt*, and put in the Reprint only *ſome of them are Lovers of Wine*, &c. So that if they can fix this but upon one or two, they may come off with the word *ſome*. The like trick is us'd in ſeveral other places of this Book: And thus they take upon them to alter and mend *E. B.*'s meſſage, which he ſaid he had *from the Lord God!* It is not worth while to make Repriſals upon the numerous Train of wet Quakers; that is not the buſineſs now.

14. But if they take from the full extent of his meſſage in one place, they add to it in another. Speaking of thoſe who *profeſs themſelves to be orthodox Divines*, he ſays, p. 16. *They ſeek to allure all People to follow them in their way of Wickedneſs.* But the new Editors of his Works, thinking this not to be angry enough, inſtead of *their way of Wickedneſs*, put it, *their Idol Worſhip.*

15. *Ibid.* p. 22. ſays *E. B. I have accounted, and I find the Sum of their* (the Miniſters) *maintenance yearly in this Nation, being reckoned in a whole Sum, is about or above fifteen hundred thouſand pounds a year.* This was wrote in the year 1657. And the Quakers being ſenſible how groſſly their Prophet had over-ſhot himſelf, to make the miſtake more eaſy in the Reprint, they leave out the words, *I have accounted*, and, *I find*; which being ſo poſitive an aſſertion, would render this horrible Prophet a moſt

moſt impudent Blaſphemer, to father what he knew to be a Lye upon the Inſpiration of the Holy Ghoſt! and to deliver it as a meſſage from the Lord God! But *E. B.* goes on to prove it, *ibid. If any doubt of this account,* (ſays he) *and ſhall think this not to be like to be true, upon an even reckoning it may be proved and made appear, conſidering how many Pariſhes there is in* England, *and reckon what belongs to every Prieſt's Pariſh.* But this very reckoning will prove him to be a blaſphemous Lyar; for what was allotted to every Pariſh Prieſt (as he calls them) in *England*, in the year 1657. will not amount to near that Sum. Well then, having bethought himſelf, he after this, in p. 25. inflames the reckoning thus. *Conſidering all things, it can come to no leſs their funeral Sermons, their great Tithes, and ſmall Tithes, and Marriages, and Sprinkling of Infants, and Churching of Women, with other ſuch Penuries claimed by the Prieſts* (in the Reprint it is changed into the Church) *of* England, *with what is given to them out of the Nations Treaſure, which is many hundreds of Pounds a year.* Here he confounds the times of the Diſſenters, and of the Church of *England:* For the Diſſenters did not uſe the Churching of Women in 1657. And the Clergy now have not Stipends or Annuities out of the Treaſury, as ſome of the Diſſenters had; but put all theſe together, it will not come near 150000 pounds. Therefore his Editors have endeavour'd to help him out, by adding to what is before quoted, thus, *Alſo conſidering how much a year is ſpent at two or three Colleges in this Nation,* &c. *as to bringing up ſome to attain to the Miniſtry, with abundance of ſuch charges, conſumed the Nations Treaſure, which is waſted as in relation to this Miniſtry ſpoken of. I do not ſpeak againſt good Education and Learning, which is, in its place, a virtue, (as for Travellers, and many others) neither do I account ſuch Money waſted——But only as to the Miniſtry of* Chriſt, *or enable them thereunto, but that Money which is ſpent is waſted——And how much is ſpent——for ſuch an end only wiſe Men judge, which will make up a long Sum in the whole.* All this is inſerted in the Reprint; and yet does not help this Lame-Dog over the Stile. They may as well reckon the charge of nurſing any Child his Parents deſign for the Miniſtry, if he ſhould prove fit for it, (for on that condition it is that they ſend their Children to the Schools or Colleges, in order to qualify them for the Miniſtry;) and reckon this a ſpending the Treaſure of the Nation, to ſwell the account. To call the charges of Education which comes out of private Pockets a burden upon the Nation, is as ridiculous, as it is over and above malicious to account this among the expences which the Clergy put the People to. And this muſt go in to make up *Will. Penn*'s reckoning, who in his *Guide Miſtaken*, p. 18. *An.* 1668. gives the ſame account of the Revenues of the Clergy then, whom he calls *idle gormondizing Prieſts of* England, *who run away with above* 150000 *pounds a year*, &c. as before quoted, Part II. p. 341. He comes up laſt of all with the ſame Bill. *Alt a Mall.*

But this is not the ſubject I am upon: I am now ſhewing how the Quakers deal with their dead Prophets in the reprinting of their Works; and the inſtances increaſe ſo faſt upon me, that I will ſhorten my labour for the preſent, becauſe it would make a Volume by itſelf to go through with them; and a larger Collection is ready, if it be thought ſerviceable. In the mean time, the Reader will, I ſuppoſe, be eaſily perſuaded from the Taſte that is here given out of two or three of their ſmall Pamphlets wrote by *E. Burroughs*, that there is not one of their Books which they have reprinted of their deceaſed Friends that is given to us truly as they were firſt printed; tho' God knows they have left enough behind to make them the greateſt Monſters that this, or perhaps any other Age has produc'd.

There are ſeveral inſtances ſcatter'd in the *Snake* of this their mutilating, adding, and altering the Teſtimonies of their ancient Friends to ſerve new turns, as p. 106. you will ſee ſome inſtances in the new Edition of *Howgil*'s Works; but eſpecially p. 104. there is a paſſage greatly to be notic'd, of their concealing and leaving out in the new Edition a moſt material, bloody, and threatning Clauſe in a Declaration they publiſh'd *An.* 1659. wherein they aſſert their Right, even to the *fighting with carnal Weapons, and killing of Mens Perſons, to eſtabliſh their Heirſhip to poſſeſs the uttermoſt parts of the Earth:* And that they do expect the time to come, tho' they ſay it is not yet come. This is in p. 8. and 9. of the ſaid Declaration, and left out in the new Edition of *Edw. Burroughs*'s Works, p. 603. This is put among his Works, becauſe he was the Pen-man. And the Declaration ends p. 14. with theſe words, *The ſubſtance of this was given forth the twentieth day of this tenth Month, being moved of the Lord by his Spirit thereunto, through* E. Burroughs, *and is now judged meet to be publiſhed to the Nation in behalf of us and our Friends, under our Hands.* Ger. Roberts, Tho. Hart, Gilb. Latye, Joh. Anderton, J. Oſgood——and others of them to the number of fifteen, all whoſe names are ſubſcrib'd. But the names are left out in the new Edition, together with theſe laſt words, *viz. And is now judged meet to be publiſhed to the Nation, in behalf of us and our Friends, under our Hands.* It was then meet, in *December* 1659. when Tumults in *London*, the Rump re-admitted, and an abjuration of King *Char.* II. and the whole Line of K. *James*, when there was no ſettled Government in the Nation, but all things in that confuſion, that it ſeem'd a fit time for the Quakers to ſtrike in, and aſſert their univerſal Heirſhip. But in 1672. when the King was happily re-eſtabliſhed, and the Kingdom ſtrengthned in his Hand, then this was to be kept cloſe, till ſome other fit occaſion ſhould offer. The diſcloſing of it then would have given the Government a juſt jealouſy of them; therefore it was ſtifled at that time in the new Edition of *E. B.*'s Works. And inſtead thereof, the Quakers printed Declarations, full of Loyalty and Affection to the King, and renouncing the principle of taking to the carnal Sword, upon any pretence whatſoever, as ſhewn in *Snake*, p. 109, 110, 111.

In the Reprint of the ſaid Declaration, there are ſeveral other things left out, and alter'd according to the times, as in p. 4, 7, 12, *&c.* the words *Kings* and *Tyrants* are left out in their Railings; and other ſuch like amendments.

The fifteen inſtances which are before related of the Quakers new coining, adding to, and diminiſhing from the Works of their ancient Friends, are all taken out of two or three ſmall Pamphlets only of *Edw. Burroughs*, which came to my Hands. Judge then what a Volume it would make, if we had the firſt Editions of that great Folio of his Works which is reprinted, to compare all the alterations they have made in them. And ſo in the many and large Volumes of the Works of their other Prophets which they have reprinted; of which I will give but an inſtance in two or three, and ſo leave them for this time.

1. In *Snake*, p. 62. there is a notorious inſtance of this Forgery of the Quakers in the Journal of *G. Fox*. I will add one more here. In a Book of his and other Quakers, call'd, *The Weſt anſwering to the North*, printed *An.* 1657. p. 16. there is a long Letter to chief Juſtice *Glynn*, which begins thus; *Friend, we are Freemen of* England, *free born; our Rights and Liberties in and with our Countries, with the Laws, the defence of them, have we in the late Wars vindicated in the Field with our Blood:* Which in the Journal is alter'd thus; *Friend, we are Freemen of* England, *free-born, our Rights and Liberties are according to Law, and ought to be*

be defended by it: Leaving out that ugly Paſſage, *The defence of them have we in the late Wars vindicated in the Field with our Blood.* For this they have now a mind ſhould be forgotten, both as to their pretended principle againſt fighting, and alſo their ſiding with the then uſurpations againſt the King: Whereas they ſay, in p. 14. of their *Declaration* juſt now mentioned, *We have been ſilent, and not meddling with this Party or the other, but by way of reproof of evil in all, and informing all to the good: And it cannot be charged upon us that we have ſided with one or other.* But in the 9th inſtance before-mentioned, they made their Braggs, that *they had ſerved with their Lives and Eſtates as faithfully as the Protector,* Oliver *himſelf and his Council, to the purchaſing that Peace and Freedom* (An. 1657.) *out of the hands of Tyrants,* i. e. of K. *Char.* I. and II. Of their ſiding and meddling to purpoſe againſt the King, with all the Uſurpations in their time; ſee ſufficient Teſtimonies in *Snake,* Sect. XVIII. and which in their new *Switch* they do not deny, nor juſtify themſelves, any otherwiſe than by endeavouring to caſt as black aſperſions upon the King himſelf, *Char.* II. And of their ſilence you may judge by that Paper which they have ſtifled of *Ed. Burroughs*'s, which I have printed in the firſt of the fifteen inſtances, beſides many others that can be produc'd; wherein they damn the King and Cavaliers to the pit of Hell. See *Snake,* p. 106. and p. 110. of their giving intelligence againſt Sir *George Booth,* and other Royaliſts who roſe for the King; and commanding, in the name of the Lord, to put ſuch of them to death as they had taken Priſoners; and to ſtand out to the uttermoſt againſt the King, and think of no Reconciliation with him.

2. In the year 1659. one of the Quakers great Apoſtles, *Richard Hubberthorn* wrote an anſwer to *A Declaration* of the Anabaptiſts in *London,* wherein they owned it as their Principle, that they were *willing to live peaceably under whatever Government is or ſhall be eſtabliſhed in the Nation.* This the Quakers then did violently oppoſe, as a poor, time-ſerving, and pernicious Principle, tho' of late they pretend that it is their own Principle, and that they do now govern themſelves by it, and promiſe ſo to do. But then they fell upon the Anabaptiſts, and ſaid, *This is far below that Spirit which was once in ſome of you in that Profeſſion; for you told of having the Laws regulated according to the Scriptures, and of having judges as at the firſt, and Counſellors as at the beginning: And then not to ſubmit to what Government ſoever, but that which is according to Equity and Juſtice. And what do you bear Arms, and fight for, if not for a Government according to Truth, and that Righteouſneſs may eſtabliſh the Nation? Some have judged this to be the very deſign and end of the War and Controverſy againſt many that were called* Governors *and Magiſtrates, and were by ſome called* the Ordinance of God, *and the* higher Power. *And if now you reſolve to live peaceably, and ſubmit to whatever Government ſhall be eſtabliſhed, then your fighting is at an end. And if* Charles Stuart *ſhall come in, and eſtabliſh Popery, and govern by Tyranny, you have begged pardon, by promiſing to live peaceably under it, as the Ordinance of God,* &c.

But this ſmelling ſo rank in the reprinting of *Hubberthorn*'s Works, *An.* 1663. they leave out the words *Charles Stuart:* And inſtead of that they put it thus; *And if any ſhall come in and eſtabliſh Popery,* &c.

That Principle, for the breach of which they charge the Anabaptiſts, was not peculiar to the Anabaptiſts, nor any thing wherein they differ'd from the Quakers; for it is moſtly in the Quakers own words. But it was the joint principle of all theſe ſeveral ſorts of Rebels, and is, and ever will be the pretence of all Rebels, to reform and change for the better. And to this, that principle of ſubmitting to whatever Government is eſtabliſhed is

moſt adverſe; and for which the Quakers did, at that time, upbraid this pretence of the Anabaptiſts; as ſincere perhaps in the Anabaptiſts then as it is in the Quakers now. For the Quakers Principle of obedience to the higher Powers, and what they mean by the higher Power, I refer backward to Part II. p. 397, 398. *&c.*

3. *Humphrey Smith*, a notable Quaker, printed a Book, *An.* 1658. entitul'd, *The true and everlaſting Rule from God, publiſhed from the Spirit of Truth:* Where p. 48. he ſays, *Where are Queen* Mary's *Judges and bloody Perſecutors? Where are King* Charles's *Nobles——and his unmerciful Tyrants, who ſought to drive down all by their deviliſh Power, who were as high in Tyranny—as any of you——Where are your Cardinals, Jeſuits, and Monks? Where are your Biſhops, Archbiſhops, Deans and Deacons, your Abbots, Nunneries, and Biſhopricks, Altars, Croſſes, Surplices, and Common-Prayer Books, your Rails about your Tables, Organs, Quiriſters, and Singing-Boys? Even as your eyes have ſeen the overturning of all theſe, ſo ſhall the Offſpring and Reſidue follow after, and the Prieſts howl,* &c.

But in the reprinting of this Man's Works after the Reſtoration, all that concerning King *Charles*, his Nobles, Tyranny, *&c.* and all concerning the Church of *Eugland* then eſtabliſhed, of Biſhops, Deans, Common-Prayer, Surplices, Organs, *&c.* is quite left out; tho' ſaid to be publiſh'd from the Spirit of Truth! But the Spirit of Convenience and worldly Politicks has prevail'd.

I have given but one inſtance a-piece in the reprinted Works of *Fox*, *Hubberthorn* and *Smith*, becauſe I would keep within Limits, this having ſwell'd ſo much already. And if I ſhould go thro' all, it would take up more paper than all that I have written.

But we would deſire them more particularly to produce two Tracts they have taken care to ſtifle: One is a Piece of *Parnell's*, call'd, *Satan's Deſigns*, mention'd Part II. p. 371. The other of *Lawſon's*, mention'd *ibid.* p. 108.

And now the reaſon appears plain, why the Quakers are ſo diligent in keeping up the firſt Editions of their Friends Books: That none might be ſeen, but as they have new dreſs'd and vamp'd them. Their Bookſellers have refus'd to ſell them, or ſo much as ſhew them to ſeveral that I have employ'd; particularly *W. Penn's Sandy Foundation.* And where one I ſent had found ſix of them over night; next day, when I ſent for them, not one of them was to be had. When he is dead, that too muſt paſs the *Index Expurgatorius*, with the reſt of his Works; if Quakeriſm be not out of faſhion before that time, which I hope he may live to ſee.

If they would call in, or commit to the flames all their old Editions, I ſhould be very well pleas'd to rake no more into them; but let them and their Hereſies die together: And let the preſent Quakers ſlide gently from their errors, without the ſhame of recanting; for it is their converſion, not victory over them, that we ſeek.

But when theſe old Quaker Books are ſtill kept as ſacred relicts by the generality of the ignorant and beſotted Quakers; and their now governing and ſubtile Teachers, in all the Apologies they have of late publiſhed, ſtill pretend to ſtand by, and confirm all the Teſtimonies and Writings of their ancient Friends, and that *in all the parts of them*; and that they are thus enjoin'd by the yearly Epiſtle of their general Council, as ſuppoſing them all infallible, and dictated by the immediate inſpiration of the Holy Ghoſt, as they horridly pretend (yet are not afraid to alter, correct, and amend them!) it becomes neceſſary and our Duty to ſearch out and expoſe them; that being the moſt likely means to open thoſe Eyes, which are not ſeal'd up to their own deſtruction.

And

And now let others think, that if the figure of Quakeriſm be ſo abhorrent, even as repreſented to us in their reprinted and corrected Books, how ten times more deform'd and frightful it would appear, if taken off their firſt rude Draught, if their original Books were expos'd to publick view, if the publick would take ſome method to have them collected, and reſerv'd in ſome ſafe place, till there ſhould be no longer uſe for them but what they firſt deſerv'd, the animadverſion of the Hangman, and a Faggot?

In the mean time, let the more ſober among the Quakers reflect how the words of their Prophets give a *certain ſound* (as boaſted in the Title-page of *Burroughs*'s *Trumpet* before quoted) when they are chopt and chang'd, as we have ſeen, and made ſpeak the Language of every Turn, tho' in direct oppoſition to one another! And if their words are the immediate dictates of the Holy Ghoſt, (as they blaſphemouſly pretend) then muſt the curſe of adding to, or diminiſhing from the word of God, light upon thoſe who have added, or ſubſtracted, or alter'd any thing in any of theſe Quaker-Writings: Which curſe they may read in the Book of *Rev.* xxii. 18, 19. *To have their part taken away out of the Book of Life, and out of the holy City, and from the things which are written in this Book; and to have the plagues which are written in this Book added unto them.* This they muſt take to themſelves, or elſe confeſs, as the Truth is, that the words of theſe Quaker-Prophets were not wrote from the Spirit of God: And if ſo, then becauſe they do pretend to be ſo written, they muſt be acknowledg'd to have been wrote by the Spirit of Blaſphemy, that is the Devil; and that this is the Spirit which has poſſeſs'd theſe Quakers.

NUMB. V.

To Sir Thomas Lane, *Lord Mayor of* London.

HAving been lately ſummoned before Thee, by Dr. *Linford* and *Marmaduke Hopkins*, who are more Diligent to ſeek thy Warrant to take Our Goods, than to ſeek us; thereby ſhewing, That it's Ours more than We they deſire and Love: Which to us ſhews, That they have no more Right to eſteem themſelves Miniſters of *Chriſt*, than as ſuch to take Tyths, or plead for them; For *Chriſt* ſaid to his Miniſters, freely ye have received freely Give. He did not Adviſe nor Teach, That if any would not Give they ſhould take from them whether they would or nay.

Therefore conſider whether ſuch (who take by force) abide in or tranſgreſs the Doctrine of *Chriſt*. If they Tranſgreſs, as certainly they Do, who abide not in his Doctrine, Then his Apoſtle declares their Condition. 2 *John.* 9.

And we intreat thee Mayor ſeriouſly conſider how he either bids God ſpeed to ſuch, or aſſiſts them in ſuch a Work; For, Thou, and All muſt receive a Reward from the hand of the Righteous God, According to your Works.

We have alſo herewith ſent a ſmall Collection out of the Book of Martyrs, *Fol.* 669, 670. To ſhew that the Prieſts have no right to Tythes, and that it was anciently ſo teſtified by other conſcientious Men beſides us, and made an article againſt them, as well as it is againſt us, read and conſider the following Collection is the requeſt of us who are ſincere well-wiſhers to the Mayor and all Men, and truly deſire that we nor any other may do that here that we cannot anſwer hereafter in the great Day of Account.

John Feild.
Will. Bingley.

The COLLECTION.

IN the new Law neither *Chriſt* nor any of his Apoſtles took Tithes of the People, nor commanded the People to pay Tithes, neither to Prieſts nor Deacons.

But in the 1000 year of our Lord 211, one Pope *Gregory* the 10th ordained Tithes firſt to be given to Prieſts.

Again, *Paul* ſaith he was not chargeable unto them, but with his hands got his own living. It were good counſel, that all Prieſts took good heed to the heavenly Learning of *Paul*, not charging the People for their bodily Livelihood. And *Paul* ſaith, ſince the Prieſthood is changed, its neceſſary a change alſo be made of the Law; ſo that Prieſts live without Tithes—For the Prieſts that challenge Tithes ſay in effect, *That* Chriſt *is not become Man*, nor that he ſuffer'd Death for Man's Love.

Again, the taking of Tithes, and of ſuch other Duties that Prieſts challenge now wrongfully, neither *Chriſt* nor his Apoſtles challenged nor took ſuch Duties: Therefore theſe taking of Prieſts now, are to be called and holden, *The Sclanderous Covetouſneſs*; and becauſe of the covetouſneſs of Prieſts and Pride, it ſtirreth God to take vengeance both upon Lords and Commons, which ſuffer Prieſts charitably.

This is verbatim *according to the original Letter, which I have in my poſſeſſion. The Collection added out of* Fox's Martyrs *is not as here ſet down, but gather'd out of ſeveral places of the Anſwers of one* Will. Thorp, *an ignorant zealous Man, but no Martyr, in the Reign of* Hen. IV. *I would not mend any of the words, to make ſenſe of them, (as* In the 1000 year of our Lord 211) *but give them juſt as quoted by the Quakers, who took what was for their purpoſe.* 1. *To make Tithes to be antichriſtian, as being a denial of* Chriſt's *having come in the Fleſh.* 2. *That the Clergy are not to be ſupported, nor ſo much as God ſpeed be given to them.* 3. *That the* Vengeance of God is upon both Lords and Commons, who ſuffer Prieſts charitably. *The arguments of the Quakers againſt Tithes I have promiſed to conſider in a Treatiſe by it ſelf. But I have printed this Letter of theirs, to ſhew what Moderation they now, at this time of day, have put on towards our Clergy, and do their utmoſt to ſtir up the Civil Power againſt them, even to deſtroy them, and not to ſuffer them, tho' charitably. This was in the year* 1695, *when Sir* Thomas Lane *was Lord Mayor of* London.

NUMB. VI.

In the Poſt-Man, January 14. 1699. *the Quakers have publiſh'd the following Paragraph.*

WHereas there have been ſeveral fabulous accounts in the *Poſt-Boy* concerning a diſpute at *Weſt-Deerham* in *Norfolk*, between ſome of the Clergy of the C. of *E.* and ſome Quakers, which by reaſon of its partiality the Quakers were willing charitably to ſuppoſe the ſaid Clergy were not the Authors of. Since which there is a larger account called *The Quakers Challenge made to the* Norfolk *Clergy*, which, altho' far from an impartial relation, yet in it may be ſeen, (notwithſtanding the title) that the Quakers were not firſt in the Challenge, but Defendants to the Clergy's Charge of Blaſphemy, *&c.* taken (as they ſay) out of their ancient Writings, which the Quakers offered to meet them upon, provided they might have a Copy of their Charge, Authors Names, Titles, and Pages of ſuch Books, with convenient time to prepare their Defence, which was denied them, altho' timely demanded; and at the ſaid Meeting was inſiſted upon, and again preſs'd thereto; the Quakers not queſtioning but to acquit their ancient Friends and their Writings from thoſe black Charges, not being conſcious of deviating in any one point of Doctrine from what they firſt held. And that no People have a greater deteſtation of the Sin of Blaſphemy againſt God, *Jeſus Chriſt*, and the holy Scriptures than they; and one of the ſaid Clergy was heard to ſay, that he believed the Quakers of this Generation to be orthodox.

N. B. *This has been fully anſwer'd by the* Norfolk *Clergy-men*; *I inſert it here only to ſhew that the Quakers adhere ſtill to all the Blaſphemies, Errors, and Hereſies that can be found in any of their ancient Writings: For which purpoſe it is referr'd to in the foregoing Sheets.*

NUMB. VII.

A Declaration againſt Wigs or Periwigs.

Phil. III. 3. Jer. XXII. 24.

Wigs no Periwigs. Περὶ, [Peri] *in compoſition ſignifies* [excellency] *as well as* [about.] Περίτμη, excellent cut, *as well as* cut about.

SEveral Teſtimonies having been given by Friends againſt Pride in Apparel relating to Women, 'tis conſiderable whether Women being reflected on may not reaſonably reflect on Men, their artificial, frizled Hair; for Women's Hairs on Men's Heads ſwarm like one of *Ægypt*'s Plagues, and creep in too much upon and among Chriſtians. And a *Nehemiah* is deſirable, that might pluck off this ſtrange Hair of ſtrange Women luſted after, *Nehem.* XIII. 25. And the Heathen may riſe up againſt us; for an Ambaſſador coming before a Senate with falſe Hair, a grave Senator ſaid, *What credit is to be had to him whoſe very Locks do lie?* And if upon neceſſity the Locks of any amongſt us do lie, 'tis fit they ſhould lie to purpoſe, *viz.* ſo as to be diſcerned from native Locks: For to ſeek to deceive, ſo as not to be perceived, argues as much want of Wit as of Sincerity; and a want of endeavour in it not to be perceived, argues a want of Humility and Moderation.

Iſocrates, a famous, wiſe, virtuous *Grecian*, ſeeing his Neighbour wear his Hair of another colour than natural, becauſe in faſhion, gave this ironical excuſe for him, *viz. That it was leſt any ſhould ask Counſel of him*; intimating that none ſhould ſeek Wiſdom in ſo fantaſtical a Head.

Philip King of *Macedon* put a Courtier of his out of his Office, becauſe he wore Hair of another colour than natural, ſaying, *He would not be true to the Publick, that was treacherous to his own Hairs.*

And the Emperor *Titus* thruſt one from him, becauſe he ſmelt of Perfume, ſaying, *He had rather he had ſmelt of Garlick*; and denied him his Suit.

Plato, in the Tyrant *Dionyſius*'s Court, ſaid, *He would not wear Women's attire:* Then,

What wonder Women wear Gay Gold and Pearls,
When Men religious wear Gold Locks of Girls?
Should Chriſtian Guides affect a whoriſh Guiſe,
Which Heathen tempt by Tyrant did diſpize?

I have

I have read in our Chronicles, (I think it was about the twelfth Age) that the Clergy wore Periwigs of a light colour, as our Prieſts and others do now; though I have heard that of late the Biſhop of *Exeter* cenſur'd his Prieſts, in his Viſitation, for wearing them.

The Phyſician is but a courſe covering, as if wearing of Gold and ſhaving of Heads were wholſome: This pretence for Pride is no better than that which is for Drunkenneſs and Whoredom; for they will ſay, *'Tis Phyſick to be drunk once a Month*; *and* Oxford *Scholars had half a Crown a Month allow'd to go to a Whore*, ad purgandos renes. But the Proteſtants of *Bohemia* diſputing at the Council of *Baſil* about fifty days on four Queſtions, one of them was, *That no Sin ſhould be tolerated to prevent a greater*; then much leſs to prevent a bodily Infirmity, which may be done by other lawful means, and not by working Confuſion in wearing Women's Coverings, *Deut.* XXII. 5. 1 *Cor.* XI. 15. Some ſay, *Shaving is to prevent the Pox:* Small honour to Wig wearers to incur ſuch a ſuſpicion of it, or of any infirmity or defect. If heat cauſe head ach, ſure a Wig under a Hat is not a means to cure it. The Prophet *Eliſha* likely had neither, when *Bethel* Boys cried, *A bald Head.* Polling of Heads came firſt in faſhion by occaſion of the Emperor *Charles* the Fifth, his being troubled with the head-ach; whoſe Example all his Court followed, and all *Europe* theirs, (ſee ye the force of Example, and the abuſe of it) yet they wore no Wigs; inſomuch that a Ruffian with long Hair meeting Earl *Cromwell*, and excuſing himſelf that he had a Vow for it, the Earl told him, *He ſhould lie in Priſon till 'twas ended.* One would think that they that have for wearing Wigs the moſt excuſe, ſhould have moſt care to ſtop the abuſe coming by example, that it may not produce the taking of an Ell, through the allowance of an Inch; and that they ſhould ſtir up ſober, virtuous People to take notice how far they that wear them are neceſſitated thereto; and if ſo, what modeſty they uſed therein. This as cold Water to daſh them expects ſomething a coming hotter than a criſping Iron to burn them.

John Milliner, a Friend about *Northampton*, a Wig-maker, left off his Trade, and was made to burn one in his Prentice's ſight, and print againſt it. *John Hall*, a Gentleman of *Northumberland*, being convinced, ſitting at a Meeting, was ſhaken by the Lord's Power, pluck'd off, and threw down his Wig; ſo 'tis conſiderable whether care may not be taken, that conceited counterfit * *Calviniſts* may not continue amongſt us, nor that any of the People of God make themſelves bald for Pride now, as they did of old for Sorrow, *Levit.* XXI. 5.

Objection, *Wigs may be worn not only for uſe, but ornament.*

Anſwer, It appears very oppoſite to the Apoſtle's Doctrine, and alſo their Practice; for not only the Apoſtle *James*, *Jam.* II. 2. reproves reſpect to gay Cloathing in general, (and is not gay Cloathing to gain reſpect, as Modeſt is to avoid contempt) but alſo in particular the Apoſtles *Peter*, 1 *Pet.* III. 3. and *Paul*, 1 *Tim.* II. 9. forbad ornament of platted Hair, (as ours tranſlate, *criſped* or *curled*, as others) and the † Ancients write that they both had bald Heads; and if they ſhould have covered them with Women's Hair, would they not have retorted, *Was that the cauſe*, Peter *and* Paul, *that you bad us leave off our Locks, that you, and ſuch like, might get them your ſelves to make Periwigs of?* Can any Chriſtian believe that *Peter* and *Paul* would run into ſuch an abſurdity? Who, 'tis very probable reſtrained Women, not Men, expreſſly as needleſs. *Solon*, a wiſe, virtuous Lawgiver, made none againſt Parricide, as not to be ſup-

* Calvus, *bald.* † Vulger tortis, Lucian, Clemens, Chryſoſtom.

poſed. It was a ſhame then for Men to have long Hair naturally like Women, among the *Greeks* and *Romans* too: For *Julius Cæſar*, as I remember, was by his Foes called ſcornfully [*Puer comatus*] *Long-hair'd Lad*, *viz.* in effect a Laſs. Was it then likely they would wear long Wigs of Laſſes Hair for an ornament? *Woodland* a Martyr, a Deacon, taunted by a perſecuting Biſhop (for his ſtock'd Hoſe) ſaying, *He was deck'd like a Deacon*, anſwered, *More like a Deacon than thou an Apoſtle.* True; for if Deacons Wives muſt be grave and ſober, and their ornament not outward, but inward, much rather the Deacons, and then much more Biſhops: And moſt Apoſtles, whom *Chriſt* ſent forth with Sandals, a ſingle Coat, *&c. Matth.* x. 10. whoſe Examples the famouſeſt primitive Chriſtians followed. *Origen* went in a plain Coat, bare-footed, and that too before the Emperor, who yet admired his Majeſty. *Tertullian* left off the Gown, and took the plain Coat, for which he wrote the Book *Depallio. Clemens* wore a white Coat, and writes in defence thereof. So did *John Huſs* the Martyr, the eminenteſt Preacher in *Bohemia*, and bequeathed his white Coat to one, his gray Coat to another; not his white Wig to one, his brown Wig to another. He ſuffer'd for oppoſing Preachers Pride.

It remains to ſhew, that 'tis not an ornament, but a deformity, more than that it would cover, as if it were not in faſhion would appear, even to the ſimple natural Eye. The *Americans* ſeeing one Captain *Morley* take off his Wig, cried he had two heads. And 'twere apt to affright a Child unuſed to it, like the horrid and hideous Head of a ſnake-hair-twiſted *Gorgon*, or criſted *Bellona*, as *Homer* ſays *Hector* did his Son with his horſemaned Helmet. And who can refrain to fall into a poetical vein, and paint it out in ſuch ſad colours, that it may look as ugly as it doth: For a glorying in a ſhame, as an ornament, ſharpens a Pen to deſcribe it to make it appear as it is. *Difficile eſt ſatyram non ſcribere.*

METAMORPHOSES.

The manner of this Age unmannerly
Is, Man unmanning, Women's Hair to buy,
Dub Poles *and* Joles *Dame* Venus *Knights to be)*
Smock-coat and Petticoat breech their Livery,
Scarce Man-like fac'd, tho' Woman like in Hair,
As ſting-tail'd Locuſts in the Viſion were,
As of Hyena's *kind*, Hermaphrodites,
Or as abus'd Italian Catamites;
And like unto the Phrygian Ganymede,
Or as Tireſias *femaliz'd indeed,*
Or one that (ſith he would a Woman be)
Put period to Aſſyrian *Monarchy.*
Hair in a Night turn'd hew, of old 'twas ſaid,
An old Man young, a Boy a Girle was made;
Elders ſo now transform'd to Girles appear,
And Girles to Boys by their ſhort curtail'd Hair.
By Bulls ſome ſeem 'ith 'twilight turn'd to Owls,
As antique Harpyes or ſome new night Fowls,
As charming Sirens (bate their ugly Hair)
Having their Arms, Necks, Breaſts, Backs, Shoulders bare,
Nay for their Knights rich Garters ſome prepare.

Richard Richardſon.

I have not mended any of the ſpelling or other Blunders, as Depallio *for* de Pallio, *&c. as in the foregoing Letter to Sir* Thom. Lane, *N°.* V. p. 462. ſclanderous *for* ſlanderous. *But I give it you in pure Quaker Orthography, points, ſpelling and all.*

NUMB. VIII.

The Excommunication of Will. Wilkins *for marrying one who was not a Quaker; and for being marry'd by a Clergyman.*

From our Quarterly Meeting held at Dorcheſter *the* 15th *of the* 5th *Month,* 1696.

WHereas *William Wilkins* of *Uplime* in the County of *Devon* Clothier, have for a long time frequented the Meetings of the People called Quakers, and made profeſſion of the holy Truth, (and been ſome time a ſufferer in teſtimony thereof) which as believed in is ſufficient to cleanſe the Heart, purge the Conſcience, and preſerve out of the evil of the world, but of late the ſaid *William* for want of watchfulneſs in the pure Light of *Chriſt* have let in a contrary Spirit, by which his Mind is drawn aſide from the way of the Lord, ſo far as to joyne himſelf in marriage with one who do not profeſs the ſame way and truth with us, and thereby is become unequally yoaked, and alſo married by a Prieſt contrary to the practice of God's People in all Ages, for we do not find in all the holy Scriptures the Prieſts in time of the Law or Miniſters of the Goſpel ever married People; and altho' we are far from judging all the Marriages of other People to be unlawful, yet for any of us whom the Lord hath ſeperated from the world (its ways cuſtoms and Traditions that are vain) to return thither again for the ſake of a Wife, Husband, or any other advantage, is no leſs then turning with the Dog to his vomit, and with the Sow that was waſhed to her wallowing again in the Mire—And notwithſtanding the ſaid *W. W.* have been often in the love of God viſited, and in much tenderneſs warned to avoid going into the aforeſaid practice, as being perſuaded it would prove to his hurt and loſs, yet he have very wilfully and obſtinately ſlighted the love of God, and good counſel of his Friends, and followed the counſel of his own evil heart, and is backſliden from the way of the holy truth he have long made profeſſion off, by which he hath excluded himſelf from the fellowſhip of the Goſpel and thoſe that walk therein.

And therefore for the clearing of the bleſſed truth and our holy profeſſion, we do hereby teſtify and declare that the ſaid *William Wilkins* is departed from the truth, and is gone into the Spirit of the World; and therefore we do not own him, nor can we have fellowſhip with him (altho' he may frequent our religious Meetings) until he ſhall publickly condemn his evil

evil practice and unfeignedly repent of the same (if he can find a place) which is truly desired by us who are grieved, and our hearts saddened (whom the Lord hath not made so) at the hearing of this or any disorderly walking by any professing the holy truth.

Signed by appointment and on behalf of the said Meeting,

By *Daniel Taylor.*

NUMB. IX.

THE Quaker Discipline goes on (like the Roman*) to deny what they call Christian Burial to those who die not in their Unity. And they have refus'd to those Quakers who had some differences with their Church, or governing part, the privilege of burying their Children in their Burying-ground, tho' they had been Contributors towards the purchase of it: Of which I could give several instances, but for the present shall name only one, because part of the cause was having been marry'd by one of our Clergy. And I will give it in the words of an Account of it sent to me from a Quaker, who will make it good if deny'd: But I set not his name, to avoid the now ungovernable malice of the Quakers.*

THomas *Bradly* of the Parish of St. *Olives Southwark*, Bodice-maker, died the 25th of *October* 1693. and that day, upon his Death-bed, desired that he might be interr'd in the Park Burying-ground, where he had buried a Wife and seven Children: He requested of those called Quakers that visited him that day, while his senses remain'd, that he might be buried there, *i. e.* in the Quakers Burying-ground. The next day following being the 26th, his Daughter *Eliz. Bradly* desired a Friend to go with her to have the Ground granted, (for her Father;) and accordingly one went with her to *James Braithwaite*, one intrusted by the Quakers to grant the Ground; but his answer was, he could not do it: And the said *James Braithwaite* went with *Eliz. Bradly* and the Friend aforesaid to *Hen. Snooke*, another intrusted for the same purpose, who also said he could not, nor would not *i. e.* give the Ground, notwithstanding the said *Tho. B.* so earnestly desired it upon his Death-bed. And when an answer was demanded of *J. B.* and *H. Snooke*, whether they would give it or not? The said *J. Braithwaite* answer'd, they could not do it, by reason he was at a twofold distance from them: First as belonging to a separate Meeting (by him so called.) Secondly, by reason he was some years past married by a Priest. And withal shifted *Eliz. Bradly* off, by sending of her to *Walter Miers* and *William Chandler* for to ask them; who also denied it, saying, there was the *Artillery* nearer: So they would not give it. This is in short a true relation of their unchristian behaviour, in denying of the said *Tho. Bradly* his desire.

Thus that Account sent to me.

FAS EST AB HOSTE DOCERI.

CONTENTS.

CONTENTS of the Firſt Part.

The PREFACE *vindicated in an Advertiſement.*

Sect. I. GEorge Whitehead's *pleaſantry upon the Author of the* Snake. p. 251.

II. *His meek and Lamb-like treatment of him.* 252.

III. *His Cry of Perſecution againſt him.* ibid.

IV. *His Addreſs to his Work.* 254.

V. *His Shuffle about their Anſwer to the* Seven Queries *given to their yearly Meeting,* An. 1695. *wherein a ſhort Scheme of the Quakers Principles and the monſtrous foundation of their Faith.* 255.

VI. *His* Sober Caution *conſider'd, as to thoſe Quakers who were poſſeſs'd with the Devil. Wherein the wonderful Story of* John Gilpin. 261.

The Excuſes which *G. W.* makes for this.

1. *That this ought not to reflect upon the generality of the Quakers, or their Principles.* ibid.
2. *That* Satan, *in a mad or poſſeſs'd Man is not transform'd into an Angel of Light.* 262.
3. *That ſuch Perſons are fitter objects of pity than raillery. Wherein of the Quaker Enthuſiaſm.* ibid.
4. *That not more Quakers than others have run mad; wherein their excuſe for* Gilpin, &c. *is conſidered.* 263.

Proofs of the Quakers being mad.

1. *In thoſe who went naked.* 268.
2. *In their ſtrange Singularities.* 271.
3. *In thinking themſelves to be free from Sin, and equal to God.* 272.
4. *In aſſuming to be Prophets.* ibid.
5. *In their preternatural Quaking,* &c. 273.
6. *In their Silent-Meetings.* 279.
7. *In the new Quakers of* America. ibid.
8. *In their vindicating of Madmen.* 280.

VII. *The abuſes and miſtakes which* G. W. *alledges in the* Snake. *As to*

1. *The neceſſity of Preaching.* 281.
2. *The compariſon of* Fox *and* Muggleton; *with* G. W.'s *malicious Inuuendo as to the Act of Toleration.* ibid.
3. *Their order againſt carrying Guns in their Ships.* ibid.

4. *Their Principles dangerous to Government.* 282.
5. *Their oppoſition of Tithes.* 283.
6. *Their Treaſons and Rebellion in abetting* Oliver *and the* Rump. 285.
7. George Fox's *aſſuming to be equal with God.* 287.
8. *Their aſſerting the ſufficiency of their Light within to Salvation without* Chriſt; *and aſſuming the name of* Chriſt *to themſelves.* 288.
9. *Their turning the Death and Sufferings of* Chriſt *into an Allegory and a Type.* 294.
10. (1.) *Their ſpiritual Body of* Chriſt, *which they ſuppoſe he had from eternity; and their denial of his now human Body in Heaven.* 299.
(2.) *Their denial that* Chriſt *had any human or created either Soul or Body while he was upon Earth.* 300.
(3.) *Their blaſphemous contempt of* Chriſt. 305.
11. *Their contempt of the holy Scriptures.* 310.
12. *Their conforming and tranſforming to every turn.* 311.
13. *Their making no confeſſion of Sin, or praying for Pardon.* 312.
14. *Three matters of fact relating to the Quakers contempt of the holy Scriptures; which* G. W. *denies after his faſhion.* 317
15. G. W.'s *Defence of* Ed. Burroughs *for his contempt of holy Scripture.* 319.
16. G. W.'s *Defence of himſelf for the ſame; wherein is ſhewn that the Quakers are direct Deiſts, and the worſt ſort of them.* 320.
17. G. W.'s *Sincerity and Ingenuity in ſome objections, with which he concludes the Firſt Part of his Book; wherein the Sum of the Quaker Doctrine is laid open,* viz. *that they deny the humanity of* Chriſt, *and the Divinity of* Jeſus. 324.

CONTENTS of the Second Part.

Sect. I. *Concerning the Author.* Page 327.
II. *The Quakers Method in anſwering of Books.*

1. *Railing, perſonal Reflexions, and Naſtineſs.* 329.
2. *Inſolence and Threatnings againſt any who oppoſe them.* 340.
3. *Bringing of contrary Teſtimonies.* 348.
4. *Double Meanings and Croſs Purpoſes.* 359.
5. *Not to take an Anſwer.* 361.
6. *Pretending that the Quotations brought out of their Books are not true, becauſe more than is pertinent is not quoted.* 362.
7. *Appealing from their own printed Books to the original Copies.* 366.
8. *Falſifying the meaning of others: For which, by* Will. Penn's *rule, they are excluded from being Chriſtians.* 368.
III. *The Quakers clear'd from Contradiction in thoſe ſeeming contrary*

trary Teſtimonies which are produc'd in this Appendix, *to defend them from the Hereſies charg'd upon them.*

I. *As to* Chriſt *come in the Fleſh.* 373.

II. *As to the reality of his Death and Sufferings.* 377.

III. *As to the Reſurrection and future Judgment.* 378.

IV. *Their Teſtimonies allow'd to be contrary upon the point of Government and Fighting; and why: Wherein a deep ſecret of their Government is laid open.* 379.

IV. *Their witty Anſwer and Repartees upon the point of their denying Marriage, and preaching up of Fornication.* 382.

V. *Their re-aſſerting their own Infallibility, and ſinleſs Perfection; wherein of their Idolatry.* 387.

VI. *Their defence of not taking off their Hats, or giving civil Titles, conſider'd.* 393.

And of the pure Language (as they call it) of Thee and Thou. 403.

Both of which are ſhewn not to be mere Clowniſhneſs or want of Manners; but that it proceeds from a deſign they have form'd to ſubvert all Government, that is not in their own Hands; for that they think none but themſelves have any right to govern. ibid.

VII. *The Abſurdity and Blaſphemy of the Quaker notion of the Light within, ſhewn from* Will. Penn's *defence of it, and others,* viz.

1. *That there is no natural Light or Reaſon in Man; but that all in him is divine.* 406.

2. *That by this they are not only equal to God in ſome ſenſe, but that they are very God himſelf; and that every Creature is God, even the Devil.* 411.

3. *Some Texts of holy Scripture reſcu'd from the falſe Gloſſes which the Quakers put upon them, to favour the univerſality of what they call the Light within.* 419.

CONTENTS of the Collection.

Numb. I. *THE Queries given to the yearly Meetings of the Quakers at* London *the* 17th *of* May 1695. *With an Answer given to the same Queries by the general Meeting of the reformed Quakers at* Philadelphia *in* Pensylvania, *the* 18th *of* Sept. 1695. 432.

II. George Keith's *Relation of two remarkable Meetings of the Quaker Preachers at* London, An. 1678. *concerning three great fundamental Doctrines of the christian Faith.* 436.

III. *Some passages taken out of a MS. of* Humphry Norton's, *which is mention'd in the Second Part, p.* 367, 368. 445.

IV. *Some of the omissions and alterations that the Quakers have made in the reprinting of the Works of their deceased Prophets.* 451.

V. *A Letter of* John Feild *and* Will. Bingley *to Sir* Thom. Lane *Lord Mayor of* London, An. 1695. 461.

VI. *A Paragraph which the Quakers put into the* Post-Man, Jan. 14. 1699. 463.

VII. *A Declaration against Wigs or Periwigs.* 464.

VIII. *The Excommunication of* Will. Wilkins *for marrying one who was not a Quaker; and for being marry'd by a Clergyman.* 467.

IX. *Their denial of Burial to* Thom. Bradly *for the same.* 468.

A REPLY

A

REPLY

To a BOOK entitul'd,

ANGUIS FLAGELLATUS,

OR,

A Switch for the SNAKE;

The *Opus Palmare* of the QUAKERS:

BEING A

SECOND DEFENCE,

OR, THE

THIRD and LAST PART

OF

The Snake in the Graſs.

Shewing, that the QUAKERS are plainly ſelf-condemn'd in this their laſt ANSWER:

And therefore it is to be hop'd, that this will put an end to that CONTROVERSY.

A Man that is an Heretick, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being condemn'd of himſelf. Tit. III. 10, 11.

REPLY

TO

FRANCIS FINGERFINTOS'

FOURTH PAMPHLET,

CALLED

A SWITCH FOR THE SNAKE:

OR,

THE OLD PLAYTHING OF THE SNAKERS.

BEING A

SECOND DEFENCE

OF THE

THIRD and LAST PART

OF

THE SNAKE IN THE GRASS.

ADVERTISEMENT.

AS *the Preface to the* Snake in the Graſs *was employ'd upon the late vile Hereſy of* Bourignoniſm, *ſent to us from* Holland, *and a parallel made betwixt that and our Quakeriſm, both branches of the ſame wild Enthuſiaſm; ſo I thought to have put a Preface to this, upon the ſubject of our new Sect of* Philadelphians, *ſtarted up in* London *ſince this Revolution; which is another Graff upon the ſame Enthuſiaſtical Stock, and ſo like the Quakers, that ſome of them go to the* Philadelphian *Meetings, and can hardly diſtinguiſh them from their own.*

And to make room for this, what was promis'd as a Preface in the Advertiſement before the Defence of the Snake, *is here put into a Section by it ſelf,* Sect. xxii. *which concludes this Book.*

Since which was done, ſome things have chang'd my reſolution of engaging with the Philadelphians *at preſent: Chiefly becauſe I hope their Sect, having no other foundation but the Inſpirations pretended to by* Jane Leads, *the original of them, an old Woman now about ſeventy years of age, may not long ſurvive her. And the confuting of them may make them live longer in the world than they would otherwiſe laſt: Beſides, that it is offenſive to be repeating ſtrange and uncouth Hereſies, except where it is neceſſary, as in the caſe of the Quakers, who are grown to be a rich and numerous, and therefore a dangerous People.*

I have

I have now only to add, that in the following Diſcourſe,

Sn.	Stands for	*The Snake in the Graſs.*
Sw.		*The Switch for the Snake.*
Def.		*The Defence of the Snake.*
P. I.		*The Firſt Part of the Defence.*
P. II.		*The Second Part of the Defence.*
Meth. 1, 2, 3, 4, 5, 6, 7, 8.		*The eight ſeveral Methods of the Quakers, in anſwering Books that are wrote againſt them, which are the Heads of the Second Part of the Defence.* Sect. II.
Sat. Diſ.		*Satan Diſrob'd.*
Prim. Her.		*Primitive Hereſy.*

A N

AN ANSWER TO THE SWITCH.

INTRODUCTION.

IF the winding up of the whole Quaker-Controverſy, and bringing it to a concluſion; if the Quaker-Cauſe now in *England* and elſewhere be not worth the pains of the Reader to peruſe the following Sheets, I have no other inducement to perſuade him, conſidering that the diſpute has now been ſpun out to ſo great a length.

The *Snake* contains the Charges againſt the Quakers, and the Proofs. The *Defence* of it conſiders the anſwers they have made to it before the *Switch* was publiſh'd, and has ſo far ſilenc'd them, that no reply has yet appear'd to it. Perhaps they wait till they ſee what can be ſaid to *Sw.* and ſo will anſwer all together, and make one work of it: Tho' they were told in the Advertiſement before the *Def.* that the *Sw.* was in effect anſwer'd in it; and that it would ſo appear, by applying the Anſwers in the *Sw.* to the *Eight Methods* ſet down in the *Def.* Part II. Sect. ii. which the Quakers uſe in anſwering of Books wrote againſt them. Therefore the Author thought he had reaſon to expect ſome reply to the *Def.* and had that deſign to ſave himſelf pains, in returning one Anſwer to that and *Sw.* together. But ſeeing it now probable that he may wait long enough, therefore this reply is at laſt releas'd from the confinement under which it has

been detain'd theſe eighteen months paſt, for ſo long it has been almoſt finiſh'd.

And the deſign of this is, to drive on the argument againſt the Quakers ſo far, as that they may not only appear guilty of what is laid to their charge in the *Sn.* (which I think is ſufficiently done in the *Def.* and their Anſwers ſhew'd to be weak and inſufficient:) But that by what they advance in this *Sw.* it will manifeſtly be ſeen that they are ſelf-condemn'd, and do now ſtand out obſtinately againſt their own Light, and what they know to be the Truth.

And this being the laſt extremity to which any cauſe can be reduc'd; if it be perform'd, will render all future Anſwers to them needleſs, and put an end to my pains upon this Subject.

There is another benefit has accru'd by the ſo long delay of this, which is, that *Sw.* may be eſtabliſh'd in its full credit and reputation, ſo as the Quakers may be ty'd up to ſtand by it; and not dodge it, and deny it, or this or that part of it, as they have lately done to others of their Authors, when ſorely pinch'd, notwithſtanding of their Infallibility, and their never having vary'd in any one point of Doctrine, ſince they were firſt a People. But this *Switch* having been preſented by the Quakers, in bodies, to the Members of both Houſes of Lords and Commons, to the Judges, and Perſons of all qualities through the Nation, as their act and deed, and boaſted in without all meaſure: If they ſhould begin to give back, and otherwiſe to word the matter, as they have ſerv'd others of their Friends, the world will cry ſhame upon them, and we ſhall never know where to fix them. Inſtead of the *Infallible*, they will be call'd mere *Tergiverſators* and *Triflers*, and their cauſe will be loſt with contempt.

If they think this too inſulting, I muſt tell them that there is reaſon for it: That they have brought it upon themſelves; nay more, that they cannot yet avoid it, while they pretend to defend or excuſe themſelves.

For ſo deſperate is their caſe, ſo notorious their Hereſies and Hypocriſy are already made, and their juggling ſo well known, that we can tell beforehand what they will anſwer: They have been ſo cloſe hunted, all their doublings and ſhiftings worn ſo thredbare, that you may take your ſtation where you may be ſure to meet them at a ſhort turn. And tho' they ſee you there, they have not power to run any other way: But as the Squirrel commanded by the eye of the Rattle-Snake leaps ſqueeling into his mouth, ſo theſe Quakers, tho' their poor defences and dodging have been over and over again confuted and expos'd, yet ſtill make the ſame, the very ſame Anſwers. They can make no other; their cauſe will not afford it: Yet anſwer they muſt, tho' anſwer they cannot; for they have not the honeſty to repent.

In the firſt Edition of the *Snake*, *An.* 1696. at the end of the Preface, they were caution'd what ſort of anſwers they would make. And juſt ſuch fooliſh anſwers they made in *G. Whitehead*'s *Antidote*, printed *An.* 1697. Then, in the ſecond Edition of the *Snake*, printed the ſame year 1697. p. 360. [p. 166.] they are minded of that caution in the firſt Edition, and ſhew'd how they had juſt given the ſame ſilly anſwers againſt which they were caution'd. And they were told moreover, that *it was not in their power to help it*, for that *their cauſe could not afford it.* Then comes out next year, *An.* 1698. *Joſ. Wyeth*'s *Appendix*, with the ſame ſort of Anſwers over again. Of this they were again minded in the third Edition of the *Sn.* printed the ſame year 1698. and deſir'd to try if they could yet help it. As likewiſe in *Satan Diſrob'd*, *An.* 1697. And in a ſecond Edit. of it *An.* 1698. And in *Primitive Hereſy* the ſame year 1698. But to little purpoſe. They cannot help it: They go on in the ſelf ſame track, in this *Long Switch*, which they

they have made for their own Backs. Their anſwers in this are the ſame they gave before, exceeding only in malice and rage, much beyond all their former attempts, becauſe they ſee no way to eſcape! like ſtout Vermin when the trap pinches cloſe, or Furies when over tormented.

I mean not here the generality of the Quakers. I include in this character but a very few of them; that is, only their late Advocates, who, tho' convinc'd, and knowing the truth of the charges againſt them, yet, to keep up their popularity among the Quakers, do all they can to hinder them to repent, and to ſhut their eyes from diſcovering of the truth, by the little arts of falſe gloſſing, and winding their ancient Teſtimonies to bear a chriſtian meaning; not only thereby to take off the Odium of the Nation againſt them, but becauſe they ſee, that by the late endeavours have been us'd, the generality of the Quakers have embrac'd the Chriſtian Principles; as is ſhew'd in the Preface to *The Preſent State of Quakeriſm* *, lately printed as a Fore-runner to this, and may be call'd a part of it, as anſwering ſomething that ſhould otherwiſe have been anſwered here; and therefore is refer'd to in this, and it is printed in the ſame volume, that who will may bind them together. It was ſent to their laſt general Yearly-Meeting in *London*, and deliver'd into the hands of *George Whitehead* the 10th of *June* laſt, being *Whitſun-Tueſday*, the ſecond Day of their Yearly-Meeting: And no anſwer yet to it that I can hear of.

They are not altogether ſo ready at anſwering as they us'd to be; and that drudgery is now devolv'd upon a very few of them that have not much credit to loſe. Their great *Penn* is now run dry, which never before reſted, till it had quickly given an anſwer to whatever touch'd in the leaſt upon him, or almoſt upon the cauſe. He was their ready and moſt ſufficient Scribe. But now theſe ſix years, ſince the firſt Edition of the *Snake*, has let their cauſe and his concern in it (which is largely inſiſted upon in the *Sn.)* ſhift for themſelves; he has not ſaid a word in defence of any of his own Books there quoted, and more in *Sat. Dif.* No, he has more wit. He knows they are truly quoted, and their ſenſe truly given: And he would not expoſe himſelf to dodge and ſhift, when he knew it would not do; at leaſt, he would not let his own name be ſeen in it. He put that upon *Joſ. Wyeth*, who was oblig'd to bear thus much for him.

Again, their old Stager, *Thom. Ellwood*, as forward and cunning a manager as any that wrote on their ſide, has been content to ſit ſtill under all the load that is laid upon him in *Sat. Dif.* which is an anſwer to the laſt Book he has ſhew'd to the world, and has been publiſh'd theſe five years, without any reply: Till which be done the Quaker cauſe muſt ſuffer. For, if I can judge aright, *Sat. Dif.* is as home, if not the moſt, upon the principles of Quakeriſm, of any thing that has come from that Author, who has hitherto been oppos'd only by *George Whitehead* and *Joſeph Wyeth*; thoſe chiefly concern'd, and who were moſt capable of defending themſelves and the cauſe, having quit the Field.

Therefore he knows not whether any other but theſe two are to come under the ſevere character which is above given.

And indeed the whole conteſt and buſtle which the Quakers at preſent make, ſeems to be to no other end, than to ſave two or three of their chief Leaders from the glory and bleſſing of Repentance, and a confeſſion of their Errors; which they look upon as a ſhame to them, and a leſſening of their former great pretences.

And if theſe by their cunning and equivocating can keep the body of thoſe call'd Quakers to adhere to them, till it may pleaſe God, for a puniſh-

* *Which the Reader will find immediately following this Anſwer to the* Switch.

ment

ment of their hypocriſy, to let them fall under the animadverſion of the Government and the Nation, for their Blaſphemies and Idolatry; then many, very many, will be caught in that ſnare, who are not really guilty or deſerving of it. All of whoſe miſery will lie at the door of theſe few their wretched Miſ-leaders, and the whole body of them ſuffer for the ſake perhaps of *Geor. Whitehead* and *Will. Penn.* But this I deſire not, and would endeavour to prevent.

Therefore I earneſtly recommend it to thoſe many who go under the name of Quakers, and may think themſelves to be ſuch, but really are not, that they would ſeriouſly weigh the following Diſcourſe, and judge and ſee whether Quakeriſm has been falſely charg'd or not. There are many (I know ſeveral of them) who have gone over to the Quakers from other Profeſſions, where they learn'd the principles of the Chriſtian Religion, and retain them ſtill; and know not that Quakeriſm is contrary to them: But went among the Quakers purely becauſe of their ſeeming abſtraction from the vain cuſtoms of the world, their plain Habit, and appearing Simplicity: And then finding a ſatisfaction in what they had done, and partaking ſomewhat of the power, as they call it, (of which ſee hereafter, *Sect.* XIX. n. 3.) they examine no farther, but think themſelves ſecure. To theſe I addreſs my ſelf; deſiring nothing elſe from them, but that they would lay aſide prejudice, and conſider impartially, and judge as they find.

And now, without detaining of them farther, I apply my ſelf to my work, in anſwering Section by Section, as they lie in the *Switch.* Which method I deſire them to follow, who ſhall think fit to make any reply to this.

SECT. I.

Of the Light within.

1. THE firſt Sect. concerning the Light within repeating the objection againſt their notion of it, *viz. that they make it not only an inſpiration or illumination ſent from God, but to be it ſelf the eſſential God and* Chriſt, they do not deny it; but in their juſtification of it, they alter the terms, and turn the queſtion, *Concerning God and* Chriſt *dwelling in Men*, p. 39. Which was not oppos'd, but aſſerted in the *Sn.* This is reply'd to *Meth.* 8. p. 368, *&c.*

2. It being objected that the Quakers were in great confuſion and contradiction amongſt themſelves concerning their notion of the Light within; ſome of them making it to be God; others, only a ray, or illumination from God, and not to be God, as is ſhew'd at large in Mr. *Thom. Criſp*'s *Juſt and Lawful Tryal of the Foxonian Quakers*; upon which *Sw.* cries out, *Reader, This is one of thoſe inſtances, wherein the great injuſtice of this adverſary appears, in that he takes this falſe charge from a Book wrote againſt us by an open enemy, and takes no notice of any reply by us; which was largely and fully given to this adverſary by our friend* Ed. Pennington. Now, Reader, what a guſt will this give thee of the ſincerity and truth of theſe Quakers, if there has not been any anſwer wrote, to this day, either by *E. P.* or any other, to this Book here quoted of Mr. *Criſp*'s? This *E. P.* wrote a Book *An.* 1695. call'd *Rabſhaketh Rebuked*, againſt two Papers of Mr. *Criſp*'s, one ſtyl'd, *An Eſſay towards the allaying of* G. Fox's *Spirit*; the other, *A Diſcovery of the accurſed thing*, &c. Neither of which treat upon this ſubject of their confuſion and contradiction in their notions of the Light within. But this he largely

 treats

treats of in his *Juſt and Lawful Tryal*, quoted in the *Sn.* and was printed *An.* 1697. And the inſtances he there gives from p. 111. to p. 115. (which are quoted in *Sn.* but left out in *Sw.* becauſe they had no mind to direct the Reader to the place) are ſo full and pregnant, that, to this day, no anſwer has been attempted to it that I can hear of, and have enquir'd what I can. How then will they come off, in referring here to that anſwer? O yes! they have a way! For obſerve, it is not ſaid, *Which Reply was largely and fully given to this Book, A Juſt and Lawful Tryal*, but, *To this Adverſary*. So that if they have anſwer'd any other Book of this Adverſary's, tho' upon quite different Subjects, they have anſwer'd this Adverſary, tho' not this Book of his, which only is quoted upon this occaſion in the *Sn.* and to which the *Sw.* here pretends to reply. And without doubt the Reader muſt think, by the words of *Sw.* above quoted, that this was meant of a Reply to the *Juſt and Lawful Tryal:* For how elſe is it an accuſation againſt the Author of the *Sn.* that he ſhould quote that Book, without taking notice of the Anſwer, as they ſay, ſo fully and largely given? However, it is an unjuſt accuſation, if that Author never ſaw or could hear of ſuch an Anſwer, tho' it was enquir'd of at their Bookſellers. But it is very likely, that if there had been any ſuch Anſwer, it would have been heard of. Their beſt way now is to print ſuch an Anſwer, and date it a year or two paſt; and then ſay it was our fault that we have not ſeen it before. But I would be glad to ſee an Anſwer to it any way, particularly to thoſe pages of it, upon this Subject, quoted in the *Sn.* where ſome of the Quakers make the Light within to be *Chriſt* the Redeemer, the eternal Spirit, *&c.* But others, and the ſame at other times, deny it, and ſay it is a Lye; and that the Light within is not *Chriſt*, nor his Righteouſneſs, Perfection, *&c.*

3. The Quakers ſay in *Sw.* p. 43. *That it is impoſſible for Man to withſtand, and leave the Light, without knowing that he does ſo.* This is to anſwer a ſuggeſtion in the *Sn.* that the Quakers may poſſibly follow a falſe Light, or forſake the true Light, without knowing of it. But then coming to anſwer the objection of Sins of Ignorance, as of *Paul* while a Perſecutor, they ſuppoſe that ſuch Men had before reſiſted the Light, for puniſhment of which it was now *hid from their Eyes* (as they ſay, *Sw.* p. 43.) and they given up to deluſion. But ſay they, p. 44. *They were not given over to ſtrong deluſion till they had refuſed the Truth, and they could not refuſe the Love of it unknowingly.*

But this will not help the Quakers; for they ſay that it was Quakeriſm that turn'd them to the Light; which could not be, unleſs they had reſiſted it before: And then this ſtrong deluſion may be ſent upon them by their own arguing, for their former reſiſting of the Light. So that they are in no greater ſecurity than other folk, all this while, that they do not put Light for Darkneſs, and Darkneſs for Light: Seeing they can give no other reaſon for it, but that their own Light (or Darkneſs) tells them ſo; and refuſe to ſubmit this to be determin'd by Scripture, but ſet this up as a Judge ſuperior to the Scripture.

Beſides, this caſts a foul reflexion upon St. *Paul*, which none that ever I heard of laid to his charge before, as if he had been a wilful Sinner againſt his own conviction, while he was a Perſecutor, or before: Contrary to his own Teſtimony; who *Act.* xxvi. 4. appeal'd, even to the *Jews*, his Perſecutors, who *knew him from the beginning*, as to his *manner of Life from his youth:* And *Phil.* iii. 6. ſaid, that he was, *touching the righteouſneſs which is in the Law, blameleſs.* But this hypotheſis of the Quakers muſt ſuppoſe him to have been a very wicked and wilful Sinner before he turn'd Perſecutor; for that otherwiſe he could not then have done it ignorantly

rantly in unbelief. Whereas his great Sincerity, even then, as well as from his youth, was the cauſe of his obtaining Mercy; for that God *accounted me faithful*, ſays he, 1 *Tim.* 1. 12. and *ſeparated me from my Mother's womb*, Gal. 1. 15. as it was ſaid of *Jeremiah*, *Jer.* 1. 5.

4. The Quakers will needs have the miraculous Converſion of St. *Paul* to have come, not from the glorious Apparition, and outward Voice to him from Heaven, but from the Pricks of his Light within, againſt which he could not kick. Thus *G. F.* underſtood the Converſion of St. *Paul*; and being objected in the *Sn.* this *Sw.* p. 47. does juſtify it; and ſays that *the command was inward, and it was hard for* Paul *to kick againſt this command:* Applying to St. *Paul* himſelf the deſcription of an unregenerate Man, which he gives *Rom.* VII. from ℣. 7. tho' ſpeaking in the firſt Perſon, by an *Enallage Perſonæ*, as *Jam.* III. 9. and is frequent in other places of holy Scripture. But if it be apply'd to the Perſon of St. *Paul*, then it is certain that he did not follow his Light within, or the command inward. But let the Quakers ſhew that any thing prick'd St. *Paul* in his Conſcience for his perſecuting before that outward voice from Heaven; where was the command inward before that? No doubt he obey'd that outward command from his Heart, that is, inwardly. But was the command outward or inward for all that? See how unwilling the Quakers are to allow any thing to the outward Revelations of God; but would turn all inwardly to what they call their own Light within; becauſe they can manage that, and twiſt it to their own fancy. It is mere fancy, and nothing elſe, which they miſtake for the divine Light within them. And the power that accompanies it, is the deluſion of *Satan*. See *Sect.* XIX. N°. III.

SECT. II.

Of the Quakers making themſelves part of God; and equal to God.

1. THE method they uſe here, is to turn the Queſtion, by falſly ſuppoſing their Adverſaries to hold *an imagined diſtance of God from Man at this day; and that Man was now no more to expect the Revelation of the Holy Spirit.* And for a proof of this, they bring ſome Texts, as 2 *Cor.* XIII. 5. *Know ye not your own ſelves, that* Jeſus Chriſt *is in you, except ye be Reprobates? And for our acknowledging* (ſay they) *and witneſſing of the truth of theſe Teſtimonies, declar'd in holy Writ, have we met with great oppoſition and miſrepreſentation*, p. 50. Thus totally altering the ſtate of the caſe; and charging their opponents with what they never held, to excuſe their oppoſing of them. Which conſtant method of theirs is ſhewn in abundance of inſtances in *Sat. Dif.* For who of us do imagine any ſuch diſtance of God from Man, as to exclude the influence of his holy inſpirations? For which we daily pray; and which in a limited ſenſe may likewiſe be call'd Revelations. But the Quakers notion of this does make us to be of the ſame Subſtance, Eſſence, and Perſon of God, and equal to him; which only is the Controverſy upon this point: And the quotations in the *Sn.* are full, and in terms to this point. As to the objections which the Quakers make againſt theſe, and other quotations all along throughout this *Sw.* for not repeating more than was pertinent, ſee Meth. 6. p. 362, *&c.*

And

And their adding theſe quotations more at length (which mainly ſwell this *Sw.* to ſo vaſt a bulk) as they juſtify the quotations in the *Sn.* ſo for the moſt part they make the matter yet clearer againſt the Quakers, and ſhew their intolerable impudence in wreſting their meaning againſt all common ſenſe.

2. Thus p. 52. they repeat this quotation brought in the *Sn.* out of *G. F.*'s *Gr. Myſtery*, p. 90. *Is not the Soul without beginning? Hath this a beginning or ending? And is it not infinite in it ſelf, and more than all the world?* Here they add more of the quotation, and explain it thus; *And* Chriſt *the Power of God, the Biſhop of the Soul, which brings it up into God, which came out from him. Hath this* (viz. *the Power he means) a beginning or ending? And is not this* (viz. *the Power as before) infinite in it ſelf, and more than all the world?* Theſe Parentheſes are added by *Sw.* as the true explanation of *G. F.*'s meaning, that he ſpoke this of God, and not of the Soul. But they give no anſwer to the firſt words, which themſelves have ſet down in the quotation, *viz. Is not the Soul without beginning?* They durſt not ſay that by the Soul here *G. F.* meant God: And as fooliſh is it to ſay, that by the *This* before their Parentheſis he meant God, for the whole ſentence goes on ſpeaking altogether of the Soul, and *this*, *G. F.* ſays, *Chriſt* does *bring up into God.* Does *Chriſt* bring up God into God! and this is it which *G. F.* ſays has *no beginning*, and is *infinite in it ſelf:* He ſays it, in ſo many words, of the Soul. *Is not the Soul without beginning?* Yet the Quakers knowing this, and quoting it, would, by a perverſe ſcrewing of the following *This*, turn it to quite another ſenſe than the words can bear. And that part of the quotation which could not be thus ſcrew'd, they ſlip over, and ſay nothing of it, hoping it might ſlip too with the Reader. This cannot be charg'd upon a Sin of Ignorance, but is manifeſtly a wilful and ſtudy'd Perverſion. What they mean by all theſe words of the Soul, being part of God, coming out from him, and returning into him again, ſee P. II. p. 406, *&c.* where theſe and the like paſſages are more fully explain'd, and this trimming of our preſent *Switch*-Quakers, in this their Sham-anſwer, made more plainly appear.

3. The next quotation the *Switch* anſwers p. 52. is of our Soul becoming one Soul with God; by which *Sw.* ſays that *G. F.* meant only *that ſpiritual Marriage, Union, and Oneneſs, for which our Saviour pray'd that the Saints might witneſs.* But did our Saviour pray that they might become one Soul? The *Sw.* forgot to bring ſome proof for this.

But in their repeating the quotation, there is a cleanly conveyance. *G. F.* ſays, *That* Chriſt *brings the immortal Soul into the immortal God*, Gr. Myſt. p. 91. But the word [*into*] *Sw.* divides, and not only ſo, but puts a Comma betwixt them, that they ſhould not meet again, and writes it thus, *brings the Soul in, to the immortal God*, that it might not found ſo rank. And again ſays *G. F. (ibid.) Chriſt brings the Soul up into God, from whence it came.* But *Sw.* leaves out the word *God*, and puts a Comma in the place of it; they ſet it down thus in p. 53.—*brings the Soul up into, from whence it came.* This is to make a ſhew, as if *G. F.* had meant ſome inferior ſtate of Holineſs, into which the Soul was to be brought, and not into God himſelf, ſo as to become one Soul with him. And if this had not been notic'd, then *G. F.*'s words ſhould have run ever hereafter as here quoted in *Sw.* and another time they would have born a fairer conſtruction. Yet in this ſame place, as in others, they charge the *Sn.* with falſe quotation, tho' themſelves repeat every word that he has quoted; only adding more, which in no ways alter the ſenſe, but rather improve it. If they could have found ſo much Perverſion in any quotation in the *Sn.*

what

what Triumphs had they made! O ye ſplitters of ſentences! O Enemy to Colons, and Semi-colons, and well-plac'd ſtops! See for your diverſion P. II. p. 362, 363.

4. In the next quotation, p. 53. *Sw* ſets down theſe words in *Sn.* out of *Gr. Myſt.* p. 229. *Who are come up into the Biſhop* Chriſt *are one Soul.* To which *Sw.* adds theſe farther words of *G. F. They know the Hand of God, which the Soul lives in:* And then, taking no notice of what was quoted in *Sn.* falls only to explaining theſe additional words, thus, *And it is doubtleſs very true, for whoſoever comes to be one in* Chriſt *do certainly know his Power.* Moſt certainly! But does this make them one Soul with *Chriſt? Sw.* ſtill forgets that this is the point; and, for leaving out theſe additional words, which were nothing to the purpoſe, this is a falſe quotation in the *Sn.* As all the reſt are, for the ſame, and no other reaſon! But now we may ſee a good reaſon that *Sn.* had to leave out theſe words, beſides the unneceſſary lengthening of quotations, and that is, not to divert the Reader from the point in hand. For which reaſon *Sw.* has here, as elſewhere, thruſt in ſome other words on purpoſe that the honeſt Quakers might have latitude to ſlip the queſtion, and turn the Diſcourſe to ſomething elſe, and then cry *Victoria!*

5. The next quotation is in p. 53. of *Sw.* out of *Gr. Myſt.* p. 273. that the *Soul is a part of God.* Which words (ſays *Sw.*) *import no more than that it is created by God.* And the reaſon given is, becauſe *G. F.* ſays afterwards, *it rejoiceth in him.* What then? Does not God rejoice in himſelf? But does God create part of himſelf? Is part of God created?

But *Sw.* ſlips another quotation in *Sn.* p. 13. [22.] out of *Gr. Myſt.* p. 29. where he oppoſes the Soul's being a Creature; and ſays, *Now conſider what a condition thoſe call'd Miniſters are in: They ſay that which is a ſpiritual ſubſtance is not infinite in it ſelf, but a Creature.* And he quotes the words of *Magnus Byne*, which he oppoſes, *viz. The Soul is not infinite in itſelf, but it is a Creature:* And theſe words of *Richard Baxter, viz. It is a ſpiritual Subſtance.* Now *G. F.* thought it a contradiction that a ſpiritual Subſtance could be a Creature: So his Philoſophy taught him! This the *Sw.* thought beſt to let ſlip; yet here gives us the Faith and Honour of the Quaker Sanhedrin, that *G. F.* by ſaying that the Soul was part of God, did mean that it was a Creature; when in this quotation, lying broad before them, he does in ſo many words, oppoſe its being a Creature. And leſt any ſhould think a quotation was ſlipt, *Sw.* ſays of the former quotation, *The* Snake's *next quotation*, p. 14. But this now mention'd which is not quoted in *Sw.* is juſt before it in p. 13. and ſo is not in p. 14. Thus the Quakers have not lyed! See more of their denying the Soul to be a Creature, P. II. p. 406, 407.

6. The next quotation that *Sw.* repeats out of *Sn.* is p. 54. of *Sw.* Theſe words out of *Gr. Myſt.* p. 100. where ſpeaking of the Soul, he ſays, *Is not this of God's being?* Which (ſays *Sw.*) *I take to be wrong printed.* For that I refer to Meth. 7. p. 366, *&c.*

But how would *Sw.* mend the print? Why thus, by the following Parentheſis which is put in; *Is not this (divine Life of the Soul) of God's being?* Then the Quakers do now think that the Life of the Soul is divine, and of God's being! This indeed mends the matter well! But it farther explains the Quaker Myſtery, that as there is no Light, ſo no Life in the Soul that is natural, but all divine, and nothing leſs than God himſelf! And as no Life, ſo no Being but what is God: And ſo, that every thing is God, or part of God, even the Devil! See this fully treated, P. II. Sect. VII. N°. 1. and 2. p. 406, *&c.*

7. The

7. The next quotation is out of *Gr. Myſt.* p. 248. where *G. F.* aſſerts *that God dwells in the Saints by a perſonal Union*; and in that ſenſe ſays, *We are of his Fleſh and Bones, and have his Subſtance.* And all that *Sw.* ſays to this is, p. 55. that it is ſcriptural, and quotes *Eph.* v. 30, 32. and *Joh.* VI. 63. which ſhews in what blaſphemous ſenſe they underſtand theſe Scriptures.

8. The ſame anſwer *Sw.* gives to the next quotation out of *Gr. Myſt.* p. 207. that Chriſt *is not diſtinct from his Saints, nor their Bodies*; and wonders how *Envy itſelf can carp at it*; and ſo they leave it; but are not pleas'd to quote any Scripture for it, tho' they ſay *it is plain Scripture.*

9. *Gr. Myſt.* p. 88. Chriſt *is the elect. Sw.* quotes for this *Iſai.* XLII. 1. and 1 *Pet.* II. 6. where *Chriſt* is call'd the *Elect* or *Choſen* of God: By this to make us believe, that by the elect here, none was meant but *Chriſt.* But this is a manifeſt deceit; for this none did oppoſe; particularly not *Magnus Byne*, againſt whom *G. F.* wrote this, and whoſe words *G. F.* quotes (tho' imperfectly and falſly) in the ſame place. But even as he quotes them it is plain without contradiction, that the diſpute was of the elect Saints. *M. B.* names them *(ibid.) the Saints of God*, who tho' *Chriſt* dwelt in them by his Grace, and the influences of his bleſſed Spirit, yet that none of them could be call'd *Chriſt*, or was *Chriſt* as the Quakers held. Which *G. F.* oppoſes, and aſſerts againſt him, that *Chriſt is the Elect:* And in the ſame place ſhews that by the Elect he means the Saints. Take his anſwer more at large. *Thou* (ſays *G. F.* to *M. B.*) *art meddling with things too weighty for thee.* Chriſt *is the Elect, who God upholds*; *and the Election obtains it (the Victory) and* Chriſt *knows his, and ſaid he had other Sheep, and he knew all the Elect*——*And who receives him, and are in him, are the Elect*——*And who are elected receives* Chriſt *and are in him.* Their manner of being in *Chriſt* the before quotations do explain, *viz.* by a perſonal Union, to be part of him, of his Being and Subſtance. This was the matter *G. F.* thought too weighty for *Mag. Byne*; for the ſpiritual and myſtical Union with *Chriſt M. B.* fully own'd, and is own'd by all ſorts of Chriſtians. And *Sw.* would now diſſemble this, and turn it as if *G. F.* had ſaid no more than that *Chriſt* was the Elect or Choſen of God.

10. *Gr. Myſt.* p. 310. *They who are of the Faith, are of the Fleſh of* Chriſt, *the Fleſh of him who ſuffer'd.* To this ſays *Sw.* p. 56. *The Apoſtle ſays as much, and ſays true*, Eph. v. 30. This is ſpoke to before, N°. 7.

Here *Sw.* p. 56. runs a brave Diviſion upon the Baſeneſs, the Injuſtice, *&c.* of miſquoting and wreſting Men's words; which the Reader may apply where he finds cauſe: Only I deſire him firſt to caſt his Eye upon Meth. 8. p. 368. to 373.

Of the Quakers pretending to equality with God.

1. THIS is a diſtinct *Sect.* in *Sn.* beginning at p. 17. [24.] but *Sw.* has added it here as part of *Sect.* II. and begins it at p. 58. The firſt proof in *Sn.* p. 24. is ſhewing how *G. F.* wreſted thoſe Scriptures, *Be ye perfect as your heavenly Father is*—And *as he is, ſo are we*, &c. to infer their being equal to God, not only in quality, but in equality; and that *Chriſt* made no diſtinction betwixt the perfection of God, and that which he requir'd in us. Nothing of which *Sw.* does deny; but adds more Texts, which they wreſt the ſame blaſphemous way, as 1 *Joh.* II. 6.—III. 3, 7. Then

ſays, p. 59. *Nor do we, nor never did we underſtand theſe expreſſions in holy Writ above mention'd otherwiſe than to relate to the operations of the Holy Spirit in Men.* Their meaning is, that this equality with God is wrought in them by the operation of the Holy Spirit; that God is begot in them, and from a Seed grows in them to be a Child; then is born in them, and ſo becomes a Son born; and thence grows on by degrees to be at laſt, *The everlaſting God, The eternal Father* in them; as is fully ſhewn P. II. p. 415, *&c.*

Sw. adds, *(ibid.) We never imagined that ever any Man or Woman can be even as God is, or even as* Chriſt *is,* quatenus *God and* Chriſt. That is, God and *Chriſt* were ſo from eternity; but they are made ſo, by God's being new made, or born in them. So that by this a Quaker makes himſelf what the *Socinians* make *Chriſt* to be, *i. e.* a made God.

2. Quotation out of *G. F.*'s *Saul's Errand,* p. 8. *He that hath the ſame Spirit that raiſed up* Jeſus *from the dead, is equal with God: Which* (ſays *Sw.* p. 59.) *is to the purpoſe before.* That is right! *For* (ſays *Sw.*) *when Men are guided by the Holy Spirit, they are certainly guided by God.* This is much to the purpoſe! *For* (continues *Sw.*) *the Father, Son, and Holy Spirit are one God, and therefore equal, and that which is equal.* This is all the Anſwer in *Sw.* And by this they would inſinuate to the Reader as if they had only aſſerted the equality of the Father, Son, and Holy Ghoſt; and had been oppos'd herein by thoſe againſt whom they diſputed.

3. As *Sw.* moſt falſly aſſerts, p. 60. that the Prieſt (as he calls *Chriſtopher Wade,* againſt whom *G. F.* diſputed) *had deny'd* Chriſt's *equality with the Father.* Which is a moſt notorious falſhood: For in the ſame place quoted by *G. F.* in his *Gr. Myſt.* p. 248. out of *C. W.*'s *Quakery ſlain,* p. 24. *C. W.* aſſerts the Divinity of *Chriſt,* and calls him, *The Creator of all things in Heaven and in Earth*; ſays that he is *God's only begotten Son*; and that the Saints, who are Creature-adopted Sons, cannot be *equal with God's only begotten Son, the Creator of all things.* Which *G. F. (ibid.)* oppoſes, and will have them more than adopted Sons, and even equal to God. And this was the Controverſy betwixt *C. W.* and *G. F.* and not, as this *Sw.* (deſtitute of common ſhame) would impoſe upon the Reader, as if *C. W.* oppos'd the equality of *Chriſt* with the Father; and that *G. F.* did hold the orthodox part, and contended only for the equality of the Perſons of the holy Trinity, but not at all for the equality of the Quakers with God: Which was the only diſpute; and their words cannot bear any other ſenſe.

4. Quotation in p. 24. of *Sn.* out of *Francis Howgil*'s Works, p. 232. where he aſſerts their Unity with God, and that the *Unity ſtands in equality itſelf,* and that it is an *equality in Nature.* After which words quoted, ſays *Sw.* p. 60. *And now after all that* Snake *can ſay againſt it, it is agreeable to thoſe ſeveral Texts of Scripture quoted* p. 49, 50. *foregoing, and alſo to many others, tho' a Myſtery to Men not regenerated. And therefore* Fr. Howgil *goes on,* " *And bids learn what theſe things mean,* " *the Underſtanding and the Learned will know what I ſay: And this* " *is neither damnable nor blaſphemous, but, on the contrary, it is ſaving* " *and precious to them that believe.* Thus ends the Anſwer of *Sw.* with theſe words of *Howgil*; which inſtead of excuſe or defence, is reaſſerting to the full this moſt hideous Blaſphemy!

5. Quotation from *G. F.*'s *Saul's Errand,* p. 7, 8. Jeſus Chriſt *the myſtery paſſed before: The ſame Spirit now takes upon it the ſame Seed, where it is manifeſted.* To this ſays *Sw.* p. 61. *What pray, is this more than to ſay* Jeſus Chriſt *the ſame yeſterday, to day, and for ever?*

Yes,

Yes, *Switch*, it is a great deal more in the ſenſe you mean it, and according to your avowed Doctrine; which is, that *Chriſt* or God becomes a Seed in your Virgin Hearts, is there conceived of the Holy Ghoſt, born a Child, grows a Son, and at laſt arrives to be God himſelf, as before-mention'd: And that *the ſame Spirit takes upon it the ſame Seed now, where it is manifeſted*; that is, that *Chriſt* is as really conceived, and born of you at this day, as he was of the Virgin *Mary*; and as much incarnate in you as he was in her. See P. II. p. 415, 416. where this is fully prov'd from your own Books.

6. There follows in *Sw.* from p. 61. to p. 67. ſome cavilling exceptions againſt ſeveral depoſitions upon oath of horrible Blaſphemies utter'd by *G. F.* and other Quakers; particularly that *G. F.* had affirm'd in theſe words, *I am equal with God*, in the preſence of Mr. *Sawro*, Col. *Tell*, and Col. *Weſt*, three Juſtices of the Peace, at a private Seſſions in *Lancaſter*. This Blaſphemy was atteſted upon oath, by Dr. *Marſhal* and Mr. *Altam*, Schoolmaſter at *Lancaſter*, before the Juſtices at the Seſſions at *Appleby*, *January* 8. 1652. and before Judge *Puleſton*, at the Aſſizes at *Lancaſter*, *March* 18. 1652. Thus *Sw.* quotes it from the *Sn.* and makes the following exceptions, p. 63, 64.

1. *If* G. F. *had ſo anſwer'd in the preſence of three Juſtices, what need was there for* Marſhal *and* Altam *to ſwear it againſt him?*

Anſ. It was at another time, afterwards, at the Seſſions in *Appleby:* Whereas theſe words were ſpoken at a private Seſſions in *Lancaſter.*

2. *The Juſtices, if they had heard it themſelves, might have convicted him thereof upon their own perſonal hearing, without other evidence.*

Anſ. Not unleſs it had been in Court, and upon his Trial. And the relation does not ſay that he was then upon his Trial: And beſides, a private Seſſions, which is always call'd upon ſome particular buſineſs, if they had authority to hear and determine of Blaſphemy, and of ſo high a nature, might more reaſonably refer it to the Quarter Seſſions or Aſſizes.

3. *Sw.* ſays, *that* Col. Weſt *and* Tho. Tell, *both Juſtices upon the Bench at his Trial, did ſign a* Superſedeas *for his acquittal.*

Anſ. Sw. does not tell whether this Trial was at the private Seſſions at *Lancaſter*, or upon what ground that *Superſedeas* was granted. If the Trial had been at an Aſſizes, the *Superſedeas* muſt have been granted by the Judge; and if at a publick Seſſions, it is likely by more than two Juſtices. Therefore this ſeems to be a private *Superſedeas* by two Juſtices, who might be favourers of the Quakers, as there were many in thoſe mad times of Enthuſiaſm. And this *Tell* ſeems to have been one of them, as you will ſee in the fifth exception.

4. *How could* G. F. *have been diſcharg'd for want of evidence, when his adverſaries might have brought in three Juſtices againſt him, had it been true that they had heard him themſelves?*

Anſ. Sw. does not tell when and where this diſcharge was, or whether for this fact? They ſpeak all in the dark. In the next place, theſe Juſtices, if favourers of the Quakers, might not come in as evidence againſt them. And this overthrows the firſt and ſecond exceptions, where *Sw.* ſuppoſes theſe Juſtices as Judges, and therefore not to need any evidence, but their own hearing *G. F.* ſay ſo. And now they are produc'd as evidence, which muſt ſuppoſe it to have been before ſome other Judge; and therefore it muſt be at ſome other time. But theſe Quakers confound times and things, that their deceit may not be found out.

5. *But beſides* (ſays *Sw.*) *there are two Lyes in this paragraph; the firſt is, There was not any Juſtice of the Peace or Colonel named* Tell. *Secondly,* G. F. *did not anſwer that he was equal with God.*

Anſ. To the firſt, *Sw.* juſt before calls *Tell* a Juſtice of the Peace; ſays that he was upon the Bench at the Trial, and ſign'd a *Superſedeas:* Yet now ſays *there was not any ſuch Juſtice.* Let the Quakers explain themſelves, that we may ſee what pretty mental reſervation they have in this caſe. I cannot imagine any thing elſe, (beſides downright Lye and Contradiction) but that I obſerve *Sw.* calls this Man, in the Quaker ſtyle, plain *Tho. Tell,* and ſays p. 64. *At which time were upon the Bench, with others, as Juſtices of the Peace,* Tho. Tell *and* Will. Weſt. Theſe I ſuppoſe to have been Favourites of the Quakers, at leaſt *Tho. Tell*; and ſo he was not a Juſtice, only as a Juſtice. If this will not do, I profeſs I have no other way to ſave the Quakers from this Lye. If they can find it out, it will be a new trial of their skill: But in the mean time, we may by this judge of their ſincerity in all the reſt; and upon what grounds they can beſtow the Lye ſo liberally as they do, with or without provocation.

Anſ. to the ſecond. That *G. F.* did not ſay *he was equal to God: But it was thus,* (ſays *Sw.) There were eight ſeveral charges againſt him: The fourth of which was, that he had ſaid he was equal with God; which being ask'd in Court, he made the following Anſwer.* G. Fox, *That was not ſo ſpoken by me: But he that ſanctifieth, and he that is ſanctified, is all of one,* Heb. II. 11. *It is God and* Chriſt *that ſanctifieth; and the Saints are all one in the Father and the Son; they are of his Bone, and of his Fleſh,* Eph. v. 30. *And the Father and the Son are one, and they are the Sons of God,* Gal. IV. 6. *And as they are join'd to the Lord, are one Spirit* — I Cor. VI. 16, 17. This is the Anſwer which *Sw.* ſets down for *G. F.* and adds, *This the Scriptures witneſſeth, and I witneſs. This Anſwer is ſcriptural, and is directly oppoſite to what he was then charged with, as it is alſo to what the* Snake's *Pamphleteer ſays he did then anſwer.*

But from what is ſaid before, it will appear that it is not directly oppoſite, nor oppoſite at all to what *G. F.* was then charg'd with; only ſhuffling by general Anſwers in Scripture terms; which Scriptures are thoſe which the Quakers have wreſted to their blaſphemous purpoſe, as before is ſhewn. And for *G. F.*'s anſwer to the words charg'd againſt him, *That was not ſo ſpoken by me*; the ſilly dodge was not in the word *ſo*, not *ſo* ſpoken. How was that? The evidence depos'd that *G. F.* had ſaid that *he was equal with God.* Now *G. F.* did not ſay *He,* but *I am equal,* &c. Therefore it was not *ſo* ſpoken! But he did not deny the charge, nor tell what words he had ſpoken, nor renounce his being equal with God; but, on the contrary, he rather juſtify'd it, in a ſquinting manner, by repeating thoſe Texts upon which he founded it, without giving any other expoſition of thoſe Texts than he had formerly done. This was neceſſary at his Trial, where it is to be ſuppos'd he would confeſs as little as he could againſt himſelf, notwithſtanding his pretence to Infallibility, and immediate Inſpiration. And it is not difficult to apprehend that, by ſuch general and double Anſwers as thoſe above, he might deceive a Judge or Jury not fully acquainted with the Quaker Subterfuges then in their infancy, when we ſee how many have been deceiv'd by them to this day. And therefore his acquittal at that time (if he was acquitted) is no proof of his Innocency, more than of many malefactors, whom we ſee daily eſcape by various ways and means.

But his Trial at that, or any other time, was not mentioned in the *Sn.* only the depoſitions given againſt him, which might have been given to a Judge at an Aſſizes, or to Juſtices at a Seſſions, without any Trial at that time. But *Sw.* brings in a Trial, or ſeveral Trials, to confound things, and that they might anſwer to what was not objected; and ſo avoid anſwering directly to what was objected. Therefore here is no anſwer to the depoſitions

depoſitions upon oath of Dr. *Marſhal* and Mr. *Altham*, and ſeveral other witneſſes mention'd in *Sn.* But *Sw.* runs into other matters, and at other times, and turns the diſpute to Trials, of which no mention was made in the *Snake.*

But there needs no other witneſs than *G. F.* himſelf. For this ſame being afterwards objected to him in ſeveral Books, they could never bring him to deny it; but he ſtill dodges after the ſame faſhion. Thus *Immanuel Bourne*, in his *Defence of the Scriptures*, printed *An.* 1656. p. 20. charges *G. F.* with the ſame, *That* G. Fox *being asked by Dr.* Marſhal, *in the preſence of two Juſtices of the Peace in* Lancaſhire, *namely, Mr.* Thomſon *and Mr.* Lawry, *whether he did believe himſelf to be equal with God; the ſaid* Fox, *in anſwer thereunto, poſitively affirmed thus,* I am equal with God. *And this was depoſed by Dr.* Marſhal, *and Mr.* Altham, *Schoolmaſter of* Lancaſter, *at the general Seſſions in* Weſtmorland; *and was depoſed again before the honourable Judge* Puleſton *at* Lancaſter *the next Aſſizes after.* Thus Mr. *Bourne.* To this Book *G. F.* anſwer'd in his *Gr. Myſt.* p. 127. and quotes this very page, repeating the charge thus; *He ſaith* George Fox *profeſſed equality with God*, p. 20. And the anſwer is this; *Yet nevertheleſs* George's *words was not ſpoken as ye preach them; for his words were ſpoken beyond all creatures, and out of all creatures, and he did not ſay* George Fox. Thus he. And here you ſee he does not deny the words; but he alter'd the words of the charge to make room for his dodge: He words the charge thus; *That* George Fox *profeſſed equality with God.* And his words were not ſo ſpoken; that is, he did not ſay *George Fox* is equal, *&c.* but his words were, *I am equal*, &c. But take his true meaning, he ſays that *his words were ſpoken beyond all creatures, and out of all creatures.* The Quakers notion is, that *it is not they that ſpeak, but the Spirit in them:* Which they take in this ſenſe, that God is perſonally in them, his very *Eſſence, Subſtance, Fleſh, Blood* and *Bones* (See P. I. p. 256, *&c.*) And ſo it was not *G. F.* conſider'd as a creature, that ſaid *I am equal with God*; but it was *Chriſt* in *G. F.* who ſaid ſo, tho' the words came out of the mouth of *G. F.* And this is the ground of their Idolatry, in giving divine worſhip to one another, as *Jam. Nailor* told *John Bolton*, that *if he worſhipped his Body, he would refuſe it; but if that within, he would accept it.* And *George Whitehead* gave the ſame anſwer, in juſtification of thoſe Quakers, who did attribute the names and titles of God to *George Fox*, viz. *that it was not to the perſon of* G. F. *but to the Life of* Chriſt *in him.* See P. II. p. 391.

Before this there was a Book wrote by five Miniſters in *Newcaſtle, An.* 1654. call'd, the *Perfect Phariſee*, which begins with this topick of the Quakers aſſuming equality with God; where the ſame paſſage is told as before, and gives ſome farther particulars, as that it was Mr. *Toluſon* and Mr. *Sawry* (I ſuppoſe *Bourn* to have miſtaken theſe names for *Thomſon* and *Lawry*, or an error of the Preſs) two Juſtices of the Peace, who iſſu'd their warrant againſt *G. F.* for this Blaſphemy of calling himſelf equal to God; but that *before the warrant was put in execution, the ſaid buſineſs was heard over again at* Lancaſter, *at a private meeting of the Juſtices, where* G. Fox *was preſent; where after ſeveral diſtinctions and occaſions favourably given in behalf of the ſaid* Fox, *Dr.* Marſhal, *in preſence of the ſaid Juſtices, propoſed the caſe to* Fox *himſelf, to ſpeak to his heart, whether he did believe himſelf to be equal to God? The ſaid* Fox, *in anſwer thereto, poſitively affirmed thus*; I am equal with God. *The ſaid Dr.* Marſhal, *and Mr.* Altham, *Schoolmaſter in* Lancaſter, *depoſed this at a general Seſſions in* Weſtmorland, *in the hearing of one of us.* Thus the

Perfect Phariſee wrote by theſe five Miniſters, p. 3. This farther clears the firſt three of the exceptions we are now upon: It ſhews, that this was not ſo much as a private Seſſions, only a private Meeting of ſome Juſtices at *Lancaſter*, where *G. F.* uttered theſe words; and therefore there could be no Tryal at that time, which *Sw.* makes a great objection. In the next place, it gives a fair hint, that the other Juſtices Col. *Weſt*, at leaſt *Tell*, who ſign'd the *Superſedeas*, but not the Warrant, were favourers of the Quakers. Laſtly, it adds another Witneſs, one of theſe Miniſters, who heard the Depoſitions of Dr. *Marſhal* and Mr. *Altham* at the General Seſſions in *Weſtmorland*. But that for which I now produce this Book of the *Perf. Phariſee* is this, that *G. F.* has wrote an Anſwer to it in his *Gr. Myſt.* p. 74. and denies not one word of all this, but paſſes it over, and takes no notice of it.

He wrote likewiſe an Anſwer to that Book whence this matter was taken in the *Sn.* call'd, *A brief Relation of the Religion of the Northern Quakers*. This Anſwer begins at p. 66. of his *Gr. Myſtery:* And coming to this point, ſays, p. 67. *Again thou makeſt a great Pudder*, that *any one ſhould witneſs he is equal with God*. And he denies not one word of the Charge, tho' it was of ſuch high Blaſphemy; but goes on, after the Quaker faſhion, to divert the queſtion; and quotes the Aſſembly's Catechiſm, that *the Holy Ghoſt and the Son is equal in Power and Glory with the Father*.

The ſame was objected to *G. F.* by *Ch. Wade*, in his *Quakery ſlain*, which *G. F.* anſwers in *Gr. Myſt.* beginning at p 246. But he could extort no denial of this monſtrous Blaſphemy from him. This is mention'd before in the third quotation upon this head.

Now what ſhall we ſay? Shall we not judge that to be a Man's opinion, for which we have poſitive evidence of his aſſerting, and which he cannot be brought to deny?

But to make an end of this point: The Quakers in this *Sw.* bring their own bare aſſertion, without any proof, againſt the Depoſitions upon oath of ſeveral credible Witneſſes. And yet p. 62. they require it of the Author of the *Sn.* to produce the Records of the Court, and will accept of no leſs. They will not be determin'd by the Teſtimonies before mention'd, tho' they cannot diſprove any of them. To labour this point more, would be to impoſe upon the Reader.

Only let me add, that in the aforeſaid *Narratives* it was likewiſe ſworn againſt *Jam. Naylor*, that *he affirm'd himſelf to be as holy, juſt, and good as God himſelf*. In anſwer to which *Sw.* tells, p. 65. that *Jam. Naylor* was acquitted at the Seſſions at *Appleby* in *January* 1652. But he was found guilty afterwards with a witneſs! And then the Friends began to quit him, leſt the frolick ſhould go round!

This *Sect.* ends p. 67. with a charge of *an unaccountable degree of impudence* in the Author of the *Sn.* to ſay, that *G. Fox*, in his *Saul's Errand* (of which ſays *Sw.* p. 66. *and a pretty Book it is) owns and juſtifies the preter natural Convulſions, Foaming and Swelling* of the Quakers at their Meetings: And produces a long quotation, p. 67. and 68. out of that *pretty Book* to ſhew the contrary: Wherein (it is a ſad caſe!) what the *Sn.* ſays is fully prov'd; for there *G. F.* endeavours to juſtify theſe Quakings and Tremblings of the Quakers, by examples out of the Prophets, as *Habbakkuk's Belly trembling*, and his *Lips quivering*, &c. yet ſays *Sw.* p. 67. G. Fox *has not in that Book one ſuch word*; this is juſt before *Sw.* begins the quotation: And at the end of it, p. 68. he adds, *Here, Reader, thou may'ſt ſee the Injuſtice and Falſhood of this Adverſary, in ſo boldly aſſerting what there is not a word of.* And here, Reader, I muſt ſay, that

there

there is not a word in that quotation but what is in juſtification of that, of which *Sw.* ſays *there is not a word* in that very ſame quotation. It is too long to inſert here; unleſs I ſhould ſwell this (like *Sw.*) with tedious quotations and repetitions. But when the Reader has perus'd it, I freely leave it to him to beſtow *Switch*'s complement of *an unaccountable degree of impudence*, where he thinks it is beſt deſerv'd.

8. And this may ſerve to give the Reader a general Eſtimate of the reſt of *Switch*'s Performance: Which is all through of the ſame ſtyle and ſtrain with what we have ſeen. But it would ſurely cloy him, if I ſhould go through all the remainder of this huge Book, as I have done theſe two Sections, by examining the dodge and ſhift upon every quotation. For of all the Books that ever I have ſeen of Quakers or others, this is the thickeſt larded, as with the moſt ſpiteful Venom, ſo with the moſt impudent aſſurance of telling the broadeſt Lyes, and ſtanding to them; and their excuſes to hide and diſſemble their Hereſies and Treaſons are the pooreſt, the moſt guilty, ſo thin, and ſuperficial, that it is a ſhame to confute them. Therefore let it ſuffice, and I believe the Reader will thank me for it, to inſiſt hereafter chiefly upon their Doctrines, and not to take up time, and ſwell this with noting all their Contradictions, and their Lyes, which would afford more Diverſion than Inſtruction. I will only ſay to *Sw.* in the words of *Ed. Burroughs*, in his Book call'd, *The true Faith of the Goſpel of Peace*, p. 25. *As for the reſt of this Book, which I have not meddled with, thus much I ſay of it, I ſuppoſe you will confeſs it was all given forth by one Spirit: And it is proved ſome of it is given forth by a lying Spirit, then let the Reader judge what the reſt of it can be.*

SECT. III.

Concerning Perfection.

1. *SW.* p. 70. begins with as ſmooth a deſcription as it can, of their Doctrine of Perfection, that *the Holy Spirit will lead on to Perfection thoſe who are obedient to it.* No doubt he will, to ſuch Perfection as Men are capable of in this Life, which is but a comparative Perfection, far from perfect Holineſs, or perfect Knowledge, which the Apoſtle declares cannot be had in this Life, 1 *Cor.* XIII. 9, 10, 12. And the Prophet ſays that *all our righteouſneſſes are as filthy rags*, Iſai LXIV. 6. But *Sw.* ſays here, p. 72. that the Quakers have *perfect Unity, Knowledge, and Holineſs.* And excuſing *Will. Shewen* for repreſenting the Quakers as meeker than *Moſes*, ſtronger than *Sampſon*, wiſer than *Solomon*, and more patient than *Job*, (which laſt *Sw.* leaves out, only putting an *&c.* becauſe of the Patience of *Job* that is ſhewn in it!) as if it were only meant to prefer the Goſpel Diſpenſation before the Legal, becauſe *the leaſt in the Kingdom of Heaven is greater than* John: For this reaſon *Sw.* leaves out the remaining part of *W. Shewen*'s compariſon, which is quoted in *Sn.* that the Quakers were not only meeker, ſtronger, wiſer, and more patient than *Moſes*, *Sampſon*, *Solomon*, or *Job*, but harmleſs and innocent as *Chriſt* was. This *Sw.* very conveniently forgot! And p. 75. juſtifies and maintains, without any manner of excuſe, this quotation out of *Ed. Burroughs*'s Works, *That God doth not accept of any, where there is any failing, or who doth not fulful the Law,*

Law, and doth not anſwer every demand of Juſtice: And quotes for this, 1 *Joh.* III. 8. and 1 *Pet.* II. 9. *Which* (ſays *Sw.*) *if the* Snake *can refute, let him.*

I did not think that the Quakers, at this time of day, would have put any upon refuting their monſtrous Hereſies, and this, not the leaſt of them; for they are now endeavouring to put as fair a face as they can upon their abhorrent Principles, and complain of their being miſrepreſented, and groſly abus'd in theſe things which are laid to their charge; and that they are really, and always have been one with the Church of *England* in all her thirty nine Articles, excepting two or three that reſpect Diſcipline, as I have heard *Will. Penn* expreſs it.

But now, in this their laſt Defence, they reaſſert their ancient Teſtimony in plain terms, and put us upon the proof again; which is the honeſter way of proceeding, if they would ſtick to it.

That Text 1 *Joh.* III. 8. ſays, *He that committeth Sin is of the Devil,* that is, ſo far, inaſmuch as Sin is his tentation, and comes from him, *who was a Sinner from the beginning.* But will it therefore follow, that every Man who is liable to any the leaſt of his tentations, is out of the State of Grace and Salvation? Who then can be ſaved? God allows of no Man in Sin, ſo as to approve of the Sin; but when we repent ſincerely, tho' very imperfectly, in reſpect to the great demerit of Sin, in which ſenſe our beſt Repentance needs to be repented of; yet God, through the merits and ſatisfaction of *Chriſt*, accepts of our willing, tho' imperfect Obedience: Which imperfection is inſeparable from us in this Life, and therefore we have daily need of Repentance and Humiliation before God, with a deep acknowledgment of our own unworthineſs. And our Life here is a continual Warfare, the abſolute Victory will not be till Heaven, elſe this Life would be Heaven; for Heaven can add nothing to perfect Victory; and the Devil will not till then be totally and abſolutely ſubdued. The Church muſt be militant while on Earth.

Yet this hinders not, but that even now ſhe is call'd an holy Church, or Nation to God, *a choſen Generation, a Royal Prieſthood, a peculiar People,* (which are the words in the ſecond Text alledged, 1 *Pet.* II. 9.) in reſpect to that holy War ſhe carries on againſt the Devil, the World, and the Fleſh, wherein, tho' ſometimes foil'd, ſhe is not overcome; but while militant, has a foretaſte of that compleat Victory ſhe ſhall enjoy when triumphant.

Having now given a ſhort account of theſe Texts upon which *Sw.* does build this their notion of abſolute Perfection, I refer them for the application of this to themſelves, and their title to it, to P. I. Sect. XIII. and P. II. Sect. V.

2. But the Quakers have a *Salvo* for all their own failings, be they never ſo many, or ſo groſs: For ſuch being objected to them, which they could not deny; and thence it being urged, why they ſhould be eſteemed Saints, and the People of God more than others, ſince the ſame Sins and Failings were found among them as among others; they give an Anſwer to this in a Book of theirs, entituled, *A Defence of the true Church called Quakers. By.* J. C. London, *printed for* Thomas Simmons *at the* Bull *and* Mouth *near* Alderſgate, 1659. There, p. 54. they give this anſwer to the foregoing objection, *If any or all thoſe things by you objected ſhould ſometime appear in or among ſome of us, yet know, they are not ours, but the evil ones to whom they belong; for when we ſpeak of our ſelves as Saints, we mind that which is born of God, which cannot ſin, for that is the elect Seed.* Here is the Myſtery of their Perfection, their Saintſhip, and their being equal even to God! For this Seed in them they

ſuppoſe

ſuppoſe (as has been before ſaid) to be the firſt conceiv'd in their Virgin-Hearts by the Holy Ghoſt, then to grow up in them to be a Son born in them, and at laſt to become the everlaſting God and Father; and all this to be done and perform'd within themſelves. And hence it is that they take the name of God and of *Chriſt* to themſelves, and aſcribe to themſelves Infallibility, abſolute Perfection, and all the Attributes of God, to be even of the ſame Eſſence, Being, and Subſtance of God! That is, they aſcribe all this to the Seed in them; and to themſelves only upon that account, as having this Seed living and growing in them.

But then, at the ſame time, they own that they have the evil one in them too; and what evil they do, is only his, and not theirs. Upon which I would offer to their conſideration,

(1.) Why the evil ſhould not be accounted theirs, as well as the good; ſince they own that the good in them is not theirs, but the Seed's; and hence do endeavour to ſolve the objections againſt their Infallibility, Perfection, *&c.* as they do in this *Switch*, by ſaying, that they only plead for the Infallibility, *&c.* of the Seed, which they ſay (ſometimes) is not their own, and that they pretend not to this Infallibility of themſelves. If ſo, then the good that is in them is no more theirs, than the evil, which proceeds from the evil one in them.

(2.) Why the evil deeds of other Men, beſides the Quakers, ſhould be laid to their charge, more than the evil deeds of the Quakers ſhould be accounted theirs? Since the Quaker Principle is, that the Light within, which they call the Seed, is common to all Men; and that no Man ſins but by not following of this Light: And when a Quaker does commit Sin, they will confeſs that he does not in that follow this Light.

So that by this argument all Men are upon an equal level with the Quakers; as perfect, as infallible as they; and may worſhip and adore one another, that is, the Seed in one another, as the Quakers have done.

And every Murtherer, Thief, *&c.* may plead, as well as a Quaker, that the Act was not his, but the evil one's that was in him!

And, by this, no Reward or Puniſhment is due, or ought to be given to any Man: For the good that he does, is not his, but God's, who works it in him; and the evil is not his, but proceeds only from the evil one. So that, by this, Man is made a mere dead Inſtrument in the hand of another, and has no free Will or Choice of his own to determine him.

I needed not have ſaid ſo much to confute this ſilly and poor pretence of the Quakers; but to let you into the depth of a Myſtery of theirs which is hid under this, and which is of great and the utmoſt conſequence.

Know therefore that their meaning in all this, and the diſcrimination that they make betwixt themſelves and others upon this point, is, the making of this Seed, or Light, or Life, or Power, (for by all theſe names they call what is within them) to be God, and *Chriſt*, and the object of our Faith. For tho' they ſay that all Men have it, yet all do not believe in it, do not take it in this notion, to worſhip it as their God, and to truſt wholly in it, as an infallible Rule, ſuperior to Scripture, and all things elſe.

But that ſome do call that Light which is within us a natural Light, that it is weak and fallible, and not ſufficient of itſelf, without any thing elſe, even without that Work of Redemption, and Satisfaction for our Sins, which was wrought for us, wholly without us, in the Perſon of our bleſſed Lord *Jeſus*, by the Sacrifice of himſelf upon the Croſs; that without this, the natural Light that is within *every Man that cometh into the world*, is not ſufficient for Salvation, for the atonement of Sin, reconciling us to the favour of God, and purchaſing for us an eternal inheritance in the Heavens. Tho' this natural Light or Reaſon which God has planted in every Man is

ſufficient, with the aſſiſtance of his good Grace, in the uſe of thoſe means he has appointed, as the reading of the holy Scriptures, *&c.* to bring us to the knowledge of the outward *Chriſt*, and to Faith in him.

But this is not the Faith of the Quakers: They will not have the Light within us to be call'd any thing that is natural, or that it is any way fallible, or liable to the leaſt miſtake; or that it is not ſufficient of itſelf, and without any outward helps, for the whole Work of our Redemption and Salvation, or that it is only a gift of God to us: No, they make it to be the Giver, even God himſelf eſſential and eternal; and therefore they call it Blaſphemy to ſay any thing in derogation of it, to ſuppoſe any imperfection or defect in it, or to imply that it wants any help or aſſiſtance whatſoever; as is fully ſhew'd at the end of *Sect.* IX.

Now to apply all this to the Subject we are upon. The Quakers do think, that their Faith in the Seed or Light within, as their God and *Chriſt*, is that which renders them acceptable to God, and makes the atonement for their Sins: And ſo, that the evil they do, through the ſuggeſtions of the wicked one, ſhall not be imputed to them, through the virtue of this Faith; but that it ſhall be imputed to others, who have not this Faith, and ſo will be reckon'd as theirs: Who though they have this Seed or Light in them, (for they ſay that all Men have it) yet have not this Faith in it; and therefore are anſwerable not only for their evil Fruits or Doings, but for being out of this Principle, which only, they ſay, can bring forth good Fruits. And here is the diſcrimination they put betwixt themſelves and others, betwixt the Evils they do, and what is done by others, who are not in this Faith.

And betwixt the good they do, from this Principle, and what is done by others who are not in this Principle.

So that as they can do no evil, others can do no good; that is, none that is really ſuch, or that will be accepted, becauſe *they are out of that which makes all works acceptable to the Lord:* For that as good Fruit cannot come but from a good Tree, ſo no good Work can come but from a good Principle.

And the Quakers ſuppoſe that they ſpeak and judge from this Principle, and not from themſelves; and therefore that they judge by that Light which *judgeth all things*, that Light which is within them; which whoſo call natural or inſufficient, they are out of the true Faith, and ſo nothing they do can be acceptable to the Lord.

Thus it is expreſs'd in the Book before quoted, *A Defence of the true Church called Quakers*, p. 53. *If I ſpeak of my ſelf, my witneſs is not true: I judge you not out of that Light which judgeth all things, which ye either call natural and inſufficient, or ſlight as a little low and weak thing, and ſo are out of that which ſhould make all Works acceptable to the Lord, and which ſhould diſcover and deſtroy all Unrighteouſneſs: So that ye are not only denied becauſe of your bad Fruits, but as being out from that which would make you bring forth good Fruits; for make the Tree good, and the Fruit ſhall be good, ſaith* Chriſt *the Light, in whom the Tree is made good, as acting from a living Principle.* Here they make the Light within to be *Chriſt*, a living Principle within them; and that nothing can be good but what is acted from this Principle. That to call the Light which is in Man natural, or inſufficient, is to be *out of that which ſhould make all Works acceptable to the Lord:* And therefore that they deny us, not only for our bad Fruits, but as being out of this Principle or Faith which makes all Works to be good. Of their denying any natural Light or Reaſon in Man, but that all in him is divine, even God himſelf, ſee P. II. Sect. VII. p. 406, *&c.*

And

And now, Reader, here is what I call'd a Myſtery of Quakeriſm, and of the utmoſt importance. You ſee the Quakers do diſtinguiſh themſelves from us, not only upon account of Works, but of Faith, whence ſuch Works are denominated whether good or bad, whether acceptable or not to God. They call our Faith a Blaſphemy againſt their Light within; and we call their Faith in their Light within a Blaſphemy againſt God, as being a ſetting it up for God. So that we are at the utmoſt diſtance that is poſſible. We differ about the object of our Faith. The object of their Faith is the Light which is in *every Man that cometh into the world.* This therefore we call natural, becauſe every Man has it; (and *all Men have not Faith:)* They deny it to be natural, or that it is a Creature; but make it a very God, and, as ſuch, do worſhip and adore it, and put their whole Truſt and Confidence in it. So that they or we are Blaſphemers and Idolaters; there is no compounding. Therefore this matter is of the laſt conſequence, and fit to be thoroughly examined; which is the reaſon I have endeavour'd to make it thus plain.

And here I obſerve the great malice and ſubtilty of *Satan,* who, by this means of ſetting up the natural Light or Reaſon of Man for our God and *Chriſt,* has drawn thoſe whom he has thus deluded to reject the outward *Chriſt,* as the Author of our Redemption and Salvation. For there cannot be two *Chriſts,* as the Quakers often ſpeak, nor can *Chriſt* be divided, as they anſwer, when they are ask'd, whether they believe any outward *Chriſt,* or other *Chriſt* than what they ſuppoſe is within them.

And to this new *Chriſt* of the Quakers, the Devil has likewiſe taught them to transfer all that is ſaid of the true Faith in the outward *Chriſt,* as it is expreſs'd in our thirteenth Article, of *Works before Juſtification*; that *foraſmuch as they ſpring not of Faith in* Jeſus Chriſt, *they are not pleaſing to God.* So here you ſee the Quakers ſay the ſame of the Faith in their Light within, that whatever Works proceed not from this Principle, tho' in appearance they may be eſteemed good, as to the eye of the world, yet are not acceptable to God. Thus thoroughly and in every part making this their Light within to be their God and *Chriſt*; and Faith in this to be the laſt diſcrimination of all Actions, whether good or bad.

I hope the Reader will excuſe my inſiſting ſo long upon this, if it has given him any farther inſight into the foundation of the Quaker Faith.

3. The *Sw.* p. 70. comes to anſwer the charge of the Quakers making themſelves equal to God, *to be part of him, of one Soul, Being, Perſon, and Eſſence with him.* Which words having repeated as the charge exhibited againſt them in the *Sn.* they ſlip over the whole charge, only take hold of the word *Perſon,* and ſay, *How idle and falſe is it in the* Snake *to ſay we pretend to be one Perſon with God, when we reject the word Perſon as too groſs to be apply'd to God, or* Chriſt, *or the Holy Spirit?*

Anſ. 1. This denies not that you think your ſelves of one Soul, Being, and Eſſence with God, and that you are equal to him: You deny no part of this; which is an implicit confeſſing of all the reſt of the charge, which you do not deny.

2. As to the word *Perſon. W. Penn,* in his *Sandy Foundation,* p. 15. ſpeaking of the *Son of God, the true Light which lightneth every Man,* &c. ſays, *who in Perſon teſtify'd,* &c.

3. *Switch* refers to the foregoing Section for farther anſwer; to which I alſo refer, and make an end of this.

SECT.

SECT. IV.

Of Immediate Revelation.

1. *Switch* begins p. 74. with a fair repreſentation of immediate Revelation, wherein we agree with them to make it paſs upon the Reader, that this is all they hold. But they ſoon return to the vomit, their blaſphemous notion of it, as they apply it to themſelves: They vouch miracles in *G. F.* to prove his miſſion; but the greateſt they can find is, his converting ſo many, as they call it. And then they turn to prove, that God can yet beſtow the gift of miracles if he pleaſes: Which being granted, then it follows, that *G. F.* and other Quakers muſt have it! They pretend to the ſame degree of the Spirit that the Prophets and Apoſtles had; and ſay that none can underſtand the Scriptures without it. Which being quoted from *G. F.*'s *Gr. Myſt.* p. 213. *Sw.* p. 79. firſt finds fault with altering the form of *G. F.*'s words, from *thou can'ſt not know Scripture*, to *thou can'ſt not know the Scriptures:* Then ſays, that there is an *error of the Preſs*, and that inſtead of *know the Scripture*, it ſhould have been *know all Scripture*; that the word *all* was left out by the ſcurvy Printers! for which I refer to *Meth.* 7. and *Sat. Dif.* Sect 1. N. ix. p. 183. In the next place I would know the Quakers Anſwer, whether they think that any of them do underſtand all Scripture, and what Scripture they will own they do not underſtand? If they will not anſwer to this, then this is urg'd to no purpoſe, nor makes any thing againſt their pretences to the ſame degree of the Spirit the Prophets and Apoſtles had. They ſay that other Men have it not: But will they diſown it as to themſelves? Will *Penn*, will *Whitehead* diſown it? Will they diſown that *Fox* had it? Otherwiſe they muſt ſtand by *W. Penn*'s character of him, *That he was as great a Prophet as* Iſaiah.

2. At p. 82. *Sw.* falls to their old trick of miſrepreſenting their opponents, who, they ſay, deny'd Inſpiration was now to be expected. That Inſpiration which *Sw.* explains p. 74. they did not deny, as we do not: Nay, they rather exceed in that point. It was the humour of thoſe times, betwixt 1650 and 1660. And the Diſſenters who then prevail'd, urg'd their Inſpirations as their chief argument againſt the Church of *England*: So far were they from denying it. And in their Books againſt the Quakers they inſiſt largely and fully upon it: Yet the Quakers, in their Anſwers, moſt impudently charge upon them the quite contrary to what they aſſert, eſpecially *G. F.* in his *Gr. Myſt.* where he hardly quotes one of them right: Of which ſome inſtances are given P. II. p. 168. to p. 373. And many more might be given ſufficient to fill a Volume. It is true indeed that the Preachers at that time did oppoſe Inſpiration in the Quaker blaſphemous ſenſe before-mentioned. And the diſtinction betwixt that and ordinary Inſpirations, which we own is plainly ſet down out of *G. F.*'s own words, in *Sn.* p. 28. To which ſays *Sw.* p. 76. *Theſe are his words*, yet ſets not down one word of them.

3. Theſe words of *G. F.* quoted in *Sn.* from p. 30. of his *Anſwer to the* Weſtmorland *Petition*, viz. *If ever you own the Prophets*, Chriſt *and the Apoſtles, you will own our Writings, which are given forth by the ſame Spirit and Power*, *Sw.* ſays are wrong quoted; for that inſtead of *our Writings*, the word *them* ſhould be. *You will own them*——But what

what *them* was this? Was it not of their own Writings that *G. F.* ſaid this? That they do not deny. But cavil they muſt. But they anſwer not the other quotation in the ſame place of the *Sn.* viz. *You may as well condemn the Scriptures to the fire, as our Queries. Our giving forth Papers and printed Books, it is from the immediate eternal Spirit of God. You are now anſwered from the mouth of the Lord.* Notwithſtanding all which, *Sw.* wants not confidence to ſay p. 83. *That that ſinleſs Perfection maintained in our Books, which the* Snake *carps at, miſrepreſents, and wilfully lyes againſt, is no other than the perfection of the Holy Spirit.* Their meaning in which is ſhew'd before.

SECT. V.

Of the Infallibility of the Quakers.

1. THE ſubſtance of *Switch*'s Defence in this *Sect.* is, as you will find it p. 90. that they only aſſert the Infallibility of the Holy Spirit (as if any body had oppos'd that.) And tho' they have an infallible judgment in their *Counſel* and *Advice*, and that in all things, yet they are not infallible, *i. e.* of themſelves; but it is the infallible Spirit that ſpeaks through them. Thus in anſwer to that quotation out of *Fox*, *That they can diſcern who are Saints and who are Devils*, &c. *without ſpeaking ever a word*, ſays *Sw. (ibid.)* G. Fox *ſhews who they be that can do ſo*, i. e. *they that be in the power and life of Truth.* Yet they accuſe *Sn.* for uſing them injuriouſly in this. Now, pray where is the injury? For I will ask *Sw.* whether the Quakers are not in the power and life of Truth? If not, then are they not diſtinguiſh'd from thoſe they call *The World's People.* But if they be in that power, then they are thoſe (according to *Sw.)* that *can do ſo*, i. e. *diſcern Saints and Devils*, &c. Then they go on triumphantly, *(ibid.)* as having gain'd their point, and ſay, *If* Snake *will ſay that* Chriſt *is not eternal, infallible, and able to judge of perſons and things, which is the Doctrine he oppoſes, let him do it in plain terms.* But hark ye *Switch*, did *Sn.* oppoſe *Chriſt*'s being eternal, infallible, *&c.?* Shew the place. Why did you not quote it? No, *Switch*, you know in your conſciences he never did. But this he did, he ſaid, and has prov'd it too, that the Spirit which poſſeſſes you, and which you falſely call *the Light*, and *Chriſt*, is no other but the Spirit of Lyes, that is the Devil. And were there no other proof of it, this it ſelf would be ſufficient, that here you accuſe him of what your ſelves know to be a moſt notorious Lye; as you have done in a hundred places of this Book; I am ſure many more, if any would be at the pains to reckon them. You call it (p. 133.) *His purpoſe to overthrow the Infallibility of the Spirit of God.*

2. When the groſs failings of the Quaker Prophets are ſhewn, both in the Fleſh and Spirit, in diſproof of their Infallibility, they anſwer with *Sw.* p. 106. *When Man does fall, it is no plain conviction that he could not have ſtood by an almighty aſſiſtance.* And p. 107. *What leſs than Blaſphemy is it to ſay, that the Holy Spirit, had they been obedient, could not have preſerved them!——And ſhould it come to paſs, that the defection of the Quakers ſhould be as general as is now that of the* Jews, *yet the Holy Spirit of* Chriſt *were not at all the leſs infallible.* Who can bear with this trifling! Is this an anſwer to the *Snake?* Did he ever diſpute

againſt the Infallibility of *Chriſt*, or the almighty Spirit of God? Was this the queſtion betwixt him and the Quakers? But now it is yielded, that the Quakers have no more infallible guidance of the Holy Spirit than other Men. And ſhould they one and all be poſſeſs'd with the Devil, and run into all the debaucheries and immoralities that mankind can be guilty of, yet that this is no contradiction to their principle of Infallibility! We need not then any more purſue particular inſtances. Here is enough granted us.

3. It is granted that the Quakers may fall from their Infallibility: But they have granted too much; and we cannot in juſtice accept from them more than is due. If they can prove that ever any one of them fell from his Infallibility, I will allow that they have it ſtill: Nay, by their own avowed principles, if they can prove that any one of them was, ſince Quakers, a true member of the true Church, I will own them for the only true Church in the world. *Sw.* p. 93. ſets down a quotation which *Sn.* brought from *Ed. Burroughs*'s Works, p. 862. which *Sw.* ſays that *Sn.* hath abuſively mangled. *Sw.* repeats it thus from *Sn. Every true Member of the Church*——But corrects the abuſive management thus, from the words of *E. B. Every true Member of the true Church.* This is like that abuſe before-mentioned, inſtead of *Scripture*, to ſay *the Scripture.* And no other ſort of falſe quotations has *Sw.* found in *Sn.* yet beſlaves him in every page almoſt, as the moſt *notorious*, *impudent*, *ſcandalous*, and *venomous*, *murderous*, *perſecuting Lyar*, that ever was heard of. But after all, the quotation in *Sn.* p. 31. is thus, *Every true Member of the true Church*, juſt as it is in the words of *E. B.* But *Sw.* in repeating it, left out the ſecond *true*; and then falls upon *Sn.* for mangling. But this is a ſmall matter, and common with the Quakers, where they cannot find faults, to make them; and then charge them upon others. But to go on with the quotation, it is thus: *Every true Member of the true Church—hath certainty and infallibility of Judgment, and diſcerning who are out of the Truth, and in the way of Error, and are Hereticks.* And *Sw.* repeats it in the very ſame words. Then adds, *See here, Reader, the great perverſion of Words, ſound as can be deliver'd, and which I dare the* Snake *to deny if he can; for if he does, he muſt of neceſſity throw away all the Enthuſiaſm, to which he ſays the Church in her Office does pretend.* What *Sw.* means by perverſion I know not, unleſs it be that *Sn.* has not repeated a great deal more of *E. B.*'s words than were needful, which *Sw.* here does. But I appeal to the quotation, even as *Sw.* ſets it down: And without daring them, as *Sw.* does to *Sn.* I deſire them to ſhew where that Enthuſiaſm which *Sn.* has ſet forth, as own'd in the Offices of the Church of *England*, does pretend to this ſort of infallible diſcerning, as *Burroughs* here does ſay is inſeparable from *every true Member of the true Church.* As to the Quakers pretence to this Spirit of diſcerning, I refer them, beſides what is ſaid of it in the *Sn.* to P. I. p. 272, *&c.* and P. II. p. 388, *&c.* And if they cannot make it out, then by this rule of *Burroughs*'s, which *Sw.* does own, they are excluded from being true Members of the true Church.

Beſides, all the Quakers who are bundled together to make up this *Broom* or *Switch*, muſt out of the true Church too, unleſs they make good that the Author of the *Sn.* is a Gameſter, with which they brand him, p. 145, and p. 429. which all that are acquainted with him know to be as falſe as it is a malicious accuſation. You might as well have made him a Deer-ſtealer. He has faults enough, but this is none of them. If you had come to me, I could have told you worſe things of him than your Spirit of diſcerning has inform'd you. It is well for him, as well as others, that this is a lying Spirit; for if you had that diſcerning you pretend to, tales would

be

be told; unleſs we ſhould truſt to your good-nature, which is ſhewn abundantly in this *Sw.* Or that we could believe, that they who forge lyes, would ſcruple to tell truth to the prejudice of thoſe whom they purſue, even to reach their Lives, all that is in their power, which *Sw.* has endeavour'd againſt the Author of the *Sn.* with all the malice and venom that is poſſible to be expreſs'd.

At the end of p. 442. and firſt line of p. 443. *Sw.* tells a ſtory of the ſaid Author, of which there is not one word of truth, or the leaſt foundation for the lye that is there told, nothing happening like it, or towards it. I could name many more, but I will not take up time.

It is told before, how *Sw.* charges that Author with oppoſing the Infallibility of *Chriſt*. And p. 119. from his ſaying, that *tho' God did create all things, yet there was ſin and error in the world*; it is infer'd by *Sw.* that he inſinuates, that *God did create error and ſin:* And then ſpends his pains to prove againſt the Author, that God did not create ſin. Of theſe ſort (and they are not the leaſt ſort) of lyes, this *Sw.* and all the Quaker Books are ſo full, that they can hardly write without it; they cannot maintain their cauſe without it: It would make a large *Folio* to detect them all. The ſhorter method would be, to collect where they have truly given the ſenſe of their opponents, and that might be put almoſt into a Nut-ſhell.

Now their failings is not the caſe that they have given up to us; but the infallibility of their Judgment and Diſcerning: And whether their failings as to this, in all the inſtances before-mention'd, have proceeded from their ignorance or malice; yet by *Burroughs*'s rule it excludes them from being true Members of the true Church. And the Quakers in this *Sw.* having own'd this rule of *Burroughs* to be truth, they muſt ſtand and fall by it.

4. But tho' they cannot keep their ground upon the Infallibility of their Prophets, they are loath to give it up. They produce p. 124. a certificate of *Nat. Marks*, which ſays there are *at leaſt twelve plain miſtakes* in the ſtory of the *Glover*'s *Prophet*, told in the *Sn.* But he tells not one of them: No, they were aſham'd to do that, for then it would have appear'd how frivolous and ſilly they were, no ways ſolving the objection made from that falſe Prophecy; as perhaps the miſtake of a name of a Street, or of a Room in a Houſe, a Geſture, *&c.* Therefore let them produce their dozen of miſtakes.

Then p. 125. they tell that *Sol. Eccles* was humbled for his falſe Prophecies againſt *John Story*. But when? After it prov'd falſe. But did their diſcerning find it out before?

And p. 126. of *Will. Penn*'s Prophecy againſt *Thomas Hicks*, that *T. H.* deſiſted writing againſt the Quakers: That is, as told in *Sn.* and in *Sat. Diſ.* p. 216. he did not die with the Pen in his hand. To which *Sw.* anſwers nothing, but repeats their former ſilly excuſe, as if no anſwer had been already given to it. See *Meth.* 5.

The *Sn.* quotes a Prophecy of *Ed. Burroughs* in the time of the Uſurpation of *Oliver*, that *the Church of* Rome *could not ſtand long*. And *here* (ſays *Sw.*) *the* Snake *is himſelf to ſome purpoſe, having in as deceitful and falſe manner, as well as can be, repreſented the words of* E. B. Well, how does *Sw.* repreſent them? Why, in p. 127 thus, *But this I know, that the time is not long*. And ſays *Sw. By all this it abundantly appears, that* E. B. *doth not aſſign the time:* But he ſaid, *It would not be long*. And ſo they may ſay a thouſand years hence. This is their way of ſolving Prophecies! But it is plain from the place in *Burroughs*, that he meant it of that expedition of *Oliver*'s againſt *Spain*; of which all the Quakers conceived vaſt hopes, and propheſy'd abundantly; *Fox*, *Burroughs*,

Burroughs, *Biſhop*, *Howgil*, &c. as is ſhewn in *Sn.* Sect. XVIII. But the horror of it is, that theſe Quakers not only deliver'd theſe falſe Prophecies *in the name of the Lord God*, but pawn the very Being of God for the truth of them; as *Burroughs* here ſaid, *As ſure as the Lord lives, ſo ſhall it come to paſs.* And *Will. Penn* uſhers in his Prophecy (which prov'd falſe) againſt *T. Hicks*, with a *So ſure as the Lord liveth, I teſtify to thee from the Lord's living Spirit——The Lord will make thee an example of his fury, and thy head ſhall not go down to the grave in peace.* We may play with the folly of the Quakers; but ſuch outragious Blaſphemy ought to be otherwiſe animadverted upon.

5. In p. 144, 145. *Sw.* inſiſts amain upon a quotation in *Sn.* of which that Author was ſo careful, that to prevent any miſtake, he added an Advertiſement (and there is no other Advertiſement but that one) at the end of the *Snake* to ſet it right, and prevent objections; of which *Sw.* in the place before quoted takes no notice, tho' it is a full anſwer to all their Snarle. This ſhews their Sincerity!

SECT. VI.

Concerning the Holy Scriptures.

I Need not repeat to every Section their beginning with a fair repreſentation at firſt, but coming off afterwards in defence of their own opinion. It is their conſtant method through all this *Switch.*

They come now to their moſt worn path of belying their opponents, and altering the ſtate of the queſtion. They pretended that their contempt of Scripture was only againſt thoſe who would have the very material Ink and Paper of the Scriptures to be God, and incorruptible; and that it was of nothing but the Ink and Paper they ſpoke, when they call'd the holy Scriptures *Duſt*, *Death*, *Beaſtly Ware*, and *Serpents Meat.* Upon this *Sn.* joins iſſue with them, p. 52, that none of their oppoſers did aſſert any ſuch thing. And here *Sw.* p. 155. fairly accepts of the ſame iſſue with *Sn.* to determine this cauſe; ſo that now it is like to come to ſomething.

Sw. produces ſeven inſtances for their aſſertion. 1. *Joh. Timſon* in his Book call'd the *Quakers Apoſtaſy*, p. 17. ſaying, *The Scriptures alone are the object of Faith. Anſ.* But he explains himſelf, p. 26. *In that I ſay the Scriptures are the object of Faith*, &c. *it is to be underſtood of what is contain'd in them.* And ſo he goes on ſaying, *How do any know that there was a* Chriſt, *how he came into the world to ſave ſinners, gave promiſes of eternal Life, and a covenant of Grace*, &c. *but by the Scriptures?* So that it is plain he meant the Doctrine contain'd in the Scriptures, and not the Paper or Ink.

2. Inſtance, *Thom. Collier* ſaying, *That the Scriptures ſhall be our judge one day, which we call the Letter.* This is thus quoted in *G. F.'s Gr. Myſt.* p. 38. from Mr. *Collier's Looking-glaſs for the Quakers*, p. 11. But the following part of the Sentence, which *Fox* has left out, is, *or at leaſt the rule by which you ſhall be judged.* By which he meant not the Ink and Paper, but the Doctrine.

3. Inſtance, *Jer. Ives* calling it *An error to ſay the Letter of the Scripture was carnal.* This is p. 22. of his *Quakers Quaking*, where he ſufficiently explains himſelf to mean the Doctrine, not the Ink, in retorting upon the

he Quakers, that they pretended to *walk according to the Letter*; and then asks them, *Would you walk after a carnal Rule?* Now the Quakers do not pretend to walk after the Ink or Paper, but the Doctrine.

4. Inſtance, *Chriſtopher Wade*, affirming, *The written Word is the Sword of the Spirit.* Thus quoted in *Gr. Myſt.* p. 127. out of *C. W.*'s *Quakery ſlain*, p. 17. But the remaining part of the ſentence, which *G. F.* has left out, is, *But is not the Spirit itſelf.* So that by this he makes neither the Ink, nor the Doctrine itſelf to be God.

The 5th and 6th inſtance ſpeak home, *Roger Atkinſon* affirming, *that the Letter of the Scripture was God*; and *Richard Stoaks* affirming thus, *that the Scripture is God.* But not having their Books, only *G. F.*'s word for it, I muſt tell *Sw.* that I cannot believe a common Lyar, as *G. F.* is, eſpecially in quotations, and particularly in his *Gr. Myſtery*; of which ſee ſome inſtances, P. II. p. 368. to 373. Therefore let them find out theſe Books (for I cannot) before we take their word againſt theſe two Witneſſes. But in the next place, thoſe abominable contempts of Scripture quoted in *Sn.* are not in anſwer to either of theſe Men, but to others, againſt whom no ſuch objection could lie; and therefore they are impertinently brought in here.

7. Inſtance *Edw. Price*, ſaying, *that the Scriptures is the Power of God, and that all Men ſhall be judged by them.* Theſe words are not quoted out of any Book, only ſaid to be ſpoken by him; and no evidence for it produc'd: But as they are, they cannot be meant of the Ink or Paper, but of the doctrine contain'd in the Scriptures.

After theſe inſtances thus produc'd, *Sw.* exults, and appeals to the Reader, in theſe words, *Now, Reader, upon the iſſue joined, in this little ſpace, whether appears the arrant Lyar?* G. Whitehead *in ſaying, there were in the North, (where moſt of theſe did live) Prieſts who had ſo affirmed of the Letter of the Scriptures*; *or the* Snake *in ſaying, that neither there, nor any where elſe were ſuch Prieſts.* And without farther defence for the *Snake*, I demur, I leave it with the Reader, whether in the *North*, or any where elſe, there were ſuch Prieſts as did affirm, that the very Paper and Ink of the Scriptures is God? But I deſire the Quakers may give ſome other proof than their own ſaying ſo.

Upon the whole, it is evident, that it was not the Ink or Paper, but the Doctrine of the Scriptures, which the Quakers call'd, *Death, Duſt, Serpents Meat*, &c. *G. Fox*, in his *Several Papers given forth for the ſpreading of the Truth*, &c. *An.* 1671. p. 45. ſays, *Feeding upon the Letter, which is Death, which feeds you Serpents, Dogs, and Swine.* Now they cannot come off with ſaying, that the Letter is Ink and Paper, which are Duſt, and Duſt is the Serpents Meat, and Dogs and Swine may eat the Letter; becauſe he ſays here to us, *which feeds you Serpents, Dogs, and Swine.* But we do not eat the Ink and Paper, or feed upon that; therefore this was ſpoke of the Doctrine, upon which only we feed: Of which he ſays, *(ibid.) Your original is carnal* Hebrew, Greek, *and* Latin; *and your Word is carnal, the Letter*; *and your Light is carnal, the Letter.* Now the Ink or Paper are neither *Hebrew, Greek*, nor *Latin*; much leſs are they light, for Ink is black: Therefore this was ſpoke of the Meaning, not the Ink of the Letters. I will not here divert, to ſhew the Quakers Learning, in naming *Latin* as one of the original Languages in which the Scriptures were wrote: It is like the skill of their Light in other things! Their Light is a *Cimmerian* Darkneſs.

In their precious Book call'd, *A brief Diſcovery of a threefold Eſtate of Anti-Chriſt*, &c. p. 9. They call the Clergy, *Babylon's Merchants, ſelling Beaſtly Wares*, (that is, the Scriptures) *in the Pulpit, a Pennyſome*

Market-place, on *the firſt Day, call'd, the Lord's Day; but the Lord's Day is a Myſtery, they know nothing of it.* [Here they throw off the outward Lord's Day, as all Chriſtians underſtand it: They turn all into Myſtery:] *They ſell the report of other Men's Riches; the Letter, which is Duſt and Death.* Now that which the Quakers do charge upon the Clergy, and for which they call them Hirelings, is not ſelling the Books, (that belongs to the Bookſellers) nor the Ink, or Paper, but the Doctrine of the Scriptures which they preach: Therefore this is it, and not the Ink or Paper, which they call *Duſt*, and *Death*, and *beaſtly Wares*. And it is not the falſe Preaching of the Clergy, as they may charge it, or their falſe application of Scripture, but the Scripture itſelf they ſo call. *G. Fox*, in his *News out of the North*, &c. (which on the Title-page is ſaid to be *written from the Mouth of the Lord*) p. 14. ſays, *Their Goſpel is Duſt*, Matthew, Mark, Luke, *and* John, *which is the the Letter; and all this is the carnal Mind, feeding it, which is the Enemy againſt God:* And p. 13. *Feeding upon the Letter, which is Death; which feeds you Serpents, and Dogs, and Swine.* They are fond of this ſweet expreſſion, they repeat it in ſeveral Books. In the Chapter above, quoted out of the *Brief Diſcovery*, &c. they have fourteen heads, upon which they charge the Clergy of all ſorts. 1. They ſay, *The Prieſts of the World are Conjurers.* 2. *Thieves and Robbers.* 3. *Anti-chriſts.* 4. *Witches.* 5. *Devils.* 6. *Lyars.* 7. *A viperous and ſerpentine Generation.* 8. *Blaſphemers.* 9. *Scarlet-colour'd Beaſts.* 10. Babylon's *Merchants.* 11. *Whited Walls.* 12. *Ravening Wolves.* 13. *Greedy Dogs.* 14. *Eminent and ambitious Phariſees.* Theſe are the ſeveral heads which are all ſeverally diſcours'd of. But in the proſecution of them, they beſtow ſeveral other like meek and bountiful Epithets, as *Idol Merchants, Coſtly Sermon Makers, Really they are Blood-hounds, Gaſping like the Mouth of Hell, Barking and raging like Sodomites*; and many other of the ſame gracious ſtrain, with which I will not detain the Reader, for this is a digreſſion in this place. This Book is ſubſcrib'd by *Tho. Lawſon*, and witneſſed by three other Quakers; and this Chapter bears this title, *Of the falſe Miniſtery*, which they make all in the World but themſelves; and ſay, *The Prieſts of the World*, are all thoſe things before-mention'd. But to return.

After the Quakers manifold contempts of holy Scriptures, and their making it no leſs than Blaſphemy to call them *The Word of God*, the Author of the *Sn.* goes on to ſhew, that they call'd their own Writings *The Word of God*. And I will add, if that expreſſion can be aggravated, from what is call'd *A Declaration of the Quakers againſt the two Mothers*, (that is, the two Univerſities) *An.* 1656. P. 13. they ſay, *To you this is the eternal Word of God:* And p. 14. *To the Light in all your Conſciences I ſpeak, which ſhall witneſs me eternally—And to you this is the Word of God.* This Light in the Conſcience they call God and *Chriſt*; and here they preach to God to perſuade and convince God! They ſay again, p. 15. *To you this is the eternal Word of God.* Obſerve, they do not only call their own Writings *The Word of God*, or *The Word of the eternal God*, but *The eternal Word of God.* Yet ſays *G. Fox* to *Ch. Wade*, (*Gr. Myſt.* p. 246.) *They* (the Scriptures) *are not the Word of God, which thou haſt blaſphemouſly affirmed.* To this ſays *Sw.* p. 158. *But this ſoon vaniſhes, for upon examination of* C. Wade's *words, they ſeem to imply, as if he affirmed of the Scriptures, that they were the eternal and in-dwelling Word of God, and therefore, and thereupon,* G. Fox *oppoſed him, and aſſerted* Chriſt *to be the Word of God*, p. 247. Gr. Myſtery. Here *Sw.* is a little modeſt, they ſpeak doubtfully, that *C. W.*'s words *ſeem to imply*, and *as if*—Their Conſcience ſmote them; they knew they were telling a downright Lye. But their cauſe requir'd it; and every Reader could not conſult *C. W.*'s Book, and

and ſo might go away, ſuppoſing that there was ſomething in this Anſwer. But in *C. W.*'s Book call'd *Quakery ſlain*, (to which *G. F.* here anſwers) he fully explains himſelf in this matter; he ſays p. 11. that the Scripture is *The mediate Word of* Chriſt, *and ſo are the Words or Word of God. G. F.* quotes only one part of the ſentence, and words it thus, *The Scriptures is the Word of God*; and then falls upon it, and calls it Blaſphemy. But the ſame ſentence of *C. W.* does diſtinguiſh, and calls the Scriptures, *The mediate Words or Word.* Now there is but one eternal and in-dwelling Word, which cannot be call'd *Words*, in the plural; and that Word is immediate; but *C. W.* calls the Scripture only *mediate Words.* He is large in that ſame place, and p. 13. in deſcribing of the Scriptures, as being only the declaration of God's mind to Men, reveal'd to his Servants, the Prophets and Apoſtles: And p. 16. he plainly diſtinguiſhes in what ſenſe the Scriptures are call'd the *Word of God*, and in what ſenſe *Chriſt* is ſo call'd. *The Letter of the New Teſtament or Goſpel* (ſays he) *containeth in it the mediate, inſpired, teaching, written Word of* Chriſt, *the Word that was, and is God.* And in a Book he wrote afterwards in anſwer to *Gr. Myſtery*, whoſe title is, *To all thoſe called Quakers*, &c. An. 1659. p. 7. he repeats theſe very words again, adding, to ſtop theſe cavils of *Fox*, theſe words, *And hereby I do affirm plainly and fully, That it is* Chriſt *the Word that was, and is God; which is flat contrary to thy helliſh Lye, wherewith thou doſt affirm, that I call the whole Scripture Letter, God and* Chriſt: *But to prove thee,* George Fox, *to be a deteſtable, helliſh Lyar, I have prov'd to thy face alſo in my* 10th *and* 11th *pages of my Book, out of which my Book thou doeſt fetch even all thy accuſations againſt me; and I do there prove, that even all the whole Scripture Letter is but the mediate teaching of God and* Chriſt; *proceeding inſpiredly from God and* Chriſt; *and therefore that the Letter is neither God nor* Chriſt. To this laſt Book of *C. Wade, G. Whitehead* wrote an Anſwer, in his *Truth defending the Quakers*, the ſame year 1659. which he ſays on the Title-page was *Written from the Spirit of Truth in* George Whitehead, *&c.* There p. 63. coming to anſwer what is above quoted of *C. W.* he will by no means allow it to be a ſufficient clearing of his meaning, but charges him ſtill, as *Fox* had done, and ſays to this vindication of *C. W. Which is all one to ſay the written Word of* Chriſt *is God, and the Letter contains God, which is groſs: And to ſay that the Letter or Writing is the Word, which is God, is Blaſphemy.* And here *Sw.* goes on in the ſame track, and would impoſe it upon the Reader, that *C. W.* meant that the Letter of the Scripture is *The eternal and in-dwelling Word of God.* You ſee how hard it is to ſatisfy the Quakers, when they have not a mind to be ſatisfy'd! When they have no other way poſſible to eſcape from their unſufferable blaſpheming the holy Scriptures, as *Death, Duſt, Serpents Meat*, and *Beaſtly Ware*; and at the ſame time inſcribing *The Word of God, the eternal Word*, upon their own diabolical effuſions; and yet calling it Blaſphemy to call the holy Scriptures the Word, or Words of God! And it is an addition to all this horrible Wickedneſs, that they would now hypocritically pretend, that they never ſpoke in the leaſt diſreſpectfully of the holy Scriptures, but highly value and eſteem them above all the Writings in the World, and prefer them far beyond all their own Writings or Speakings! But yet keep up the Teſtimony of their ancient Friends, and that, *in all the parts of it!*

What is ſaid will clear the Anſwers of *Sw.* to the remaining quotations in *Sn.* upon this head: And I deſire no more of the Reader than to compare them with the *Sn.* and he will find that the *Sn.* is more truly an Anſwer to them.

But

But let me tell the Reader, that the *Richard Smith* mentioned in *Sw.* p. 166. as to a matter of fact there ſpoke of, is not the *Richard Smith* mentioned in the *Sn.* who was a Servant to the Gentleman that was ſo courſly us'd by the Quakers for bringing a Bible into their Meeting, and is ſince dead. But *Sw.* does not deny the matter of fact, they know it to be true: Only by a Certificate from another Perſon, that knew nothing of the matter, they would put it off.

The next matter of fact, p. 167. they divert in like manner, inſiſting upon the words *Judicial* and *Determination*, demanding Copies, talking of Originals, *&c.* where the thing related was a verbal Diſcourſe in one of their Meetings, which they cannot deny; only ſay, p. 168. that the Meeting gave no determination; nor did the Meeting give the reaſon mentioned for preferring their Books above the Scriptures; that is, they who ſpoke the words were not the Meeting. But were they cenſur'd by the Meeting? And were not ſuch words ſpoke in the Meeting? This is the Quaker way of dodging.

They mention another matter of fact, p. 168. which is more largely inſiſted on p. 225, *&c.* concerning their School-maſter at *Wanſworth*, his not having the Scriptures read in his School, which is anſwer'd in *The preſent State of Quakeriſm*, given unto *George Whitehead*'s own hand on the ſecond day of their Meeting, laſt *Whitſun-Tueſday, June the* 10th. 1701. So that no more need to be ſaid of it here; but that we have not heard from them ſince upon that head.

Switch, p. 171. pretends that the Quakers do value the Scriptures above all the Books in the world, and that *G. Whitehead* particularly does ſo; and exclaims moſt bitterly, (but that is always, when they have leaſt to ſay) for almoſt a whole page together, againſt the *Boldneſs*, *Impudence*, *Injuſtice*, *Falſhood*, *notorious Lying*, &c. of the *Sn.* for a quotation out of *G. Whitehead*'s *Serious Apology*, p. 49. And, ſays *Sw. I will ſhew his falſhood and perverſion of* G. W.*'s words, in the place quoted, which the Snake has injuriouſly curtail'd: They are theſe*; " That which is ſpo-
" ken from the Spirit of Truth in any, is of as great Authority as the
" Scriptures and Chapters are, and greater; (intending as received, and pro-
" ceeding immediately from that Spirit, and ſpoken in the ſenſe thereof)
" as *Chriſt*'s words were of greater Authority when he ſpake, than the
" *Phariſee*'s reading the Letter; and they (in whom that Spirit ſpeaketh
" not)—and their ſpeaking, we deny." *So that according to* G. W.*'s words, that ſpeaking or reading of the Scriptures, which is deny'd to be of Authority, is, when ſpoken or read by ſuch, in whom that Spirit ſpeaketh not, that gave forth the Scriptures.* Thus *Switch.*

The words here quoted of *G. W.*'s were an anſwer to a queſtion which is ſet down in *Sn.* p. 60. They were firſt printed in his *Truth defending the Quakers*, *An.* 1659. p. 7. Then again in his *Serious Apology*, wrote jointly by him and *Will. Penn*, *An.* 1671. p. 49. And the very words quoted in *Sn.* are here repeated in *Sw.* Where then is the *Lying*, *Impudence*, &c. of that Author? O yes! Becauſe he did not ſet down a great deal more than was needful, as *Sw.* has done. And by that *Sw.* would turn it, as if all the meaning of *G. W.* were only to deny the Authority of the *Phariſees*, or ſome other Peoples ſpeaking or reading of the Scripture. But what is this to the purpoſe? This was none of the queſtion, which *Sw.* forgot (for a reaſon) to mention. The queſtion was, *Whether the Quakers did eſteem their own Speakings to be of as great authority as any Chapter in the Bible?* And the Anſwer was, as here repeated by *Sw. Yea, and of greater:* That is, if we ſuppoſe that their Speakings are *from the Spirit of Truth*; which is left to them either to confeſs, or to deny.

I here

I here take notice of a pretty ſly trick (tho' not to much purpoſe but to ſhew the ſincerity of the Quakers) of *G. W.* and this *Sw.* The words of *G. W.* in his *Truth defending the Quakers*, are, *That which is ſpoken* &c. meaning what the Quakers then ſpoke, which was the queſtion. But a Book came out after, in anſwer to this *Truth defending*, &c. wrote by *Thomas Jenner*, and *Timothy Taylor*, entituled, *Quakeriſm anatomiz'd and confuted*, wherein this matter is taken notice of and expos'd, of the Quakers making their own Speakings of equal, yea, and of greater Authority than the holy Scriptures. Which, pinching a little cloſe, in the *Serious Apology*, (which was wrote in Reply to *Jenner* and *Taylor*'s Book) and thence in this *Sw.* inſtead of, *that which* is *ſpoken*, they have turn'd it, *that which* was *ſpoken*, &c. as above quoted: Whereby it might bear a face as if *G. W.* had meant this of what was formerly ſpoken by *Chriſt*, the Apoſtles, or the Prophets. But they durſt not inſiſt upon this, becauſe it was no anſwer to the queſtion which was then ask'd, which was, *Do you eſteem* your *Speakings to be of as great Authority*, &c.? And *G. W.*'s anſwer was to this queſtion, and in theſe words, *That which is ſpoken*, &c. that is, what is ſpoken by us Quakers. It can bear no other ſenſe: And this *G. W.* knew in his own Heart to be the meaning: yet, tho' ſelf-condemn'd muſt dodge!

But, as I ſaid, not inſiſting upon this nicety of putting *was* for *is*, only ſliding it in, (it might do ſervice another time, when the Anſwer may be ſet down without the Queſtion, as it is done here in *Sw.*) *G. W.* lays his ſtreſs upon an advantage be ingeniouſly and honeſtly found out in his Adverſary. For in his *Serious Apology*, p. 49. he repeats *Jenner's* objection thus, *He ſaith, Whitehead* being ask'd, *Do you eſteem your Books to be of as great Authority as any a Chapter in the Bible*? And that his anſwer was *Yea, of greater*. Then ſays *G. W.* in his reply to this charge, *Now herein I muſt teſtify, both againſt* Jenner *and his Author, to have groſſly wronged and abuſed me; for neither was the queſtion ſo ſtated, nor the anſwer left in theſe bare words.* Why? How was the queſtion ſtated? It was, *Do you eſteem your Speakings*, &c. And here it is, *Do you eſteem your Books*, &c. Here is *Books* for *Speakings*. Well, but the meaning is the ſame, whether what the Quakers gave forth, let it be in their Speakings or Writings, were of *as great Authority*, &c. Beſides, that of putting *Books* for *Speakings*, ſeems to be of advantage to the Quakers, by making them only anſwerable for their Books, and not their Extempore Speakings. No matter for that! *The queſtion was not ſo ſtated! and G. W.* was *groſsly wronged and abuſed* in this. Again, his *Anſwer was not left in theſe bare words, Yea of greater!* for there were more words, *viz. That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are and greater.* And there were more words, which *Sw.* has ſet down; and there were many more, all the reſt of his Book! You ſee it is hard, not groſſly to wrong and abuſe the Quakers! If you alter a word, tho, to their advantage, (they deſire no favour from Adverſaries!) or repeat not all their words, every one of them, tho, you have repeated them before, but every time you have occaſion to mention any of them; if you leave out one word, (tho' nothing to the purpoſe) then, their Anſwer was not *in thoſe bare words!* And ſo you are confuted! And they, poor harmleſs ones, *groſſly wronged and abuſed!*

But will they deal thus with others? No; they thank you! That would not do by a great deal; Of which there are many inſtances in this *Sw.* And in *G. Fox*'s *Gr. Myſtery* where there are thouſands of quotations of their opponents, not one in ten is given in their own words, not only by leaving out what are unneceſſary, but quite altering and blending them often

ten to the direct contrary meaning of their Authors: For ſome inſtances of which, I refer the Reader to *Meth.* 8.

But will they be Juſt and true to themſelves, if not to others? Will they quote their own words with that exactneſs which they expect from others? They will not be bound to this neither, when the truth may ſuffer by it: For inſtance, *G. W.* in the place above quoted of his *Serious Apology*, repeating his own words in his *Truth Defending*, notwithſtanding of his putting *is* for *was* and ſeveral other words added, as here in *Sw.* which were not in his *Truth Defending*, ſays, *This was my Anſwer, as it is expreſs'd in my apologetical Treatiſe*, entituled, *Truth defending the Quakers and their Principles*, p. 7. where there is not half of what is quoted as his anſwer in his *Serious Apology:* But the plain anſwer ſet down, without any of thoſe dodgings, which he adds in his *Serious Apology*; not as explanations, (for that is allowable for every one to explain their own meaning) but as being his former anſwer. *This was my anſwere*, ſays he. And he makes no ſort of difference by different Characters, or otherwiſe, betwcen what was his former anſwer, and what in this might be in explanation of it. So that any Reader who had not his *Truth Defending*, to compare it with his *Serious Apology*, would certainly think, that what is quoted in his *Serious Apology* were the very words of his *Truth Defending*. Theſe are the Men of Sincerity and Plainneſs! And who quarrel all others with the leaſt unpunctuallity, or obſcureneſs in quotations! They are pretty honeſt, with good looking to! Therefore the Reader will be ſafer, if he do not altogether truſt their quotations, whether of their own or their adverſary's Writings, without comparing of them. And when they make moſt out-cry of foul play, of being groſly wronged and abuſed, then look ſharp, and you will find a *Snake* in the Graſs.

SECT. VII.

The Idolatry of the Quakers.

1. THIS is Sect. VIII. of *Sn.* p. 1 . The firſt quotation is from *G. Fox*'s *Gr. Myſt.* p. 31. of his placing the Quakers upon the throne of God. This *Sw.* endeavours to ſolve, p. 175. by the promiſe made to the Apoſtles, *Matth* XIX. 28. *Of ſitting upon twelve thrones to Judge the twelve Tribes of* Iſrael. But how does this ſolve the matter? For none of theſe twelve thrones was the throne of God. What ſignifies that? Here is the word *Thrones*; The Quakers have made many worſe ſhifts than this. To the ſame purpoſe they quote *Rev.* XX. 4. *And I ſaw thrones*, &c. And ſo they might have gone through the Concordance, and found King's thrones, and Queen's thrones, *&c.* But *Rev.* III. 21. is quoted, where *Chriſt* ſays, *To him that overcometh will I grant to ſit with me in my throne. Anſwer*, This was ſpoke of the future glories in Heaven, which, as St. *Paul* ſays (2 *Cor* XII. 4.) are *unſpeakable, not lawful for a Man to utter.* What Man durſt have given ſuch a deſcription of them as our bleſſed Saviour does *Luk.* XII. 37. *That he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.* Shall we hence conclude that *Chriſt* is our Servant, and we his Maſters! Such is the Quaker Preſumption of placing themſelves upon his throne! And that now at this day, as they are now in this Life.

But *Sw.* gives the quotation out of *Fox* larger, thus: *The Quakers are in the power of God, and in the authority of the Lamb, and into houſes creep*

creep not, but are upon the throne; but you that be in the form, that denies the power, creeps into houſes. What is the meaning of *creeping into houſes* here? *Sw.* tells p. 174. thus, *Meaning when perſecuted.* For the Quakers us'd to upbraid others with flying, or abſconding, when they were perſecuted, as they do to the Author of the *Sn.* at every turn, and tell him of his ſculking, *&c.* of which I can give them an inſtance more than moſt of them know: For the firſt time he had the honour to ſee *Will. Penn*, he was carried to him, where he had crept not only into a Friend's Houſe, but up to the Garret, to avoid (as he pretended) perſecution. And if the Friends had that Spirit of diſcerning, to which they pretend, and knew what paſt betwixt them there, they would either be aſham'd of *W. P.* or of great part of the *Sw.* which he disown'd and blam'd, and ſaid to ſeveral Friends, that he was very ſorry to ſee it. So much he believ'd their infallible guidance by the Holy Spirit! Whether *W. P.* was then or now in the form that denies the power, I leave it to the Friends to determine and return.

2. The next quotation in *Sn.* is p. 62. of *G. Fox's* calling himſelf *the Son of God*, and ſaying of himſelf, *My Kingdom is not of this World.* To which ſays *Sw.* p. 175. as to the former quotation, that *whom* Jeſus Chriſt *has waſhed from their ſins in his own Blood, are by him made Kings and Prieſts unto God*, Rev. 1. 6. *And to them it is their Father's good pleaſure to give the Kingdom, (*Luk. XII. 32.*) which is not of this World.* They ſhould have gone on to ℣. 37. and prov'd themſelves to have an higher place in Heaven than *Chriſt*, becauſe they were to *ſit down to meat*, and *he to gird himſelf, and come forth and ſerve them.* But tho' God does beſtow the Kingdom of Heaven upon his Saints, that is, admits them into that Kingdom; yet when did any of them ever call it *My Kingdom?* as *Chriſt* our bleſſed Lord ſaid to *Pilate*, and which *Fox* here Blaſphemouſly attributes to himſelf. But tho' we are made the Sons of God by adoption, yet that title, *The Son of God*, is attributed only to *Chriſt*; none of the holy Apoſtles took it to themſelves, or gave it to any other. But *Fox* and the Quakers aſſume it to themſelves, and ſay, that the name (that is of *Chriſt*) belongs to them, to the Members, as well as to the Head: Nay, not only the name, but the nature too; and that *we are as well of his nature as he of ours*: That *Jeſus* was not the Lamb of God, only that the Lamb or *Chriſt* dwelt in his Veſſel or Body, as *we* (ſay the Quakers) *know the Lamb in our Veſſels*: Which is fully ſhewn P. I. §. VIII. p. 288. 289, *&c.* and is the ſame Hereſy with that of *Cerinthus*, who ſaid that *Jeſus* was not the *Chriſt*; but that it was *Chriſt* who deſcended upon *Jeſus* at his Baptiſm; againſt which St. *John* diſputes, and makes it the characteriſtick of a Chriſtian, not only to acknowledge *Jeſus Chriſt*, for that all theſe Hereticks would do, having a ſenſe of their own, in which they underſtood it; but that *Jeſus* was the *Chriſt*; that the Man *Jeſus* was truly and properly the Son of God, who not only took or dwelt in Fleſh, but was made Fleſh, and was the Lamb of God, not that the Lamb dwelt in him. Thus ſays St. *John, Theſe Things are written, that ye might believe that* Jeſus *is the* Chriſt, *the Son of God; and that believing, ye might have Life through his name*, Joh. XX. 31. *Who is a Lyar, but he that denieth that* Jeſus *is the* Chriſt? *He is antichriſt*, 1 Joh. ii. 22. *Hereby know ye the Spirit of God: Every Spirit that confeſſes that* Jeſus Chriſt *is come in the Fleſh, is of God: And every Spirit that confeſſes not that* Jeſus Chriſt *is come in the Fleſh, is not of God: And this is that Spirit of antichriſt*, &c. *Whoſoever ſhall confeſs that* Jeſus *is the Son of God, God dwelleth in him, and he in God*, 1 Joh. IV. 2, 3, 15. Obſerve, it is not ſaid that *Chriſt* is the Son of God, but that *Jeſus*, the

the Man *Jeſus* is he. *The ſame* Jeſus *whom ye crucified* (ſaid *Peter* to the *Jews*) *God hath made both Lord and* Chriſt, Act. 11. 36. *Many deceivers are entred into the World, who confeſs not that* Jeſus Chriſt *is come in the Fleſh. This is a deceiver and an antichriſt*, Joh. 11. 7. *John* the *Baptiſt, looking upon Jeſus as he walked*, ſaid, *Behold the Lamb of God*, Joh. 1. 26. But *Iſaac Pennington* turns it, that he *was not the Lamb, only the Lamb dwelt in him. He was not the* Chriſt, (ſaid *Cerinthus*) *only* Chriſt *dwelt in him, after having deſcended upon him at his Baptiſm.* He *was not properly the Son of God*, ſays *Will. Penn*; and avers that *the Quakers do utterly deny it*; Serious Apology, p. 146.

Yet here *George Fox* is juſtify'd for calling himſelf *the Son of God* and for ſaying of himſelf, *My Kingdom is not of this World.*

The Goſpel is call'd the *Kingdom of God*, the *Kingdom of* Chriſt; but never the *Kingdom* of *Peter*, *Paul*, or any of the Apoſtles; none of whom preſum'd to call it *My Kingdom.* Yet *G. Fox* takes this ſtyle to himſelf; and this *Switch* does mantain him in it, and ſays, p. 175. that *thoſe words need not have given offence.*

But if they need not have given offence, why were they altered or omitted in *Fox's* Journal? This *Sw.* does not poſitively denie, but ſquints *If*'s and *And*'s at it, to inſinuate as if it were not certainly ſo. But it is certainly diſcover'd, and full proof given in the *Defence of the Snake*, Collect. N. III. p. 445, 446. And by that, of the Quakers Sincerity and Ingenuity in this, as in other matters.

3. The next quotation is p. 62. of *Sn.* of *G. Fox's* ſaying of himſelf, *I am the Door that ever was, the ſame* Chriſt *yeſterday, to day, and for ever.* To this *Sw.* anſwers, p. 176. that *G. F.* did not mean this of himſelf, but of *Chriſt*, and enlarges the quotation, beginning thus; *The ſame Seed, which is* Chriſt, *the ſame Spirit takes upon it now as ever was.* This is explain'd before, p. 486. N. 5. that the Quakers think the *Seed*, or *Chriſt*, to be as much incarnate in them as it was in the bleſſed Virgin: and ſo, that the ſame Spirit took upon it the ſame Seed in *G. Fox*, as in *Jeſus* of *Nazareth.* And it was not *G. F.* that ſaid, *I am the Door*, &c. but *Chriſt* within *G. F.* ſaid ſo: And it was not ſaid of *G. F.* but of *Chriſt* in *G. F.* Upon which account the Quakers take the name of *Chriſt* to themſelves, as before has been ſaid; and upon the ſame account do worſhip and adore one another, committing wild Idolatry: as a Quaker Woman—who at a Meeting was moved, and roſe up, with a ſinging tone, and Worſhiped *G. Fox*, there preſent, ſaying, *Thou art the King of Saints.* And that night ſhe being quarter'd at another Quaker Womans Houſe, tho' a Stranger, (according to the manner of the Quakers) who had been at the meeting, and heard theſe words, but knew not who it was that ſaid them, told her gueſt as they were going to bed, that ſhe was offended at ſuch words ſhe had heard at the Meeting: To which her gueſt reply'd, *I am the Perſon. And I pity thy ſhortneſs, that thou art come no farther yet, nor underſtandeſt. It was not to* G. F. *that I ſpoke; but it was the Life in me that ſpoke to the Life in him.* See the ſame excuſe made by *James Naylor* and *George Whitehead*, P. II. p. 391.

But let me go on a little with this. There is yet extant, and to be produc'd (when call'd for) an original Letter of *G. Fox*'s, in his own Handwriting and Spelling, (ſuch as his Will annexed) wherein he ſpeaks of this very paſſage, it having made ſome noiſe, and mentions it thus; *That a Woman ſtood up in a Meeting, and ſaid, Thou art* Jeſus Chriſt *the Son of God*; *and* G. F. *did not reprove her. And this hath been talked up and down in the* South, *to defame* G. F. Then ſays, *It is ſtrange he ſhould not be ſuffer'd to confeſs* Jeſus Chriſt *the Son of God*; *but thou muſt turn it to* G. F. *And I do*

I do not understand, when she spoke, that she did name G. F. *at all.* I trouble you not with his Spelling, which is after his usual manner, and would serve only for a Jest. But here is the true Quaker-Answer as before. It was not spoke to *G. F.* but to the *Jesus Christ* that was within him: And so the matter is solv'd.

4. But as a farther proof that *G. F.* meant himself, or *Christ* in him, in the sense above explain'd, when he said *I am the Door, the same* Christ *yesterday, to day, and for ever,* there is another quotation brought in *Sn.* out of the Introduction to *G. F.*'s *Battle-door,* where he says, *All Languages are to me no more than dust, who was before Languages were.* Now how was *G. F.* before Languages were, otherwise than as *he was the same* Christ *yesterday, to day, and for ever?* For this *Sw.* p. 117. refers back to p. 149. where they say it is answered. And I will set down the whole Answer *verbatim,* because it is material. It is thus in p. 149. (which is in answer to p. 85. [51.] of *Sn.*) *Ibid.* p. 85. *He is angry that* G. F. *should say in the Preface to his* Battle-door, *That all Languages are to me no more than dust——But has basely omitted to give* G. F.*'s Reason why they are so; which is, being redeemed out of Languages into the power wherein Men shall agree.* This is every word of the Answer. But what is the meaning of that Long——in the middle after the word *dust?* Is there such a——in p. 85. of *Sn.* which is there quoted? No. What are the words then which are omitted at that——? Only these five poor words, *Who was before Languages were:* And these conclude the Paragraph. There are no more words after them: Yet because of the length they were omitted; or may be *Sw.* thought they were not very material to the Subject there treated of. And having forgot this, now refers back to this place for a solution of these omitted words, which are the only words upon which the whole stress is laid upon the Subject of Idolatry, in the Quakers making themselves *Christ,* and adorable as such, p. 62. of *Sn.* and to which *Sw.* replies, p. 177. For what relation to this was *G. F.*'s loving or not loving of Languages, or his Reasons for it? Which are easily guess'd, because he had none of them. And the Reason that *Sw.* gives from *G. F.* because he was redeemed out of Languages, shews that he was redeemed out of Sense too: For what has Languages to do with our Redemption? Perhaps *G. F.* thought that Languages were original Sin; and that this was one of his openings! However, tho' *Sw.* is very witty and severe upon the Author of *Sn.* yet I see not what cause there was for calling it *Baseness* in him to omit this Reason of *G. F.*'s for his not loving of Languages: For, besides that it was nothing to the purpose; it seem'd no sort of malice or ill-nature to omit such an un-intelligible and silly Reason. It looks more like an act of kindness and friendship to cover in silence a deformity, than to expose it, and take advantage of it to ones prejudice.

I will not say that the *Sw.* has basely omitted the foregoing words in the quotation out of the *Sn.* No, it was ingeniously and industriously done. There was no other way possible to get rid of so troublesome a quotation. To have omitted the only words upon which the stress was laid, would not have done well in that place concerning Idolatry, for which they were brought: That would have look'd too broad, and could not have avoided a discovery. But finding the expression in another place upon another Subject, and where it was brought in only by the by; there the slipping a few words would not be much notic'd; and then referring back to that, would take some pains to find it out; and in the mean time seem like an Answer.

But then *Sw.* should have been so wise as not to discover their own faults in another: They should not, in the same place, at the end of p. 175. have fallen foul upon the Author of the *Sn.* for not repeating over a

whole Letter of *G. Fox*'s, which he told was in print in his *Journal*, becauſe he nam'd only two expreſſions which were omitted in it, as printed in the *Journal:* And to have tranſcrib'd the whole Letter in that place had been very impertinent. Yet *Sw.* is very angry for this, and ſays, *Why did not the* Snake *give the whole Letter? To what purpoſe hath he made a break in it? And what is left out at it?* And concludes, *which the* Snake *hath given and omitted with a*——This——which is here put as a Tail to the *Sn.* ſerves as a Feſcue to the like——in the *Sw.* And which of the two diſcovers moſt Guilt or Baſeneſs, is fairly left to the Reader.

5. The next quotation is in the ſame p. 62. of *Sn.* of *G. Fox*'s ſpeaking of himſelf as *ariſing out of the* North, *cloathed with Righteouſneſs, ſpeaking from the Mouth of the Lord*, &c. *which* (ſays he) *was propheſy'd of, and now is fulfilled.* Here *Sw.* (according to wont) will have more of *G. F.*'s words in, *viz. The Army is coming out of the* North *againſt you*, &c. and quotes *Jer.* xxxi. 8. and calls the Quakers, p. 177. *The People fulfilling this Prophecy*, Jer. xxxi. 8. which is ſo fair and full an Anſwer, that I refer the Reader to P. II. p. 402. where he will ſee this farther confirm'd.

6. And likewiſe ſatisfaction given to the Put-off which *Sw.* makes p. 171. to another quotation in the *Sn. ibid.* of the Quakers calling *G. Fox* the *Branch*, the *Star*, and other appellations of *Chriſt*. Says *Sw. He quotes an Adverſary's Book* for this, *which was anſwer'd*; and ſo refers to that Anſwer, but without telling what it was. Which was the beſt way! For there you have found as great ſatisfaction as in the former quotation about Languages, where *Sw.* referr'd you back to itſelf. But without going to Adverſaries, the quotation is ſet down from its own Quaker Author P. II. p. 398. And p. 402. an Anſwer to the late Quaker excuſe, as if this was not ſpoke of *G. F.* but of *Chriſt*, who did not come out of the *North* of *England*, as this quotation ſays the Quaker branch did in theſe words, *O thou* North *of* England, *out of thee did the Branch ſpring, and the Day-ſtar ariſe*, &c. Is not this Anſwer ſelf condemn'd?

7. Next follows the juſtification which is brought in *Sw.* p. 179. for ſeveral blaſphemous Idolatries of *Joſiah Cole* in a Letter of his to *G. Fox*, mention'd in *Sn.* p. 62. Which, ſays *Sn.* are likewiſe juſtify'd by *Will. Penn* in two of his Books wrote for that purpoſe. The quotation out of *Joſiah*'s Letter, as it is in *Sw.* is thus, *Dear* George Fox, *who art the Father of many Nations, whoſe Life hath reached through us, thy Children ——Whoſe habitation is in the Power of the Higheſt, in which thou* ruleſt *and* governs in Righteouſneſs, *and* thy Kingdom is eſtabliſhed in Peace, *and* the increaſe thereof is without End.

Here *Sw.* firſt takes notice of thoſe words in this quotation which are put in black Letters, and gives their uſual complement for it; that the Author, *Serpent like, would deceive his Reader, by giving the words in old black* Engliſh *Letters, as if that was an argument ſufficient to ſhew that the ſenſe of the words were black and idolatrous.* This was witty! Then they *intreat the Reader's Patience to weigh and conſider the five following Paragraphs*, in juſtification of this quotation. So that here we are to expect a large Defence; and eſpecially that none of the black Letters ſhould be omitted, upon which that Author *(Serpent like!)* had laid the main ſtreſs. And yet the blackeſt of them, and which conclude the quotation, *viz.* Thy Kingdom is eſtabliſhed in Righteouſneſs, *and* the increaſe thereof is without End, are totally forgot, and not one word ſaid to them, or they ſo much as mention'd in the *Sw.* as if no ſuch words at all had been in the quotation! but inſtead thereof, they put in other words, which were not in the quotation, as, *The Generations to come ſhall call him Bleſſed*, and

and this they juſtify; and his being a *Father of many Nations*, whom he begot into the Faith. But as for that, *That his Life hath reached through his Children to the Iſles afar off*, they give a nimble turn, and ſay, *But what of all this? The Life of God is one in all.* Aye, *Sw.* that is true. But what of all this? This quotation ſpeaks of the Life of *G. F. Dear* George Fox, *whoſe Life has reached through us, thy Children:* And *Sw.* here owning ſuch expreſſion to belong only to God, is a full confeſſion to the Blaſphemy and Idolatry of it in this quotation, wherein it is apply'd to *George Fox*; and that in words ſo expreſs, that *Sw.* itſelf does not attempt (as in other places) to ſcrew the words to any other meaning; but by this jirk would turn them if they could, without being perceiv'd. In this plainly ſelf-condemn'd.

8. The next quotation in *Sn.* is out of a moſt blaſphemous Letter of *John Audland* to *G. Fox*, which *Sw.* p. 180. puts off to be conſider'd in another place; that is not nam'd, let the Reader hunt——But it is p. 483. where there are ſeveral reaſons given againſt that being the Letter of *John Audland*, and to perſuade the Reader that it is a mere forgery.

Now if in this, in ſo plain and particular a matter of fact, I can ſhew, that the Quakers are ſelf condemn'd, and write all this againſt their own Light and Conviction, it will not only give the world a true notion of their Sincerity, but we ſhall know how far they are to be truſted in their quotations of their own, or their Adverſaries Books, and in the new Gloſſes they would now put upon their ancient Teſtimonies. Therefore let me invite the Reader to attend to the hiſtory of this Letter, which is very remarkable.

The original Letter (which I have ſeen, and is ſtill forth-coming) has no date; (or it is torn out with the Seal, for there is a little fraction at the end.) Perhaps he might imitate *George Fox* in this, who did not uſe to date his Letters, becauſe, as he ſaid, the Apoſtles did not date theirs. But ſome having occaſion to quote this Letter, (I think it was *Francis Bugg*) ſpoke of it as wrote in the year 1665. The reaſon of which was this; the Letter mentions *John Cam* being then very ſick and weak: And in *John Cam* and *John Audland*'s Works, printed *An.* 1689. there, p. 39. of the Book, after an Epiſtle of this *John Cam*'s, it is added, *This was given forth at* Briſtol, *when he lay in great weakneſs upon his Bed, on the year* 1665. This occaſion'd *F. Bugg* to date *John Audland*'s Letter from *Briſtol* in that year: But it was a miſtake in this Quaker Book of *Cam* and *Audland*'s Works: For it is told there, in the Teſtimonies prefix'd, p. 40. that *John Audland* died in the year 1663. And p. 31. that he out-liv'd this *John Cam*; for it is there ſaid how he did lament the death of *John Cam.*

Now though *F. B.* did not, yet the Quakers knew the truth of this matter; and *F. B.* was miſled by the printed Works of *John Audland*, &c. which made him alive in the year 1665; for then, ſaid this Book, *John Cam* did write, and *John Audland* did ſurvive him.

Yet the Quakers (in their ſimplicity!) were willing to take the advantage of their own miſtake; and charg'd *F. B.* and all others that durſt name this Letter with downright forgery, becauſe the date that was put to it was after *John Audland* was dead.

But there is more than this, leſt the Quakers ſhould pretend ignorance. In the year 1693, Mr. *John Pennyman*, a Gentleman of known Integrity and Sincerity, (once ſeduc'd among the Quakers) did tell all this to *George Whitehead*, and how the miſtake of the date happen'd from that Book of *John Audland*'s Works, *&c.* but that the original Letter in *John Audland*'s own Hand-writing, was with Mr. *Criſp*, or *Francis Bugg*, but no date to it. With which *George Whitehead* ſeem'd ſatisfy'd. But about ſix Weeks after

after he printed his *Juſt Inquiry*, to which *Sw.* refers, as to this Letter, p. 484.) wherein he labours the point again for ſeveral pages, that this Letter was a forgery, becauſe of the date. Soon after Mr. *Pennyman* argu'd with him of his Diſingenuity in trumping this up again, when he had before fully ſatisfy'd him, and thought we ſhould have heard no more of it. To which *G. W.*'s anſwer was, *That he thought his Book was at the Printer's before he had that Conference with him.* This was poſitive and full! Firſt, he *thought*—As if he did not know whether his Book was at the Printer's or not. Secondly, what if it was? Was that part printed off? Or, if ſo, why was it not call'd in, or alter'd, or ſome Advertiſement added at the end of the Book to rectify the miſtake? But nothing of this was intended: For after all this, ſoon after, he printed what he call'd the *Counterfeit Convert*, where, p. 21. he again denies this Letter of *Audland*'s upon the ſcore of the date, and falls foul upon *Francis Bugg* for quoting of it. This Book (printed *Michaelmas-Term*, 1693. bears date as uſual, 1694.) was given to the Members of Parliament, but not ſold by the Quaker Book-ſellers, at leaſt Mr. *Pennyman* could get none; for he went to their Book-ſeller in *George-Yard* to buy one, but they told him they had none. However, ſoon after he met *G. Whitehead*, and reaſon'd with him of this repeated piece of Diſingenuity: To which *George* ſtood mute, and had no excuſe.

Yet all this abates nothing of their Confidence, for now we have it up again in *Switch!*

If this be not ſelf-condemn'd, and re-condemn'd, I know not where to find an inſtance!

It is told in *Sn.* p. 63. how this Letter was compar'd with other Writings of *John Audland*'s, ſent into *Wiltſhire* and *Weſtmorland* to *Chippenham* and *Kendal*, where *John Audland* liv'd and dy'd among the Quakers there, who were beſt acquainted with his Hand-writing, and that they did teſtify it to be his Hand.

But what matter for that! It ſhall not be his! not now that it is diſcover'd and expos'd, and the Blaſphemies of it cannot be defended! Tho' before Copies were given of it, and diſpers'd among the Friends; and it was thought a precious Piece! But Providence has preſerv'd the Original, to the confuſion of the Quaker Blaſphemy. And all this while, ſince it was wrote in the year 1663. at lateſt, tho' it was running among the Quaker Hands, yet no cenſure, or denial of it was ever heard of till of late, that it has been brought in evidence againſt them!

But now *Sw.* has four arguments againſt it, p. 483. (1.) That their Adverſaries, who have quoted pieces of it, *have contradicted one another, as to the matter of it.* But of this, no inſtances are given; till when, an Anſwer is needleſs.

(2.) The bad ſpelling and pointing of it, which *was not agreeable to John Audland.* The Quakers are ſuch Beau-Clerks, no ſuch blunders can be found among them! for which I refer the Reader to the laſt Will and Teſtament of their Original and Top-Apoſtle hereunto annexed, and lying ſtill upon Record in the Prerogative-Office, in his own proper autographal Fiſt; and particularly as to *John Audland*'s Orthography, ſee Mr. *Prinn*'s Paper hereunto annex'd, N°. III.

(3.) The date being after his Death: Of which we have heard enough.

(4.) Some contrary Teſtimonies out of his Works, which ſpeak of the Honour he paid to *Chriſt.*

This was much to the purpoſe! We know what the Quakers meant by *Chriſt:* And the Adorations he pay'd to *George Fox*, and divine Attributes given to him, were not to *G. F.* but to the *Chriſt* within him!

We

We know all this very well: We now are come to underſtand the Quaker Cant.

I had not taken ſo much pains upon this Letter of *John Audland*'s, but that the Quakers have ſo often and clamourouſly inſiſted upon it; and thereby to ſhew how obſtinately they perſiſt againſt their own Light and Knowledge, and in what an aſtoniſhing manner they are harden'd and ſelf-condemn'd: I had not otherwiſe have thought this Letter ſo much worth my while; becauſe I did not need it, to make out this charge of Blaſphemy againſt them; for there is an horridly large Harveſt of the like in their printed Books; to which therefore let us now return.

9. The next quotation in *Sn.* is p. 63. out of *Solomon Eccles*'s *Quakers Challenge*, p. 6. where he ſays of *G. Fox*, that *he was the true Prophet, whom* John *ſaid he was not*, which was *Chriſt*, who made the World, *&c.* In anſwer ſays *Sw.* p. 181. that *Solomon Eccles* did own the World was made by *Chriſt*, and not by *G. Fox*; that is, in the Quaker Cant, not by *G. F. after the Fleſh*, (as he us'd to ſubſcribe himſelf) but as he was *before Languages were, i. e.* as he was *Chriſt!* But is any anſwer given in *Sw.* to the ſaying, that *G. Fox* was *the true Prophet, whom* John *ſaid he was not?* No, not one word or ſyllable! but an extravagant boaſting of having confuted the *Sn.* and abuſing the Author like a Dog, (which is miſs'd in no page;) and he deſerv'd it for pinching ſo cloſe! For *Chriſt* was that *true Prophet, whom* John *ſaid he was not:* And if *G. F.* was that Prophet, he was *Chriſt*, and made the World, *&c.* There is no avoiding of this: And if all the Quakers in *England* can anſwer it, they ſhall have the Author of the *Sn.* deliver'd to their Mercy.

10. We are now come from quotations to ocular demonſtration, and the practice of this Idolatry among the Quakers; of which ſeveral inſtances are given in *Sn.* p. 63, 64. of Quakers who ador'd *G. Fox*, falling proſtrate before him, and calling him *King of Saints*, *King of* Iſrael, the *Son of the ever living God*, that *all Nations ſhould worſhip him*, &c. The matter of fact *Sw.* does not deny; but gives two Anſwers, p. 182. Firſt, that G. F. *did not accept of theſe Adorations with delectation.* Why? Did he ſhew any diſpleaſure againſt them? No, that is not alledg'd. What then? The Author of the *Sn.* ſaid, that when they made their Obeyſance to him proſtrate, or kneeling, *&c.* he us'd to ſtroke his Hand over their Faces (in imitation, I ſuppoſe, of the Biſhops giving their Bleſſing) with delectation. Here *Sw.* catches at the word *delectation*, and letting go all the reſt, ſays, *I do here charge the* Snake *with a notorious Lye, in ſaying that* G. Fox *did with delectation ever accept of any Adoration, or to be ſtyled King of* Iſrael, *&c.* Accept it he did, that *Sw.* dare not deny, (for ſome names are nam'd, and more are ready) nor yet can the ſtroaking be deny'd, for that was his common cuſtom; they ſhall have ſome of the ſtroaked for evidence if they pleaſe: But yet all this notwithſtanding, the *Snake* is a notorious Lyar! That is true by chance: For by the title of *The Snake in the Graſs*, that Author meant the Quakers, not himſelf. However, this is for him, and he muſt take it. He is a notorious Lyar! Why? For ſaying that *G. Fox* did accept of theſe Adorations with delectation! Aye, Aye, how proves he the delectation! A Lyar, a Lyar——What ſignifies a little ſtroaking! Tho' it us'd to be a ſign of delectation! But it was his Breeding! Would we have had him kick them, as they deſerv'd! Eſpecially the Siſters! who were his chief Adorers! *I do deny* (ſays *Sw.*) *that any She-Preacher, as the* Snake *floutingly ſpeaks, owned by us, did ſo accoſt* G. F. *in any publick Meeting of ours.* What if it was a publick-private Meeting, in a Houſe or ſo? Or what if the ſhe was not a Preacher? Then *Snake* is a Lyar; that's clear! tho' the Quakers be Idolaters. Or, laſtly, what

if ſuch adorers were not own'd by us? ſays *Sw.* This is the ſecond Anſwer which *Sw.* gives that ſuch were not own'd by us, or in true unity with us. But how ſhall this appear? *Ann Gargil* is nam'd in the *Sn.* p. 64. who thus ador'd *G. F.* upon his firſt coming to *London.* And this was long before the Schiſms that have ſince roſe up among theſe all of one Soul and one Mind! All guided by the ſame infallible Spirit! There were then no Separate-Quakers, no *Harp-Lane,* or *Turners-Hall.* But ſecondly, if there had been ſuch, who are they that would have thus ador'd *G. Fox?* Would they who broke off from him? who oppos'd him? who counted him a Cheat, an Impoſtor? whom he call'd *Apoſtates, Judaſes, Devil-driven Dungy-Gods?* Thirdly, let *Sw.* tell who were diſown'd or excommunicated by them for this Idolatry to *G. F.* Let them produce their regiſter, and ſhew their condemnation of themſelves under their own hands for this, according to their ſtated Diſcipline: And as they have oblig'd others to do for far leſs crimes, for any the leaſt infraction upon the unity of the Friends, or oppoſition to *G. Fox*'s arbitrary orders for Women's Meetings, *&c.* for printing or ſelling, or encouraging any Book that contain'd the leaſt reflexion or diſcovery of the tricks of the Quakers. See *Sat. Dif. Glean.* Sect. III. N. 11. p. 225.

The Quakers deſire more names to be told of thoſe who thus ador'd *G. F.* and plain proof, *&c.* without which they will yield nothing: Tho' they cannot deny the proofs that are already brought. Why then would they have more? Why more names? That they might ſearch and ſee if they can find any flaw in ſuch, that they were not in true unity, *&c.* And if they can find no faults, to make ſome, and dragoon them, inſtead of anſwering, as they have ſerv'd the Author of the *Sn.* and others.

But the time of producing witneſſes is at the Trial: And the Quakers in their Anſwers to the Papers given in againſt them in the Seſſion, 1699. to both Houſes of Lords and Commons, do pretend that they are willing to come to a Trial for their own vindication, and to be heard before any Committee the honourable Houſes or either of them ſhall appoint. Now if this be not a copy of their countenance, let them prevail (for they can) to have ſuch a Committee appointed: And then if full proof be not given, not only as to this, but the other charges laid againſt them, they will be publickly clear'd in the face of the Nation.

And the way is made more eaſy to this, that their adverſaries do deſire the ſame, and that the matter may be brought to this iſſue.

But this the Quakers did oppoſe in the Seſſion before-nam'd, and gave diligent attendance, and muſter'd up all their force and craft to have this prevented.

And beſides, have theſe ſeveral years laſt paſt avoided any publick inſpection into their Principles: Witneſs their refuſing ſo many invitations from *G. Keith* to a Meeting in *Turners-Hall* for that purpoſe, tho' countenanc'd and allow'd by Authority; and rather choſe to let their Principles be there expos'd and prov'd out of their own Books, before all the People, and ſome Divines of the City of *London,* appointed by the Lord Biſhop of *London* to be preſent, and examine the proofs out of their Books there produc'd; I ſay they choſe to endure all this, rather than appear there to defend themſelves: And ſo let Judgment go againſt them by default.

Therefore, if they were in earneſt to deſire to be heard before any Committee, of either Houſe of Lords or Commons, a word of their mouth would procure it; Nay, it would be granted, if they did not obſtruct it. For it is that which their opponents do preſs to bring them to; and then will be the proper time to produce what witneſſes ſhall be neceſſary. So that this is put into their own power.

But

But in the mean time, not to put them quite off with this, I have annexed N. II. a Letter from one now alive to *G. Whitehead*, of his own ſeeing ſuch Adoration as is objected paid to *G. Fox*, with *She-Whitehead*'s Anſwer to it. And ſo I proceed.

11. The next quotation in *Sn.* is p. 64. of *G. Whitehead*'s Excuſe for theſe Idolatries to *G. Fox*, in his *Innocency againſt Envy*, p. 18. viz. *How proves he (Francis Bugg* the opponent) *they gave and intended thoſe names and titles to the perſon of* George Fox, *and not to the Life of* Chriſt *in him, whereof he was a Partaker?*

To this ſays *Switch*——never a word. No more of that if you love me! For here the matter of fact is confeſs'd, which *Sw.* would deny. And the root of this Quaker-Idolatry is diſcover'd, *viz.* that they adore *Chriſt* in one another; and upon account of his Life (as they call their deluſions) in them, take to themſelves the names and attributes of God and *Chriſt*.

12. This quotation being thus ſlipt —— Why is *Sw.* bound to anſwer every quotation? No, by no means——If they had not pretended to it. But then they ſhould not have ſaid, p. 182. *The* Snake's *next inſtance is a quotation from a Piece, entituled, The Guilty Clergyman unvail'd*; writ by *Thomas Speed*; as if the foregoing quotation of *G. Whitehead*'s had not been the next: But it was the next they intended to take notice of. And ſo the ſincerity of the Friends is preſerv'd, as it uſes to be. For it is not *The* Snake's *next Inſtance*, (as it is here ſaid) but *The* Switch's *next Inſtance*. Tho' every Reader that did believe the *Switch*, would certainly think it was the next inſtance in the *Snake:* And no doubt they intended that he ſhould ſo miſtake. But now for the next inſtance, as they will have it, out of *Thomas Speed*'s *Guilty Clergyman*, &c. it is p. 17. of that Book wrote againſt thoſe they call'd their Perſecutors, and who they ſay ſhed their Blood: To whom they ſay thus, as quoted in *Sn.* p. 64. and repeated in *Sw.* p. 182. *That you will by no means be thence cleanſed*, (i. e. from the guilt of that Perſecution) *but by the ſame Blood which you ſo cruelly ſhed.* This makes the Quakers Blood to be the Blood of *Chriſt*, by which Sinners are cleanſed: For it is the Quakers Blood that is here ſaid to be ſhed; and it is ſaid that their Perſecutors could not be cleanſed from that Sin, but by the *ſame Blood which they ſo cruelly ſhed.* I do not ſee how it is poſſible to put any other conſtruction upon theſe words. But what ſays *Sw.* to it? They take more pains here than ordinary; for they have procur'd a Certificate all the way from *Briſtol*, under *Thomas Speed*'s own hand, who they tell us was then living, leſt we ſhould think that he wrote it when he was dead. Well, what ſays *Thomas* to the buſineſs? Does he deny the quotation? No. Does he ſay it is not truly quoted; or, according to the uſual complaint of the Quakers, that there is not enough quoted, and repeat a great deal more of what goes before, or follows? No, he pretends none of theſe things. What then? Does he give any other conſtruction of the words, or ſhew in what other ſenſe they may be underſtood, or what he meant by them? No, nor that neither. How then does he reconcile it? Why, he ſays it is Blaſphemy; and ſays, that he *abhors ſuch blaſphemous principles, as to aſſert that the Blood of the Quakers is the Blood of* Chriſt; *which in the power of truth* (ſays he) *I do openly and boldly aſſert, to confront the* Snake in the Graſs, *who herein appears to be the Child of the Father of Lyes, who was a murderer from the beginning.* But why ſo angry *Thomas?* The Author of the *Sn.* is of the ſame mind with thee, that this is horrible Blaſphemy. Thou doſt not confront him, but thy ſelf, in this thy own words before quoted, wherein *thou appears to be the Child of the Father*——Unleſs thou retract and condemn them as blaſphemous; or otherwiſe juſtify and defend them, and put any ſound

ſenſe

ſenſe that is intelligible upon them: Neither of which thou haſt done. And therefore thy Certificate inſerted *verbatim* in *Sw.* p. 183. ſerves only to make good the charge againſt you in this as in other things, that you are ſelf condemn'd, or elſe know not what you either ſpeak or write; which would be your beſt excuſe.

13. *The next and laſt quotation* (ſays *Sw.* p. 183.) *which the* Snake *makes*, ibid. p. 120 [65.] *in this Section, is from* p. 22. *of the Book laſt mention'd of* T. Speed's, *which is a reproof and teſtimony againſt falſe and flattering titles given to Men.* This is pretty, and ſmoothly ſlid over, according to the Quaker manner of plain dealing! But I deſire the Reader to look into that place of *Sn.* and ſee the quotation out of *T. Speed*'s Book, which *Sw.* thought not worth repeating. It is making the ſtyle of *Reverend*, given to a Clergyman, to be not only *Flattery*, (as *Sw.* would turn it off) but *Blaſphemy*, in *aſſuming that title which the Spirit of Truth in the holy Scriptures appropriateth to the Lord alone*, ſaying, *by the mouth of* David, *Holy and Reverend is his Name*, Pſal. CXI. 9. For there is no doubt but it muſt be Blaſphemy in any Man to *aſſume that title which is given to the Lord alone:* Which neither of theſe titles, *Holy*, or *Reverend*, are as theſe learned Quakers have been bold to aſſert. They here in the ſame breath give the title of *Holy* to the Scriptures, which elſewhere they call *Beaſtly-Ware*, *Death*, *Duſt*, and *Serpents Meat*. But at the ſame time that they thus accuſe others of no leſs than Blaſphemy, for giving or taking the ſtyle of *Reverend*, which is not at all appropriated to the Lord alone, theſe modeſt Quakers juſtify their taking to themſelves thoſe titles and appellations by which God only is deſcrib'd in holy Scripture, and which were never given to mortal Man, no, nor to any Angel of Heaven. See before N. VII. of this Section. *Upon which* (ſays *Sw.) the* Snake *bids ſee what tender Conſciences are here! who at the ſame time wipe their mouths, and excuſe all the bloody Blaſphemies before-mention'd.* And was there not reaſon for this ſaying? How does *Sw.* anſwer it? In theſe words, p. 184. *And I, Reader, may here in a fit place deſire thee to ſee and conſider not how tender, but how hardned and ſeared is the Conſcience of this our Adverſary, who hath againſt knowledge, and againſt the true and plain meaning of our words, and upon bare hearſay, frequently in this, as alſo his other Sections, accuſed us falſely of matters which we never did, ſpeak, or intended.* This is every word of the Anſwer: Which being left to the Reader's conſideration, I will, without farther reply, leave it to the ſame iſſue, whether the above-recited Charges are upon bare hearſay againſt the very Author's own knowledge, and againſt the true and plain meaning of the Quakers words, and of things they never did, ſpake, or intended? And then to whom the hardned and ſeared conſcience does belong? Who act againſt their own knowledge, and are ſelf-condemn'd? Beſides the meekneſs and modeſty that does adorn this, and all other their Anſwers through this *Switch*.

14. I will cloſe this Section concerning the Idolatry of the Quakers with the notorious inſtance of *James Naylor*; which is ſpoke to in *Sw.* p. iii. *&c.*

And herein the Reader will ſee a notable example of the Quaker Double-anſwers, and their manner of ſeeming to diſown a thing, and yet ſtanding by it.

The anſwer here given to *James Naylor*'s riding into *Briſtol*, the other Quakers leading his Horſe, ſpreading their Clothes in the way, and ſinging *Hoſanna's* to him as the Diſciples to our bleſſed Lord *Jeſus*, when he rode into *Jeruſalem*, carries this face, as if that Blaſphemy were diſown'd by the Quakers, and that *James Naylor* had repented of it; which that we might

believe, there is ſet down at large in *Sw.* p. 113. to p. 119. *James Naylor*'s condemnation of himſelf for this under his own hand, which indeed ſpeaks of ſomething that might then be done amiſs. What was that? His ſo riding, and being *Hoſanna'd*, and the divine Worſhip paid to him as *Chriſt* and God? No, not that! unleſs any of theſe worſhipping Quakers were ſo ignorant, as to pay their Adorations to the outward Body or Perſon of *James Naylor*, and not to the *Chriſt*, or Light within him; for that was it which they worſhipped: As the ſaid *James Naylor* ſaid to ſome Quakers who worſhipped him, and ſaid to him, that his name was no more *James*, but *I am*. He ſaid to them in preſence of *John Bolton*, that *if they worſhipped his Body, he did refuſe it*; *but if that within him, he did accept it*: Which is told P. II. p. 391. And likewiſe the ſame anſwer given by *George Whitehead* for the like Adorations paid to *George Fox*, that it was not to the Perſon of *G. Fox*, but to the Life of *Chriſt* in him. This diſtinction of the Quakers being underſtood, will fully explain this confeſſion of *James Naylor*'s; wherein there is no fault own'd in his being *Hoſanna'd*, &c. but only upon the ſuppoſition, that ſome of them paid their Adorations to his outward Man, or Perſon, and not to the Seed or Life in him. Thus ſays he in his confeſſion, as ſet down in *Sw.* p. 114. *Condemned be thoſe falſe Worſhips with which any have idolized my Perſon——to draw the minds of any from the meaſure of* Chriſt Jeſus *in themſelves, to look at Fleſh, which is Graſs, or to aſcribe that to the viſible which belongs to* Chriſt Jeſus. And ſpeaking of a Letter which was found in his Pocket when he was taken, wrote from another Quaker, one *John Stranger*, to him, wherein were theſe words; *Thy Name ſhall be no more* James Naylor, *but* Jeſus; he does not call this any Blaſphemy, only that he was afraid this Man might not diſtinguiſh aright, and his imagination might be wrong. *This I judge to be written from the imaginations*, (ſays he) *and a fear ſtruck me*. Well, but to the charge of his being call'd *Jeſus*, what ſays he to that? He ſays, *That the name of* Jeſus Chriſt *is not receiv'd inſtead of* James Naylor, *or after the Fleſh*; *for the name is to the Seed: And he that hath the Son, hath the name*; that is, that the name of *Jeſus Chriſt* does not belong to *James Naylor* after the Fleſh; but it does belong to the Seed which is in him, and ſo to him, as he hath the Seed, which is the Son; for he that hath the Son, hath the name. And ſo, ſays he, it is not *idolizing my Perſon, or the Perſon of any Fleſh, but in whom the Heir is born, and hath ſpoken, or doth ſpeak*. And *there* (ſays he) *he muſt not be deny'd a mouth to ſpeak by, who is head over all, God bleſſed for ever*. This is exactly agreeing with what is ſaid before of *G. Fox*, N. III. That it was not he that ſpoke, but God ſpoke in him: And what *G. Whitehead* ſaid, that they did not adore *G. F.* but the *Chriſt* that was in him. And this *Chriſt* muſt not be deny'd a mouth to ſpeak by; which mouth now was *James Naylor*: And by this Doctrine they could no otherwiſe idolize the Perſon of *James Naylor*, than as they might the Perſon of *Jeſus Chriſt* while he was upon Earth; that is, if they paid divine Worſhip to him, to his outward Perſon, without regard to the Deity, which was united to it: As he ſaid to one, *Why calleſt thou me good? There is none good but one, which is God*. And if without knowing him to be God, any had worſhipped him, it had been Idolatry: Which was juſtly charg'd upon the *Arians*, for giving divine Worſhip to him when they acknowledge him to be but a Creature.

And in this ſenſe, and no other, *James Naylor* acknowledg'd that ſome might idolize his Perſon, if they worſhipped him, without reſpect to the Seed, or *Chriſt* in him.

And this is all the confeſſion he makes; which is a confirming of the Charge againſt him, and of this Idolatry of the Quakers.

And if he, when he was *Hoſanna'd*, was an occaſion of any idolizing of his outward Perſon according to the Fleſh, (as the Quakers ſpeak, becauſe it is thus ſaid of *Chriſt*, the Son of *David*, according to the Fleſh, *&c.*) he is ſorry for this, as any would be for giving offence to the weak, tho' in the moſt approved action.

Let me obſerve here, how in the end of this confeſſion he repeats it over and over of their feeding now at this day upon the Body of *Chriſt*, and not only being enlighten'd by his Spirit. This is the heavenly Body which they ſuppoſe he had from all eternity, which is before ſpoke of, and which they ſuppoſe is within them, as well as his Spirit. And they make not this that is within them to be any gift of God, but to be God himſelf the giver: And they pronounce condemnation to thoſe who value it, or feed upon it as a gift; but ſay that we muſt feed upon it as the giver, that is God. *Haſt thou Gifts,* (ſays this ſame *Naylor* at the end of his confeſſion, p. 118. of *Switch*) *Revelations, Knowledge, Wiſdom, or whatever thou mayſt read on in the Scriptures of Truth, and do not abide in the Light, and feed on the Body of* Chriſt, *where the Gift ſprings, but feed on the Gift; certainly thou wilt wither and die to God, and Darkneſs will come upon thee, and thy food will turn to condemnation in the ſight of God.*

Indeed to feed on the Gift, without reſpect to the Giver, muſt be great Ingratitude, and a Sin. But this cannot be the caſe of the true chriſtian Faith: For who can believe in *Chriſt*, without reſpect to *Chriſt?* How can the object of our Faith be ſeparated from our Faith? And all Chriſtians do acknowledge, that *Faith is the Gift of God*, as it is written, *Eph.* II. 8. They likewiſe own a feeding on the Body of *Chriſt*, by Faith in him, who took our Body or Fleſh into a perſonal union with his own divine Nature; and in the Body of our Fleſh did, by the ſacrifice of himſelf upon the altar of the Croſs, make a full, perfect, and ſufficient ſatisfaction to the juſtice of God for the Sins of the whole world: But they believe not that this Body is now within them, but that it is glorify'd at God's right hand, which is in Heaven. Therefore this is not the Body which the Quakers confeſs, and ſay that it is within them. This is not the Body which they worſhip and adore in one another. To which *James Naylor* here refers the *Hoſanna's* and Adorations paid to him; but not to the *viſible*, (as he words it) that is, to his outward viſible Perſon, or Fleſh: But ſays, the *Adorations belongs to this* Chriſt Jeſus that was within him.

It is told P. II. p. 391. that the Quakers did not diſown any thing of the Doctrine of this *James Naylor*. No, nor this moſt blaſphemous Cavalcade of his into *Briſtol*, till after he was condemn'd, and juſtly pillory'd, and whip'd for it: And by this an indignation rais'd in the People againſt the Quakers. To mitigate which, they found it neceſſary to ſay ſomething that might ſeem as a diſowning of it; which yet (as here ſhew'd) was not a diſowning, but, when rightly underſtood, a real juſtification of it.

And this appears farther, in that, tho' to find ſomething to blame in this Cavalcade, they were forc'd to ſuppoſe, as if ſome of theſe ignorant Quakers had paid their *Hoſanna's* and Adorations to the outward Fleſh of *James Naylor*, without reſpect to his inward *Chriſt:* Yet they do not throughly ſuppoſe it, only put an *if* to it, that *if* any did ſo——And they did not diſown any for ſo doing; which ſuppoſes that they thought (whatever they pretended) that none had ſo done, or any otherwiſe than as they ought to have done. So that this whole contrivance of *James Naylor*'s confeſſion,

and

and the Quakers ſeeming diſowning of his Blaſphemy, is nothing elſe but a ſtudy'd and hypocritical ſham put upon the Nation.

Have they call'd in, or cenſur'd the Quaker *Narrative of the Examination, Tryal, and Sufferings of* James Naylor, printed *An.* 1657. with marginal Notes, juſtifying all his Blaſphemies? There, p. 41. it is told how *Robert Rich* affix'd a Paper upon the Pillory, over the head of *James Naylor*, when he ſtood there, with theſe words written in it, *This is the King of the* Jews. And p. 42. when it is told how he was bor'd through the Tongue, it is added, *This was done that the Scripture might be fulfilled*, Mark xv. 38. That Text is concerning the rending of the Veil of the Temple at the Paſſion of our bleſſed Saviour, which is here apply'd to the Sufferings of *James Naylor*, whom they call'd *Jeſus*, and the *Chriſt!*

If they ſay, that *Robert Rich* was afterwards diſown'd by them. But was it for this? And how long after? It was for the oppoſition he gave to their Primate *G. Fox* for going from their original foundation of the Light in every Man being his rule, and ſetting up his authority above the Light in other Quakers: Againſt which *Robert Rich* does diſpute in his *Hidden things brought to light*, printed *An.* 1678. But what has this to do with what is before mention'd concerning *James Naylor* in the year 1657.? Let them ſhew that *Robert Rich* was diſown'd for this; or any of thoſe Women and others who aſſiſted in this, and other like Blaſphemies, towards *James Naylor*.

But now we will go farther; and ſhew that the great *Fox* himſelf did juſtify theſe Blaſphemies in *James Naylor*, and thoſe Quakers that ador'd him; that is, before *James Naylor* ſuffer'd, and was made a publick Example by receiving the condign Puniſhment of his Blaſphemy. For after that, then this *Fox*, with others of the Quakers, made a ſhew of quitting of him, for their own ſakes, leſt they too had come into the ſame Condemnation, as they juſtly deſerv'd. But I ſay before this, while there was hopes of reſcuing *Naylor* from his Puniſhment, then *Fox* did beſtir himſelf as vigorous as any in juſtification of *Naylor:* Which that it may not be forgot, I have annex'd N. IV. ſome of his Letters which are printed at the end of the aforeſaid Narrative of *James Naylor*'s Sufferings, with ſeveral other Letters and Petitions of other Quakers, particularly of *Robert Rich*, among the reſt, in behalf of *James Naylor*. *Fox* then join'd with *Rich* in juſtification of *Naylor*; tho' after he fell out with him, becauſe he would not be ſubject unto him. In *Fox*'s Letters you find plainly what I before have ſaid of the Quakers diſtinction of themſelves, according to the Fleſh, or in their natural capacity; and of God in them, and ſpeaking through them, as his Organ, or Inſtrument: So that it was not they who ſpoke, but God ſpoke in, or through them; they were the Mouth by which God ſpoke; and God muſt not be deny'd this Mouth to ſpeak by. And the *Hoſanna's* and Adorations were not to *G. Fox* or *J. Naylor* according to the Fleſh, but to the Seed, or Life, or Light, or *Chriſt*, or God in them; for all theſe words they uſe to mean the ſame thing. And in *G. Fox*'s *Poſtſcript* you find the ſame excuſe in the ſame words before quoted of *Naylor*'s Confeſſion, for his being call'd *Jeſus*, which is, that the name belongs to the Seed, for the Seed is *Jeſus Chriſt:* And this *Jeſus* being in *James*, the name of *Jeſus* might be given to *James*, tho' not to *James* according to the Fleſh. And *Fox* plainly juſtifies *Hoſanna*'s to be due to the appearance of *Chriſt* in *James* as in *Jeſus*; and more, as his ſecond coming is more than his firſt. They call the coming of *Chriſt* in *Jeſus* his firſt coming; and by his ſecond coming they mean his coming in themſelves. Then *Fox* makes the compariſon in theſe words, *Was not the appearance of* Chriſt *when he was born glorious, when that the voice was cried,* Hoſanna *to the*

the Higheſt?——And *know ye not that* Jeſus Chriſt *is in you, except ye be Reprobates*; [N. B.] Jeſus Chriſt *in you, the* Emmanuel, *the Saviour the Lamb of God, the* Hoſanna; And, *Is not his appearance in the Spirit as glorious in his ſecond coming as it was at his firſt?* That is, as glorious, and as much to be hoſanna'd in his ſecond coming in *James Naylor*, or any other Quaker, as at his firſt coming in *Jeſus?*

William Tomlinſon in his defence of *James Naylor*, for his accepting the names of *Jeſus* and *Chriſt*, the *King of Saints*, and other divine Titles, ſays, (*Narrative*, p. 44) *Hath not* Chriſt Jeſus *our Lord power to put his own Honours, Names, Titles, Hoſanna's upon his Servants, as well as King* Ahaſuerus *to put his Crown and Apparel Royal upon one of his,* (Mordecai) *who was found faithful?*

Hath not Chriſt *ſaid, He that overcometh ſhall ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne? Hath he power to impart his Throne, which is greater, and which he received after he departed; and hath he no power to impart his Hoſanna's, (if he pleaſe) which is leſs, and which he had here on Earth among, and from Babes and Sucklings?*

And how know you that he did not command this thing to be done, if done?

That is, their Light within did command it; and that being *Chriſt*, conſequently *Chriſt* did command it! For this their Light within is to them the only, abſolute, ultimate, and infallible Rule in all things whatſoever. This ſuperſedes the holy Scriptures, and all other Rules, to them.

But hear *James Naylor*'s own confeſſion and excuſe for this, as given from his own Mouth to this his Quaker Advocate, who wrote his *Narrative:* There, p. 59. he told that Quaker (ſpeaking of ſome Miniſters who conferr'd with him in Priſon,)

Again they demanded of him why he ſuffer'd thoſe Women, &c. *to worſhip and adore him. To which he reply'd, bowing to the Creature, I deny: But if they behold the Power of* Chriſt *wherever it is, and bow to it, he had nothing whereby he might reſiſt that, or gainſay it.* So they beheld that Power in *James Naylor*, and upon that account did worſhip and adore him; or, to give them the full latitude of their diſtinction, did worſhip and adore that Power in him. But if any, not beholding this Power, did pay that Adoration only to the viſible, to the Creature of his outward Perſon, that he did deny.

I have taken all this pains (and I hope I have fully compaſs'd it) not to miſ-repreſent theſe Quakers, but to gain their true and genuine meaning; to take in all their diſtinctions and ſalvos, whereby they have deluded themſelves into this vile Idolatry, and think to excuſe themſelves to others, becauſe they are ignorant of it, that this is direct Idolatry; it is the very ground of all Heathen, Jewiſh, and Chriſtian Idolatry, *viz.* the ſuppos'd preſence and inhabitation of the divine Power in their Images, in the Sun, or other Creatures, whom they therefore worſhipped upon that only pretence, as transferring the Honour to God reſiding in them, or repreſented by them. This was told to the Quakers in the *Sn.* Sect. VIII. p. 64. upon this head of Idolatry; of which they have taken no notice: Therefore it is here repeated to them again; for it is a very material point.

And becauſe (I think) they could not but ſee it, they have taken another way, to ſeem to diſown the matter of fact, which yet they do not diſown; particularly this moſt outragious of *Naylor*'s: But by his Sham-confeſſion, and their excuſes for him, have confirm'd it much more, and render'd it, (now that it is underſtood) more obvious and plain than it was before. And by their great *Fox*'s coming into it, and juſtifying of *Naylor*, (which they have

have hitherto kept as a ſecret) they are utterly diſarm'd of the pretence, that they did not own *Naylor* in theſe blaſphemous Idolatries: Unleſs they will diſown this *Fox* too, or ſhew us his Recantation, and ſurrender up his Infallibility likewiſe!

In the mean time, I can ſee no remedy, but that they muſt ſtand chargeable with formal Idolatry.

And moreover, that it appears by theſe their guilty excuſes and ſalvo's, that they only endeavour to hide the Truth, to amuſe and deceive; but that really they know the contrary, they argue againſt their own Light and Conſcience, and are herein ſelf-condemn'd, as in the other charges which are exhibited and prov'd againſt them.

SECT. VIII.

Concerning the Doctrine of the Holy Trinity.

THE Quakers here take a different method from what we have ſeen in the foregoing Sections; for inſtead of excuſing, they juſtify and maintain their difference with us, upon this Article of our Faith. The *Sw.* ſays, p. 187. *When the* Snake *ſhall ſhew that the Holy Ghoſt hath declared them three Perſons, we will not fail to expreſs them*——But, *we cannot expreſs the Godhead by the word Perſon, having no ſuch Example in Scripture.*

I ſuppoſe the Reader does not expect that I ſhould here enter upon the whole diſpute of the Holy Trinity, and diſcuſs all thoſe Texts both in the Old and New Teſtament wherein it is reveal'd; with an Anſwer to thoſe Texts alledg'd againſt it, and other objections of the *Socinians* or *Unitarians* now amongſt us, which are the ſame with thoſe of the Quakers. This would require a Treatiſe by itſelf: And for their ſakes, and others, more eſpecially of greater conſideration, I may perhaps attempt a diſtinct Diſcourſe upon that Subject.

But the buſineſs of the Author of the *Sn.* was only to convict the Quakers of being Hereticks, in oppoſing the current and receiv'd Doctrine of the Holy Trinity, as it is own'd through all the chriſtian Churches, particularly in the Church of *England.*

And ſince the Quakers do confeſs that they oppoſe us all herein, and are ſo far from recanting, that they ſtill ſtand by it, even in this their laſt *Opus Palmare* of the *Sw.* then it muſt neceſſarily follow, that they or we are the Hereticks.

And this muſt follow too, that they are plainly and in terms, excepted out of the preſent Act of Toleration: For which I refer them to P. II. p. 342. to p. 346.

They begin this *Sect.* p. 184. with making their exceptions againſt the word *Perſon*, which, they ſay, *we cannot but think them too groſs to expreſs them*, the *Holy Three.* But they are told P. II. p. 345. that *William Penn* in his *Sandy Foundation*, p. 15 did uſe the very word *Perſon* to expreſs one of the Holy Three. And if it was not *too groſs* for one of them, how is it ſo for the others? Was *William Penn* guided by the infallible Spirit in the uſe of this word? And is he, and the reſt of the Quakers, guided by the ſame Spirit, in quarrelling with the whole chriſtian World for their uſing of the ſame word in relation to the ſame Perſon?

The *Sw.* would have no more requir'd from the Quakers, or any others but to confeſs the Holy Three, becauſe theſe are Scripture words.

And no more had ever been requir'd, if Hereticks had not aroſe, who put a different ſenſe upon theſe words, from the true meaning of the holy Scripture, as receiv'd from the Apoſtles, and deduc'd through the whole Catholick Church. Then there was a neceſſity of vindicating the true ſenſe of the words, to preſerve the *Faith once deliver'd to the Saints.* When Men mean quite oppoſite and contradictory ſenſes by the ſame words, how will the ſame words, without farther explanation, ever diſtinguiſh theſe? This would be to let all Errors and Hereſies range at full freedom, and corrupt the World: It would turn the whole World into one Scene of Confuſion, worſe than that of *Babel*; for Men would not underſtand one another in the ſame Language: Religion would be (as Quakeriſm is) all Hypocriſy and Banter, and there could be no ſuch thing as Unity of Faith.

This made the Church ſo induſtrious to find out Teſts and Criterions to diſcover the wretched *Arians*; who, as the Quakers, ſtill cry'd, *They believ'd according to the Scriptures*, and repeated Scripture words, and requir'd that no more ſhould be put upon them, than the plain words of Scripture: Which if it had been done, the Corruption might have ſpread, and deſcended, that by this time of day we might have been to ſeek for the chriſtian Faith.

The words of Scripture may be wreſted, as well as other words; and the Devil tempted *Chriſt* in Scripture words. It is not words, but the meaning that we are to look after. And when Men refuſe to explain themſelves, but will keep in Generals, it is a manifeſt ſign that there is ſome deceit at the bottom. It is a Proverb, which *Thomas Ellwood*, a Chieftain among the Quakers, has quoted, that *Deceit lurks in Generals.*

And it is of abſolute neceſſity to diſcover ſuch deceit, before the Cure can be wrought: Therefore the Author of the *Sn.* has taken ſo much pains to diſcover the double Meanings, and mental Reſervations which the Quakers make uſe of to hide and cover their monſtrous Hereſies from publick View.

And in this Section concerning the holy Trinity he told them what they meant by Three in Heaven, *viz.* as the old *Sabellian* and modern *Socinian* Hereticks, only three Manifeſtations or Operations of the ſame Perſon; (they might have found three hundred:) And therefore he puts this as a Teſt to them, that, according to this their Principle, they muſt fall in with the *Patri-paſſian* Hereſy, reviv'd by their good Friend *Muggleton*; and hold with them, that it was God the Father who took upon him our Fleſh, who ſuffer'd, dy'd, *&c.* For that a Manifeſtation is nothing of itſelf, but only our apprehenſion of a thing that is manifeſted to us: And therefore a Manifeſtation cannot be made Fleſh, or be born of a Woman, live, eat, drink, be nail'd to a Croſs, *&c.* And therefore if there be but one Perſon in the Godhead, that is, God the Father, and that *Chriſt* is God, he muſt be God the Father: And it was the Father who was incarnate, ſuffer'd, dy'd, *&c.* and it was himſelf in Heaven to whom himſelf upon the Croſs did pray, and he was Father to himſelf, and begot himſelf; he was his own Son, and his own Father; and a thouſand the like Abſurdities.

Now this being thus urg'd againſt the Quakers in the *Sn.* p. 65. the *Sw.* replies, p. 187. that all theſe Abſurdities muſt be charg'd upon the Scripture, according to the chriſtian ſenſe of it: For, ſay they to this objection, *Our belief being according to that,* (the Scriptures) *and expreſſed in the words of it, it muſt neceſſarily follow, that the* Snake *does account the declarations of holy Writ in this Article to have many Abſurdities; of which, let*

let him clear himſelf if he can; as alſo of inclining to Polytheiſm, which his words do ſeem to favour. This is all the defence they make; which is not a bad anſwer, for it is no anſwer at all. How does this avoid the abſurdities above-named upon the ſuppoſition of but one Perſon in the Deity? It is no matter for that! ſo the Quakers can retort Polytheiſm upon the chriſtian Doctrine of the Holy Trinity of Perſons, in the Unity of the divine Nature; without which it is impoſſible not to come under all the blaſphemous and contradictory abſurdities that are before-mention'd.

Nay, the Quakers do expreſſly own it: For it being objected in *Sn.* p. 66. out of *G. Fox*'s *Great Myſtery*, p. 246. that he diſputed againſt thoſe who ſaid, *That God the Father did not take upon him our human Nature*, which, ſaid *G. F.* is *contrary to Scripture*, and brought for proof, that *Chriſt* was call'd *the everlaſting Father*. The Quakers having repeated this objection in *Sw.* p. 190. do ſtand by it and juſtify it, give *G. F.*'s words more at large, and provoke the *Snake* to *ſhew, if he can, that it is not ſo. And this* (ſay they) *is Scripture Language.*

Here they are ſafe (as they think) under the Letter of the Scripture; who, when accus'd for their outragious contempt of the holy Scriptures, ſay, that it is only the Letter they mean, which they call *Death*, and *Duſt*, and *Serpents Meat*, *Beaſtly Ware*, &c.

But what the Quakers hold concerning the Holy Trinity, they have very plainly expreſs'd, by the mouth of *William Penn* in his *Sandy Foundation*, p. 12, 13, 14, 15. where he calls the Doctrine, that God is one in Subſtance, but three in Perſons or Subſiſtences, an *impertinent Diſtinction—— A moſt abſurd Blaſphemy*; and calls this Trinity a *Fiction. Since* (ſays he) *the Father is God, the Son is God, and the Spirit is God (which their opinion neceſſitates them to confeſs) then unleſs the Father, Son, and Spirit, are three diſtinct Nothings, they muſt be three diſtinct Subſtances, and conſequently three diſtinct Gods.*

Now with what confidence can the Quakers, in their late *Confeſſion of Faith*, bear it out, that they agree with us in all the fundamentals of Faith, even as expreſs'd in the thirty nine Articles of the Church of *England:* With all of which, they will ſometimes pretend *William Penn* has in my hearing ſaid that they do agree, except only three or four that reſpect Diſcipline. And in his Anſwer to the Biſhop of *Cork*, printed *An.* 1698. he ſays, p. 39. *Except it be in the wording of ſome of the Articles of Faith in School Terms, there are very few of them profeſs'd by the Church of* England *to which we do not heartily aſſent.*

And p. 38. after having mention'd the Doctrine of the Trinity, he ſays, *And yet where we are vulgarly apprehended to differ moſt, we differ leaſt, I mean in Doctrine.* And p. 30. he ſpeaks at large ſo of the Trinity, that I will appeal to any indifferent Reader, whether he would not believe him to be truly a Trinitarian, whoſe part he there ſeems to take, and ſpeaks of the Anti-Trinitarians, as the Adverſaries againſt whom he diſputes. But in his *Sandy Foundation*, the Trinitarians were the Adverſaries, and he calls them, *They* the *Trinitarians*, to ſhew he was none of them. Whereas, now he ſays of that Text, 1 *Joh.* v. 7. *So plain it has been thought to their purpoſe, even by the Anti-Trinitarians.* And *what purpoſe could the Apoſtle have,* (in that Text) *but that of declaring the Trinity, and yet Unity?* And again, *three, and yet one, is the Doctrine of the Trinity.*

Now to make this conſiſtent with his *Sandy Foundation*, he muſt mean here only three Manifeſtations: Tho' that does not appear at all to his Reader, whom therefore he meant to deceive; but he would deceive more, and cover his *Sandy Foundation*, when he ſays, and ſeemingly of this Doctrine

of

of the Trinity, wherein *we are vulgarly apprehended to differ moſt*, that therein *we differ leaſt*, and that only in ſome School Terms. Whereas, notwithſtanding all theſe ſmooth words, he makes our Trinity to be three diſtinct Nothings, or elſe three diſtinct Gods. And ſo, as *Sw.* here, brings us under Polytheiſm. Such different faces they can put upon their Doctrines, at different times and ſeaſons, as occaſion ſhall require! Yet ſtill they ſecure one point, that they will not retract, but confirm their ancient Teſtimonies, and ſay, they have not vary'd, no not in *any one point of Doctrine*, ſince they were firſt a People. Therefore we muſt conſtrue their latter fair-fac'd Declarations by their former: For theſe harmleſs ones think it no Sin to lye, or think it no Lye to diſſemble their meaning, and deceive the world, by uſing words in a different ſenſe from what they would have others underſtand. Why, elſe, would they go about to palliate, or excuſe their notion of the Trinity, and make it ſeem as little different from ours as may be? Whereas they know that they are utterly diſtant and irreconcileable: That they muſt be Hereticks to us and the whole Catholick Church; and all the Chriſtians in the world are to them worſhippers of a plurality of Gods. Why then do they (Men of their ſincerity!) plead the late Act of Toleration in their favour, and contend, that it extends even unto them, and claim benefit by it, when they know, and are told, that it expreſſly excepts all thoſe from any benefit by that Act, who *deny in their Preaching, or Writing, the Doctrine of the bleſſed Trinity, as it is declar'd in our thirty nine Articles of Religion?* If they will not underſtand this, it is fit that others ſhould.

SECT. IX.

Concerning the Divinity and Incarnation of Chriſt.

1. THE *Switch* ſpends p. 191, 192. in giving their modern account of this in Scripture Terms: For which I refer to P. I. p. 255. to p. 261.

2. They employ p. 193. in owning that the Body of *Jeſus* was a true, real human Body: With the denial of which they were not charg'd in the *Snake*; but that they denied the Perſon, *Jeſus* of *Nazareth*, to be the *Chriſt*: Only ſay with *Cerinthus*, that *Chriſt*, or the Word, dwelt in the Body of *Jeſus*, as they ſay it does (though ſometimes they will own it in an higher degree than) in their own Bodies.

Here they quote the *Sn.* ſaying of them, *Yet they allow* Jeſus *to be called* Chriſt, *from the dwelling of* Chriſt *in him:* And give this Anſwer; *And if the* Snake *will not allow ſo much, he contradicts the Apoſtle, who ſaith of* Jeſus Chriſt, *With him dwelleth all the fulneſs of the Godhead Bodily*, Sect. II. 9. But did the Apoſtle ſay, *that the fulneſs of* Chriſt *dwelt in* Jeſus? That was the queſtion. He ſaid, *the fulneſs of the Godhead dwelt in* Jeſus Chriſt. He makes no diſtinction betwixt *Jeſus* and *Chriſt*: He makes theſe two names to be the name and ſirname of the ſame Perſon, and ſays, that *the fulneſs of the Godhead dwelt in that Perſon*, viz. *the Perſon of* Jeſus Chriſt. But ſays *Sw.* p. 195. Chriſt *did in fulneſs and bodily dwell in the Man* Jeſus. This is quite different from the Apoſtle, and agreeing with *Cerinthus*. For this makes *Chriſt* and *Jeſus* to be two Perſons: Otherwiſe *Chriſt* could not dwell in *Jeſus*. A Man is not ſaid to dwell in himſelf. Thus the Quakers cannot help blurting out their

vile Hereſy, even while they are endeavouring to conceal it. *Out of the abundance of the heart*——

3. They vindicate, p. 194. their taking the name of *Chriſt* to themſelves, and tell in what manner they do it. It is no matter for their manner—— Here they confeſs the charge, that they do it; and no Prophet or Apoſtle ever did it. None of them ever took the name of *Chriſt* to themſelves; but the Quakers do it, and ſtand by it.

4. They ſay, p. 195. *When the* Snake *ſays we allow him* (Chriſt) *no human Body, if he means Manhood, he ſays falſe.* As to their diſtinction betwixt Manhood and Humanity, betwixt Human and Humane, of their heavenly and eternal Manhood, in contradiſtinction to the outward or earthly Manhood, ſee P. I. p. 255, to p. 261.

5. They reject the evidence of *G. Keith* for what he heard *Thomas Fitſwater*, one of their Preachers, ſay in his Prayer at a Meeting in *Penſylvania*, viz. *O God, who was crucified, died, and roſe again in us*—— But they offer nothing to invalidate his Teſtimony; only ſay, *That it is none of our Doctrine, nor approved of by us.* Let them keep this in mind only to the next quotation, which is the very next words in the ſame p. 195. *viz.*

6. And *G. Fox* ſays, *That if there be any other* Chriſt *but he that was crucified within, he is the falſe* Chriſt; *quoted from* Great Myſtery, p. 206. *This* Chriſt *that was riſen and crucified within——Devils and Reprobates make a talk of him without.* To this ſays *Sw.* p. 196. repeating theſe ſame, and more words of *G. F.* to the ſame purpoſe: *Thus* G. F. *and his words are ſound; and, as himſelf ſays, according to the Scripture.* I would now ask theſe Quakers whether *Chriſt* be not God? And if ſo, whether God be not crucified, died, and roſe again in us? Of which they ſay, in the ſame breath, *That it is none of our Doctrine, nor approved of by us.* Let them make this intelligible! What needed they have deny'd *G. Keith*'s witneſs in this matter? Why did not they rather juſtify it as the true, genuine Doctrine of the Quakers, as they do in the next words? But this ſhews whither they are driven! They are all in confuſion! They confeſs and deny in the ſame breath! They would inſinuate, (*ibid.* p. 196.) but dare not plainly ſay it, that thoſe againſt whom *G. F.* wrote had deny'd the inward preſence of *Chriſt* by his bleſſed Spirit in the hearts of Believers: And that this was all which *G. F.* oppos'd. And they give for proof *G. F.*'s repeating the words of his oppoſers; who in his whole *Great Myſtery* hardly once quotes them truly: For which, ſee P. II. Sect. II. N. 8. p. 483, *&c.* And in this Sect. II. N. 3. p. 368. and Sect. VI. p. 500, *&c.* And as to this particular of the inward preſence and operation of the Holy Spirit, it was ſo far from being deny'd by the Diſſenters, who then wrote againſt the Quakers, and whom *G. F.* anſwers in his *Great Myſtery*, that that it was the very Foundation-principle upon which they ſet up, and from which they deriv'd their commiſſion to preach, *&c.* and to be made even one with *Chriſt*, but not in the Quaker blaſphemous ſenſe. And in thoſe very places which *G. F.* quotes and perverts, they give as full teſtimony to this as words can expreſs. See P. I. p. 300, 307. and P. II. p. 412. And through all *Set. Dif.* this their conſtant method is ſhew'd, to miſrepreſent the meaning of their oppoſers, and to make monſters of others, that thereby their own deformity may be hid. And while they, without reaſon, deny the evidence of *G. Keith*, would have us rely upon the integrity of *G. Fox*, who has been prov'd a Lyar, and may be, in a thouſand inſtances: So that he is not to be truſted in one word he quotes or ſays. And I will undertake this trial of skill with any of the Quakers, (which I have offer'd before) that in all the quotations in his *Great Myſtery*, which are many

hundreds, there is not one in ten truly and fairly given; I may ſay none, with that exactneſs which they require from others; and for want of which, they call them baſe Rogues, Lyars, *&c.*

7. The next quotation which *Sw.* comes to, is in p. 196. out of p. 126. [67.] of *Sn.* where *G. F.*'s *Great Myſtery*, p. 210, 211. is quoted for his oppoſing thoſe who ſaid, *That* Chriſt*'s Body was now in the preſence of his Father*; or, *That* Chriſt *was abſent from them (the Quakers) as touching his Fleſh.* To which ſays *Sw.* G. F. *does warrantably diſpute againſt, and oppoſe thoſe Prieſts who declar'd* Chriſt *was abſent from his People, becauſe he is preſent with them in Spirit.* How! abſent, becauſe preſent! What did theſe Prieſts mean? Here they confeſs the ſpiritual preſence. What preſence then was it which they deny'd? They tell, as here quoted, *viz.* his preſence, as touching the Fleſh. This *G. F.* and this *Sw.* does here oppoſe, and p. 197. quotes *Chriſt*'s being head of the Church, and that we are of his Fleſh and Bone, as a diſproof of this, and ſays, *If the* Snake *will oppoſe this ſcriptural Doctrine, let him do it.* No, *Switch*, he will not oppoſe the ſcriptural Doctrine, but your blaſphemous perverſion of the holy Scriptures, who underſtand them ſo, as that *Chriſt* has now no outward Body but his Church; that his Body, in which he ſuffer'd, is not aſcended, nor *is now in the preſence of his Father:* That not only his Spirit, but his Fleſh is within the Quakers; and that he has no other Fleſh, no Fleſh that is abſent from us. This is the heavenly and eternal Fleſh which you ſay God had from eternity: And this is one authority more for it to thoſe which are ſet down, P. I. p. 257, *&c.* So that I hope now this monſtrous Hereſy of the Quakers will appear plain to all Men, it not being deny'd, but over again juſtify'd in this *Switch*, that has been preſented by the Quakers with ſo much Solemnity to the Members of both Houſes of Lords and Commons, to the Judges, and Perſons of all Qualities through the Kingdom.

8. For the next quotation, p. 197. we thank the *Sw.* For there they give *G. F.*'s words more fully, and more againſt the Quakers, (as frequently in this *Sw.)* than they are briefly ſet down in the *Sn.* They are thus quoted in *Sw.* from *Gr. Myſt.* p. 254. *They that profeſs a* Chriſt *without them, have a* Chriſt *without them, and another* Chriſt *within them; here is two.* This is an abſurdity which the Quakers thought did follow from the confeſſion of an outward *Chriſt* by thoſe who did likewiſe own the inward influences of his Holy Spirit. They thought that this did infer two *Chriſts*; from which the Quakers were free, who own'd no outward *Chriſt*, but only the *Chriſt* within them. To which ſays *Sw. What plainer can be ſpoken to ſhew that it is the ſame, and not another* Chriſt, *who ſuffer'd at* Jeruſalem, *and thereby ended the Law, and is now by his Spirit in the hearts of his People?* This looks like perfect banter; for there is not a word of the *Chriſt* that ſuffer'd at *Jeruſalem* in what *Sw.* quotes out of *G. Fox.* How then is it inferr'd? How does this infer two *Chriſts?* Upon whom was it that *G. F.* did charge the abſurdity of holding two *Chriſts?* Was it not upon thoſe who profeſs'd a *Chriſt* without them? What! ſo as to deny a *Chriſt* within them, or the influences of his Holy Spirit? (which is the common excuſe the Quaker-Writers of late give to ſolve their Blaſphemies againſt *Chriſt.)* No, that is impoſſible. For if they held only a *Chriſt* without, and no *Chriſt* within, this could not make two *Chriſts.* Therefore this abſurdity could only be charg'd upon thoſe who held a *Chriſt* within; but withal, did believe that there was a *Chriſt* without them: And this *G. F.* here makes a having of two *Chriſts.* As to the ſilly reaſon that ſunk into his poor underſtanding of making theſe two *Chriſts*, I hope the Reader will not expect that I ſhould detain him with

an

an anſwer. It would be the ſame as to prove that the Sun, and his influence upon the earth, do not make two Suns; or as many Suns as every ſpot where his light or heat reach'd. But this lets us ſee that the Quaker-Doctrine of *Chriſt* is totally excluſive of any *Chriſt* without; and to repeat the words of *Sw.* more properly than as they apply them, *What plainer can be ſpoken to ſhew it?* Yet to do right to *Sw.* and to let the Quakers ſee that they are underſtood, what *Sw.* ſays may be juſtify'd notwithſtanding, according to their Principles, *viz.* that this was the ſame *Chriſt* who ſuffer'd at *Jeruſalem*, of whom *G. F.* here did ſpeak; not the ſame Perſon of *Jeſus* of *Nazareth*, who there ſuffer'd: For they do not allow him to be the *Chriſt*, but only (as before ſhewn) that *Chriſt* or the Light dwelt in him; and ſo ſuffer'd in him, as in other good Men, when they are perſecuted. Thus the Quakers mean, that it was the ſame *Chriſt* which is in them that ſuffer'd at *Jeruſalem*; and that he was not then an outward *Chriſt* more than now: He only then dwelt for a time in the Body of that Man *Jeſus*, as now in their Bodies. And according to this, *G. F.* was in the right, *that they who profeſs a* Chriſt *without them, and own him within, have two* Chriſts.

I labour not ſo much to convict theſe Quakers of Contradictions, and to worſt them in the Argument, (for that is not worth the while) as to let the Reader ſee their true and latent meaning, which they have in all their uncouth Phraſes, which at firſt view appear only ſilly and unintelligible ſtuff: But they have a meaning (horridly monſtrous!) in them all, and uniform through all their Writings, tho' they labour ſometimes to make them appear contradictory, that they may blind the eyes of the world, and then bring them as contrary teſtimonies to one another; Of which ſufficient is ſaid P. II. Sect. II. Meth. 3. p. 348, *&c.* and in Sect. III.

9. The *Sw.* p. 197. next ſlubbers over (after the uſual faſhion) ſeveral quotations out of *Robert Gordon*, (once a Quaker) which are recited in *Sn.* p. 68. with ſaying there was an anſwer (which *Sn.* likewiſe names) to that Book, but bids the Reader go look for what anſwers are therein given to theſe particular charges and quotations out of the Quaker-Writings: And he might look long enough before he found any thing there like an anſwer. But *Sw.* p. 198. takes hold of one quotation there, brought out of *Solomon Eccles*'s *Quaker Challenge*, and ſays, that *it is anſwer'd before in* p. 188, and 189. To which Pages in *Sw.* when I had turn'd, there is not one ſyllable there of that quotation, or any thing in anſwer to it. But this is no new matter with the Friends.

10. The next charge in *Sn.* is p. 68, 69. of *William Penn*'s making *Chriſt* not to be any Perſon, but only a Principle in Men's Hearts. And, to avoid repetitions, that Author refers to another Book he had wrote, call'd *Satan Diſrob'd*. To which ſays *Sw.* p. 198. *I will not run back to that Book*, Satan Diſrob'd. This is a little ſurly! But what is the reaſon? Becauſe (ſays *Sw.*) *it has been ſomewhat ſpoke to by* George Whitehead. Here is a *ſomewhat* to bring off the *Switch!* But has *G. Whitehead* given a full anſwer to that Book? or does he ſo much as pretend it? No; he ſays in the Title-page, p. 185. of his *Antidote*, that he only takes notice of ſome paſſages in it. Is this quotation out of the Book of *William Penn* which is mention'd in the *Snake?* Is this among thoſe paſſages? No, not one word of it; it is not ſo much as nam'd. Yet *Sw.* refers us thither for an anſwer. Is not this ſincere? But every Reader would not be at the pains to examine, and ſo it might paſs. This is like the *Some Notice* taken of another Book of the Author of the *Sn.* concerning Water Baptiſm, which *G. Whitehead* likewiſe adds at the end of his *Antidote*; but it conſiſts not of two ſmall Leaves, nor contains any thing like an anſwer to one argument

ment in that Book. Yet if that Book ſhould be objected, Why, it is anſwer'd, that is, *Somewhatly*, or by *Some notice*. And this ſerves thoſe Quakers who are willing to be deceiv'd!

But *Sw.* having thus anſwer'd the quotation which was brought in *Su.* out of *William Penn*, by referring us to another Man's Book, where there is not one word of it; they go on, by a Side-wind, to excuſe *William Penn*, and bring, ſeemingly, contrary Teſtimonies out of other places; which, if true, would only prove them guilty of contradictions. For which, by *William Penn*'s own rule, (in his *Reaſon againſt Railing*, p. 124) they are excluded from being Chriſtians. But (as is ſhew'd P. II. Sect. III. in other of their ſeeming contrary Teſtimonies) they are not contrary, except to ſuch Readers who know not their Principles, and are not acquainted with their Deceits. For in that long quotation out of *W. P.*'s *Chriſtian Quaker*, which begins at p. 199. of *Sw.* it is obſervable, that he does not call our Lord *Jeſus* of *Nazareth*, the Saviour, or the *Chriſt*, but the Light that dwelt in *Jeſus*; and ſays, that *Chriſt* had a Work to do in him; which does certainly infer, that he was not the *Chriſt*, it diſtinguiſhes *Chriſt* from *Jeſus*, and makes them two Perſons. What then does he make of *that holy Perſon*, which (as he ſays) *was born at* Nazareth? He ſays, *It was inſtrumentally a Saviour*. How *inſtrumentally?* I ſuppoſe there is not a Quaker Preacher, but thinks that he works *inſtrumentally* towards the Salvation of Men. But let us hear *W. Penn* explain himſelf. *It was inſtrumentally a Saviour* (ſays he) *as prepared and choſen for the Work which* Chriſt *had to do in it*. What *it* was this? *That holy Perſon born at* Nazareth. That is the *it* here ſpoken of, as *W. P.*'s own words do expreſs it. So that it is plain by this, that the Perſon of *Jeſus* of *Nazareth* was not thought the *Chriſt* by *W. Penn*, only that the holy Perſon of that Man *Jeſus* was *prepared and choſen for the Work which* Chriſt *had to do in it*. Then *Chriſt* was not that Perſon; nor was that Perſon *Chriſt*: Only *Chriſt* dwelt, and wrought a *Work he had to do* in the Perſon of *Jeſus*: And the Quakers ſay, that he works many Works in them in their Perſons; which if it does not make them to be *Chriſt*, neither did it make *Jeſus* to be *Chriſt*: And in whatever ſenſe the name of *Chriſt* can be apply'd to *Jeſus*, the Quakers apply it likewiſe to themſelves; though they will ſay ſometimes, not in ſo high a degree. But there are no degrees in Nature; every Man is equally a Man, though not equally wiſe, ſtout, *&c.* as other Men. And our diſpute with the Quakers is concerning the Nature of *Chriſt*, not the degrees of his Influences or Inſpirations; not how far he inſpir'd that Man *Jeſus*, whether to a greater or leſs degree than the Quakers? Or whether he inſpir'd *Jeſus* at all? No, that is none of the queſtion. The queſtion is not, whether *Jeſus* was inſpir'd by *Chriſt?* But, whether *Jeſus* was the *Chriſt?* A Man cannot be inſpir'd by himſelf, but by another: Therefore if *Chriſt* did inſpire, or dwelt, or wrought in *Jeſus*, (as the Quakers do expreſs it) then it muſt follow, that *Chriſt* is another from *Jeſus*, and that they are not the ſame Perſon: Which is the Quaker Hereſy. And this quotation which is brought out of *William Penn* by the *Sw.* to clear them from it, does more fully and plainly prove it upon them; as it fares with the reſt of their clearing Teſtimonies, when they are rightly underſtood. They deceive many with words: They mean not the ſame by words as other Men do: They take the name of *Chriſt* to themſelves, in the ſame ſenſe in which they give it to *Jeſus*: They make themſelves *one and the ſame in nature* with him. Theſe are their very words. See P. I. Sect. VIII. p. 288, *&c.* Concerning the double and deceitful meanings which they have for the words *Chriſt*, and *Man*, and *Humanity*, &c. I refer to P. I. Sect. V. beginning at p. 255.

But

But now let me put an objection which the Quakers will be apt to ſtart againſt what I ſaid above. I have urg'd, that the ſame Perſon cannot inſpire, or work, or dwell in himſelf; and hence have inferr'd, that the Quakers keeping to the Language and Doctrine of old *Cerinthus*, *viz.* that *Chriſt* dwelt, or wrought in *Jeſus*, muſt neceſſarily imply that *Chriſt* and *Jeſus* are two Perſons. Againſt which, I ſuppoſe the Quakers will object thoſe Texts, where God is ſaid to be in *Chriſt*, to work with *Chriſt*, &c. and then will ask, whether this does imply, that *Chriſt* is not God? I anſwer, that two Perſons are certainly ſpoke of in theſe Texts; and therefore, becauſe *Chriſt* is God, there muſt be more than one Perſon in the Deity: And our bleſſed Saviour does tell us what Perſon that is in God, which is not *Chriſt*, *viz.* the Perſon of God the Father, who ſent *Chriſt*, dwelt in in him, and wrought with him; as alſo the third Perſon, whom *Chriſt* did ſend, *Joh.* xv. 26. and is call'd the *Spirit of Chriſt*, *Rom.* VIII. 9. Now no perſon can ſend himſelf, dwell in himſelf, *&c.* therefore theſe muſt be different Perſons, or otherwiſe *Chriſt* and the Holy Ghoſt cannot be God. So that if the Quakers do believe the Divinity of *Chriſt*, they muſt likewiſe acknowledge the Trinity of Perſons in the Godhead, without which, the other cannot ſtand. Theſe Doctrines depend upon one another; and the Quakers being deceiv'd in part, have gone wrong through the whole.

Having thus far examin'd the ſerious part of this argument, we may divert our ſelves a little with the Quaker infallible Aſſurance; which, from our Lord *Jeſus* being nam'd of *Nazareth*, told *William Penn* that he was born there, as he ſays in the above-quotation, *That holy Perſon which was born at* Nazareth. But ſays *Switch* in a Parentheſis, (Bethlehem *it ſhould be.)* That is well found out at laſt! But how long did they lie under this miſtake? *W. Penn*'s *Chriſtian Quaker* was printed *Anno* 1674. and *Thomas Ellwood*, in his *Truth Defended*, An. 1695. p. 167. quotes this out of the *Chriſtian Quaker*, p. 104. but without any correction; he found no fault with it, he lets it down ſtill, *born at Nazareth.* Thus it paſs'd among the Infallible for twenty one years, till found out by others! This is told in *Sat. Diſ.* Sect. I. N. 7. p. 181. of this Edition. Was this among the *Some paſſages* in that Book of which G. *Whitehead* takes notice, in what he calls his Anſwer to it? No, it was not worth the while! And *Sw.* ſays, *I will not run back to that Book*, Satan Diſrob'd. It is the ſafeſt way! and ſhort Anſwers are beſt! This cannot paſs as an Error of the Preſs, unleſs any think that the Printer could miſtake the word *Nazareth* for *Bethlehem*, from the likeneſs of the Letters! And if he had, and that it had likewiſe been forgot among the Errata's, would not the After-Quakers, who quoted it, have ſet it right? Could ſuch a Blunder of Infallibility have ſtood ſo many years before the Spirit of Diſcerning! before ſuch Conjurers! For G. *Fox* ſays in his *Saul's Errand*, p. 7. that *they who ſpeak, and not from the mouth of the Lord, are Conjurers:* And this could not be from the mouth of the Lord, which *Sw.* ſays ſhould be otherwiſe. This might have been a pardonable miſtake in a School-boy, or but a jeſt in another: But to have it not only drop from the *Pen*, but be perſiſted in for twenty ſix years together (till diſcover'd by Adverſaries) in the Prints of thoſe who gave forth every word they ſpoke, in the Name, and from the Mouth of the eternal God, and the Spirit of Truth; and upbraided all others with their want of an infallible Guidance of that Spirit; this ought to ſhame and humble them, if they had any ſhame left! But alas, they will not be aſham'd of more dreadful miſtakes, not only as to the place of *Chriſt*'s Birth, but as to himſelf, his Nature, and the End of his coming: With which we go on.

They will allow the Perſon of our Lord *Jeſus*, his Sufferings and Death, to be inſtrumentally conducing towards our Salvation, and (as *Sw.* quotes *W. Penn*, ibid.) *a moſt precious Offering in the ſight of the Lord:* And ſo they ſay of their own precious Perſons and Sufferings! And they call the Sufferings of their Light within the Propitiation and Satisfaction for Sin. And therefore they preach Faith in that Light, make it the object of their Faith and Worſhip. See P. II. p. 391. And though of late, ſince the modern conteſts with them, they have been reduc'd, by main force, to ſpeak ſometimes honourably of the outward *Jeſus*, of his Sufferings, *&c.* thereby to cover their hideous Hereſy from the Eyes of the World; yet none ever yet heard in any of their Preachments, or read in any of their Books, one word of Faith in that outward *Jeſus*, his Sufferings and Death, as neceſſary to the chriſtian Creed. An hiſtorical Faith, or belief of the outward Sufferings recorded of him in the Goſpels, they will allow, and that to ſome it may be beneficial, in its place, though neceſſary to none: That they call the Hiſtory, but the Light within the Myſtery. The ſaving Faith they place only in the latter; but for the former, the outward *Jeſus*, or his Sufferings, they make it no ways neceſſary to the chriſtian Faith, but think that Men may have the true and full chriſtian Faith, though they never heard, or do not believe one word of it. Nay, however they make up their mouths now, they have thought it very hurtful and pernicious, as tending to draw Men to place their Faith in it; and thereby to lead them from what they think the only true ſaving Faith, that is, the Faith in that which they call their Light within: And therefore they have call'd Faith in the outward *Jeſus* a deadly Poyſon that infects Chriſtians; from which they think the Heathen much ſafer, and the better Chriſtians for never having heard of it, at leaſt, for not believing it, or laying no ſtreſs upon it. See *Sat. Dif.* Sect. I. N. x. and xii. And they place Perfection in *forgetting* Chriſt's *Death at* Jeruſalem. See P. I. p. 290.

Now here is a ſhort Teſt of the Quaker Orthodoxy in this point, or of their Sincerity, if they refuſe it. Let them declare, *That Faith in the Sacrifice of the outward* Jeſus *of* Nazareth, *upon the outward Croſs, and the Satisfaction thereby made for the Sins of the World, is neceſſary to the true chriſtian and ſaving Faith.* But I ſuppoſe they will diſpute their Adverſary's Authority to impoſe any Teſts upon them; and keep to their old way of turning and mincing their ancient Teſtimonies, and play upon words; which, when underſtood, render their Hereſy more plain and inexcuſable. For example:

Switch comes p. 200. after the above quoted ſeeming contrary Teſtimonies of *William Penn*, to wind up their Anſwer to what was objected in the *Sn.* of *William Penn*'s making *Chriſt* not to be a Perſon, but only a Principle in the Heart; and ſays, *Now, Reader, what clearer Teſtimony can there be, that* W. P. *does under the name of Principle, underſtand the Holy Spirit of God?* But was that the objection? Was not the objection concerning *Chriſt*, and not of the Holy Spirit? The objection was, that *W. P.* made *Chriſt* to be only a Principle: Says *Sw.* by Principle *W. P.* meant the Holy Spirit. Yet he ſays this of *Chriſt*. Which makes it plain, that by *Chriſt* he meant the Holy Spirit. This ſhews that the Quakers make no diſtinction betwixt *Chriſt* and the Holy Ghoſt; and conſequently do deny the outward *Jeſus* to be the *Chriſt:* Which is the charge upon them in this Section of the *Sn.* and I think fully confeſs'd by them in this their Defence. But we ſhall ſee more.

11. We come now to a quotation out of *William Penn*'s *Serious Apology*, p. 146. where he has theſe poſitive words, (ſpeaking of our Lord *Jeſus*) *That the outward Perſon which ſuffer'd was properly the Son of God,*

God, we utterly deny. To this ſays *Sw.* p. 201. that *W. Penn*'s meaning was, *That the outward Perſon, that Body which our Lord did take of the Virgin, was not properly the Son of God, by eternal Generation.* But how does this appear to be *William Penn*'s meaning? Did *Jenner*, whom *W. P.* anſwers in this *Apology*, ſay, that that Body which our Lord did take of the bleſſed Virgin was by *eternal Generation?* Was that the diſpute betwixt *Jenner* and *Penn?* No; the Quakers have not impudence enough to aſſert that. What was it then which *Jenner* did object againſt the Quakers? It was, as *Sw.* here gives it, that the Quakers did *deny that Perſon* (the Son of God) *that died at* Jeruſalem *to be our Redeemer.* And in anſwer *W. Penn* does deny that Perſon to be the Son of God, and conſequently to be our Redeemer. The anſwer is full and categorical. He denies *Jenner*'s ſuppoſition, that that Perſon was the Son of God. Here was not a word of eternal Generation on the one ſide nor the other; no ſuch thing mention'd either by *Jenner* or *Penn:* But *Sw.* adds theſe words now, inſtead of anſwering the quotation; and would make us believe, what none of the Quakers do, that the diſpute betwixt *Jenner* and *Penn* was concerning the eternal Generation of that Body which all do allow was born in time. Such nonſenſe and contradiction is all the ſolution now left to the Quakers for their monſtrous Hereſy! And this their Leaders do chuſe rather than Repentance. But we hope that the Sincere among them will conſider, and, by the good Bleſſing of God, return; ſince it is brought to this, that all that their preſent Seducers have to ſay for themſelves, is what is in no Man's power to believe; and moſt evident, that they do not, that they cannot believe it themſelves; but that they ſpeak againſt their own Conſcience, and are ſelf-condemn'd. As in the preſent inſtance, though Paper will not bluſh, and Men are not aſham'd, when alone, to ſet down any thing that may ſupport a tottering cauſe, which they are reſolv'd not to quit; eſpecially when they have ſome hopes to paſs undiſcover'd: Yet I dare adventure, that neither *Joſeph Wyeth*, nor *George Whitehead*, nor any of the Quakers will, face to face, ſtand upon it, that the eternal Generation of the Body of *Chriſt*, which was born of the bleſſed Virgin, was the diſpute betwixt *Jenner* and *Penn* at that time, or that this could be the meaning of *Penn* in the words before quoted. Unleſs they will ſay, that by the Body of *Chriſt* there ſpoke of, *Penn* did mean the heavenly Body, Fleſh, Blood, and Bones, which the Quakers ſuppoſe that God and *Chriſt* had from eternity, (as ſhewn P. I. Sect. v. p. 255, *&c.*) and that this was born in time, of the Virgin, as in themſelves, (ſee P. II. p. 415. to 418.) And then the Quaker Sincerity and Plainneſs will appear! and how we are to deal with them in theſe diſputes. Let them find out another way to ſolve this; and I ſhall have that opinion of their Abilities, which I never had, nor I ſuppoſe ever ſhall.

12. Next follows a long quotation with which *Sw.* makes great cry and and little wool, p. 202. to 204. out of a Book of *Iſaac Pennington*'s. For which I refer to *Sat. Diſ.* Sect. V. N. xi. p. 215. and P. I. p. 257. where it's conſider'd and explain'd.

13. But here comes a terrible one indeed. *Sn.* p. 69. quotes theſe words out of *Chriſtopher Atkinſon*'s Book, call'd, *The Sword of the Lord drawn*, p. 5. *Your imagined God beyond the Stars, and your carnal* Chriſt, *is utterly deny'd——To ſay this* Chriſt *is God and Man in one Perſon, is a Lye.* To this ſays *Sw.* p. 204. *Here the* Snake *hath made a falſe quotation.* Why? Becauſe they are words that are left out at the——Yes, that is a mark to ſhew that ſome words are left out. Theſe words are, as *Sw.* puts them in, *Which (i.e.* your carnal *Chriſt) you would make appear through your heatheniſh Philoſophy.* This was left out becauſe it was nothing to the purpoſe;

purpoſe; for the queſtion was not how we prove our *Chriſt*, whether by Philoſophy, or otherwiſe? but whether the Quakers do believe our *Chriſt*? In the next place theſe words left out are nonſenſe; for who ever went about to prove a *Chriſt* by Heatheniſh Philoſophy? The knowledge of *Chriſt* is purely by Revelation of the holy Scriptures: It is a matter of fact; and therefore no ſubject of Philoſophy, but of Hiſtory. Well, what uſe does *Sw.* make of theſe words left out, farther than to afford them to ſay, that this was a falſe quotation, according to wont? O yes, much more! for quite laying aſide the words which were quoted, they anſwer only to theſe which were not quoted; and ſay, *Now if the* Snake's *God and* Chriſt *can only be made appear through Heatheniſh Philoſophy, this he ſays is utterly deny'd.* This *Chriſtopher Atkinſon*, the Quaker, ſaid of the *Snake!* who was hang'd (perhaps) before whom you call the *Snake* was born. However, it is a good Jeſt, and ſharp upon the *Snake*. But is this your way of anſwering ſerious things? Cannot you keep your Joques till you come to a ſubject fit for them? Of which your controverſy affords good ſtore; and wherein the Author of the *Sn.* takes ſometimes a little freedom with you, which you imitate in your uncouth way. But you ſhould likewiſe have obſerv'd his caution, to conſider the ſubject you were upon, and to treat of things according to their nature. He makes himſelf merry with you now and then upon your Learning and Breeding, your Hats, your pure Language of Thee and Thou, your pretences to the Spirit of diſcerning without ſpeaking ever a word, and ſuch other extravagancies as deſerve no otherwiſe to be treated: Therefore you cannot hold your ſilly wit upon the moſt ſolemn ſubjects, as p. 188. concerning the ever bleſſed Trinity, and here upon the divinity of *Chriſt*, and the like in many other places, too fulſome to enumerate. But to leave this.

As to the other part of the quotation, *viz. To ſay this* Chriſt *is God and Man in one Perſon, it is a Lye:* The *Sw.* ſays they are a poſition of his opponents, that is, *that* Chriſt *is God and Man in one Perſon.* True. But what ſays *Sw.* as to his giving the Lye to it? *Sw.* ſays, *He does not barely reply, it is a Lye, but adds, He is not divided from what he was before the foundations of the Hills were laid.* This is every word of the anſwer. And what to make of it, is not eaſy to gueſs. But by the Key before-mention'd to their Jargon we may find it out. They hold *Chriſt*, as God, to be a Man from eternity, with Fleſh, Blood, and Bones, *&c.* This Manhood they allow to *Chriſt*; this is the Manhood they ſay he had *before the foundations of the Hills.* And that now he is not divided from that, that is, he is the ſame, and no otherwiſe than he was then; has no other Humanity, or human perſonal Preſence: Which they think would be a dividing of him, and a making of two *Chriſts*, as before ſhewn in this Sect. N. VIII. And this is the common anſwer they give both in their Books and Diſcourſe to thoſe, who, confeſſing the inward preſence of *Chriſt* by his Holy Spirit, do likewiſe urge the neceſſity of believing in a *Chriſt* without them now in Heaven. They anſwer, that *Chriſt* is not divided; implying, that a *Chriſt* without is another *Chriſt* from the *Chriſt* within, or a dividing of *Chriſt* into two *Chriſts.* And therefore that *Chriſt* whom we adore, as perſonally preſent in Heaven, in the ſame human Nature which he aſſum'd in the womb of the bleſſed Virgin; this they call a *Falſe Chriſt*, our *Imagined God beyond the Stars*, an *Idol God*, a *Dead God*, and other names of diabolical Reproach. (See P. I. p. 305, and p. 326.) And this anſwer of *Sw.* does juſtify and maintain it.

14. The next quotation is out of *G. Fox's Great Myſtery*, p. 250. where he ſays thus to *Chriſtopher Wade*, his opponent, *The Devil was in thee; thou ſayeſt thou art ſaved by a* Chriſt *without thee, and ſo haſt recorded thy*

thy ſelf to be a Reprobate. To this ſays *Sw.* p. 205. that the Devil was in *Chriſtopher Wade*, becauſe he had ſome time or other belyed *G. Fox.* And you know he that telleth Lyes is of the Devil. But was that the occaſion upon which *G. F.* told him here that the Devil was in him? Was it not for ſaying that he expected to be *ſav'd by a* Chriſt *without him?* Are they not both in the ſame Sentence? And does he not conclude it with ſaying, that for this reaſon he *C. W.* had recorded himſelf a Reprobate? And is not the Devil in Reprobates?

Well, if this will not do, *Sw.* has another anſwer, *viz. That ſuch who know not* Chriſt *in them are Reprobates.* But what is this to the purpoſe? May we not know *Chriſt* in us by the influences and operations of his bleſſed Spirit, and yet believe a *Chriſt* without us, from whom that Spirit is ſent? Did *C. W.* deny that inward preſence of *Chriſt* in the hearts of Believers? No, *Sw.* dare not ſay that, becauſe *C. W.* is full and expreſs for it in the ſame place quoted by *Fox*, which is ſhewn P. I. p. 290. What ſhifts then can be found out? Why, ſays *Sw. If* C. W. *declar'd himſelf ſuch, (viz.* one who knew not *Chriſt* in him, that is, a Reprobate) *G. F. was no more to blame than any other may be, if the* Snake *now do the ſame.* Ay, but what if neither *C. W.* nor *Snake* (as you call him) have declar'd any ſuch thing, but the direct contrary, as the Quakers very well know? Then *Bayes*'s Suppoſe is ſpoil'd! Was ever a cauſe thus reduc'd before? That nothing can ſave theſe Quakers from the moſt outragious Blaſphemies and Hereſy, but their opponents confeſſing themſelves to be Reprobates?

But this *If* was put in by *Sw.* only to amuſe the unwary Reader, that he might imagine as if *C. W.* had ſaid ſome ſuch thing. For who (not acquainted with the Quakers) could have thought that they would have had the impudence to offer ſuch a ſuggeſtion, if there had been no ground in the world for it; but that they knew the direct contrary to be the truth? This evidently renders them ſelf-condemn'd.

15. As does the next quotation from p. 183. of *Gr. Myſt.* where *Fox* ſays, that *ſuch as have* Chriſt *in them, they have the righteouſneſs it ſelf, without imputation, the end of imputation, the righteouſneſs of God it-ſelf*, Chriſt Jeſus. This is the Quaker Doctrine: That it is not any ray or influence of *Chriſt*, but the very *Chriſt* and God himſelf, which they call their Light within; and that it is not the righteouſneſs of *Chriſt*, which by our Faith in him is communicated or imputed to us, but the very righteouſneſs of God it ſelf that is in the Quakers: For they ſay that God is born in them, and from a Seed grows to be a Son born; and encreaſing, arrives at laſt to be the everlaſting God in them, as fully ſhewn P. II. p. 415. to p. 419. Hence they ſay, *that the righteouſneſs which God effects in us is not finite, but infinite.* (See *Sat. Dif.* Sect. II. N. VII. p. 199. That is, it is as *G. F.* here expreſſes it, *The Righteouſneſs of God it ſelf*, it is *Chriſt Jeſus* himſelf, without imputation. To which ſays *Sw.* p. 206. *This imputation is within.* What imputation? *G. F.* here denies all imputation, either within or without. He ſays, *without imputation.* For what need of imputation, if we have *the Righteouſneſs of God it ſelf?* But *Sw.* ſays of this quotation, that it is *near all of it Scripture*; *for* Chriſt *is declar'd the Righteouſneſs of God*; *and he that believes is born of God:* Which is ſo very impertinent, that there needs no anſwer to be given. And this is all that *Sw.* ſays to the matter.

16. The next quotation of their calling *Chriſt* a Figure, beſides that it is neither deny'd nor anſwer'd in the *Sw.* is ſo largely inſiſted upon P. I. p. 296. to p. 298. that I paſs it here.

17. To their ſaying, *That the very* Chriſt *of God is within them, Sw.* quotes *Eph.* v. 30. and there leaves it. Though they were often told in

what blaſphemous ſenſe they underſtand that Scripture; yet no anſwer will they give. This diſcovers no guilt, or ſelf-condemnation.

18. In the ſame manner does *Sw.* p. 207. diſpatch the quotations brought, wherein the Quakers do aſſume the name of *Chriſt* to themſelves. *Sw.* juſtifies and defends it, by quoting for it, *Joh.* XVII. 21, 23. 2 *Pet.* I. 4. *Heb.* XII. 10. and ſays, *Nor is the Apoſtle aſhamed to give them the name of* Chriſt *together with him,* Heb. II. 2. In which Text there is no ſuch thing, nor any thing like it. But this ſhews how they would turn the Scriptures.

19. The charge againſt them in *Sn.* p. 70. is their ſaying, *That* Chriſt *is the elect, and the elect are* Chriſt: Which *Sw.* repeating, adds only a ſmall Letter, and inſtead of *the elect are* Chriſt, puts it thus, p. 208. *the elect are* Chriſt's. Thence they ſhew with force of argument, and quote Scriptures, to prove that *Chriſt* is the elect, or choſen of God; and that the Elect or Saints are *Chriſt*'s, that is, do belong to *Chriſt*. And ſo the point is gain'd. But they knew full well that neither of theſe points was the queſtion; but that the objection was their making no difference betwixt *Chriſt* and the Saints: Which the next quotation given in *Sn.* as a farther proof of this, does plainly ſhew, *viz.*

20. Another quotation out of the ſame Book of *G. Fox*'s *Gr. Myſt.* p. 207. where he diſputes againſt this poſition, *That God hath a* Chriſt *diſtinct from all other things whatſoever.* And ſays in oppoſition to it, *that God's* Chriſt *is not diſtinct from his Saints.* To this ſays *Sw.* p. 208. that by diſtinct, *G. F.* did mean ſeparate, *viz.* that *Chriſt* is not ſeparate from his Servants. Was this the ſize of *G. F.*'s Infallibility, that it could not tell him the difference betwixt diſtinct and ſeparate! The Soul is diſtinct from the Body; they are very different Beings, and of different Natures. But when they are ſeparated, it is Death. Are theſe Men to trouble the world with diſputes! And write Books forſooth! Nay, to ſet up for Infallibility, when they underſtand not common ſenſe, and what is plain to the meaneſt capacity of other Men! And then to upbraid all the reſt of the world with ignorance, and that they know no more than brute Beaſts! as is quoted in p. 72. of *Sn.*

But the Quakers are now upon compounding. They will own their original *G. Fox*, and the bulk of their ancient Prophets, to have been Dunces, very Blockheads; any thing, what you will, ſo you let them be only infallible. Do not charge Hereſy and Blaſphemy upon them, and you ſhall have full liberty to make as much nonſenſe and contradiction out of their Writings as you pleaſe.

No, Friends, this will not do. Who would dirty a Pen, or read three Lines upon the Wit or Learning of the Quakers, profeſs'd enemies to both! It is their horrible Hereſies, and hideous Blaſphemies, which have corrupted ſo many thouſands of poor Souls, and led them into the pit of deſtruction. Theſe are the things we are concern'd in, and which we think deſerve our pains; and, by God's good Grace, to let the deluded Flock of Quakers ſee the wickedneſs of their Leaders, who being convinc'd themſelves, and ſelf-condemn'd, yet ſtruggle with all the art they are able, to hide it from their implicit followers, leſt they ſhould forſake them; ſacrificing the Souls of thoſe who truſt them, and depend upon them, to their own vain-glory and popularity. And this appears in every one of their Anſwers, particularly in this.

For let *Sw.* take the word *Separation* inſtead of the word *Diſtinction*, then what ſeparation of *Chriſt* from his Saints was it which *G. Fox* did oppoſe? Thoſe againſt whom he diſputed own'd a ſpiritual union and communion with *Chriſt* by the influences of his bleſſed Spirit in their Hearts. But

that

that with which they charg'd the Quakers, was, their owning no diſtinction (let it be ſeparation) betwixt the Perſon of *Chriſt*, now in Heaven, and themſelves; for that they own'd no other *Chriſt* or Heaven than what was within them; and ſaid, that they had the very Perſon of *Chriſt*, his Fleſh, Blood, and Bones, all within them. Now, to deny a ſeparation (as well as diſtinction) of the Perſon of *Chriſt* from his Saints, notwithſtanding of his ſpiritual Union with them, is what *Sw.* would turn the matter to: And granting it to them, it fully expoſes this their moſt dreadful Blaſphemy, and more than Hereſy, to make themſelves the very *Chriſt*, by allowing no diſtinction or ſeparation betwixt his Perſon and theirs! See this made farther evident P. I. p. 305. where they ſay, that *notwithſtanding the union and communion with* Chriſt, which their opponents did allow and plead for; yet to ſay, *That* Chriſt *is a diſtinct Perſon from his Saints*, is by the Quakers *utterly deny'd and deteſted*, and ſuch diſtinction made abominable. Yet *Sw.* would make us believe (as before) that they only oppos'd thoſe who deny'd the *inward union and communion with* Chriſt; though here they ſay, *notwithſtanding ſuch union and communion*——Now let all the ſober among the Quakers judge, whether the compoſers of the *Sw.* were not herein ſelf-condemn'd, and ſpoke manifeſtly againſt what they knew to be the truth.

Then to ſhew this farther, *Sw.* p. 209. brings ſome words of their opponents, as quoted by *G. Fox* in his *Gr. Myſt.* (which is moſt falſly, as before notic'd) concerning the incommunicable Properties of the Perſons of the Deity, of which the Quakers being ignorant, they run upon it as falſe and anti-ſcriptural. For though each Perſon does partake of the whole nature of the Godhead, (and ſo there is but one God) yet as they ſtand in relation to one another, each has perſonal Properties, incommunicable to the other: As the Father cannot be the Son, nor the Son be the Father; therefore theſe Properties are incommunicable. But what uſe does *Sw.* make of this in this place? They ſay thus, *And againſt this falſe and anti-ſcriptural Doctrine it is* G. F. *hath declared.* But what has this to do with *Chriſt* not being diſtinct from the Saints? Nothing in the world but to draw the Reader upon a new Subject, and ſo to confound him. And unleſs we ſuppoſe that they did it, without knowing why, only ſet down words at random; then it muſt follow, that they did it on purpoſe to deceive and amuſe the Reader, and renders them ſelf-condemn'd, and to have ſinn'd wilfully in this.

21. *Sw.* comes p. 210. to juſtify a moſt blaſphemous quotation taken out of p. 273. of *Edward Burroughs*'s Works, wherein he ſays, *That the Sufferings of the Quakers were greater Sufferings, and more unjuſt, than the Sufferings of* Chriſt. To this ſays *Sw.* that *Theſe words are pick'd out of ſeveral places, and jumbled together.* This is notoriouſly falſe, and they muſt know it: For theſe words are all in the ſame place quoted, and there is no *jumbling*; therefore *Sw.* forbears here to ſet down the words as they ſtand in *E. B.* For they could ſet them no otherwiſe than as they are truly quoted in the *Sn.* unleſs they pleas'd (as they uſe to do) to ſet down half a page more, nothing to the purpoſe. And yet they ſay, *As the words ſtand in* E. B. *they plainly ſhew that his compariſon lies not to the Perſon's Sufferings, or the greatneſs of the Sufferings.* Whereas it is moſt plain that they do refer to both. This is to tell their Readers that they do not underſtand *Engliſh.* As to their ſilly pretence, that the Sufferings of *Chriſt* were according to Law, but not of the Quakers; inſtead of an excuſe, it makes the matter worſe againſt them: As is ſufficiently ſhew'd in *Sat. Dif.* Glean. Sect. IV. p. 227. I here only take notice,

tice, that they ſtill do ſtand by it, and juſtify it. They are loath to repent!

22. As to the next quotation out of *Solomon Eccles*, that *the Blood of* Chriſt *was no more than the Blood of another Saint*; beſides what is ſaid in *Sn.* p. 70, 71. there is a full Anſwer given in *Sat. Diſ.* Sect. II. N. IV. p. 95, *&c.* to all that is ſaid in *Sw.* p. 210, *&c.* for the excuſe and defence of it: Of which they take no notice; for one Anſwer will not ſerve the Quakers. They repeat over and over: And if thoſe who oppoſe them ſhould do ſo too, all Readers would ſoon be tir'd; there would be nothing but endleſs repetitions. And this perhaps may be part of their deſign.

But the Quakers in this *Sw.* (as before quoted) have enter'd their general Proteſt, that *they will not run back to that Book*, Satan Diſrob'd. And I know not how to help it: To be ſure they had reaſon for it. But we muſt ſuppoſe that they thought this would frighten every Reader too from looking into that ugly Book! How otherwiſe could that aſſurance have poſſeſs'd them as to put this down in *Sw.* p. 212. *And this, with much more our Friend* Thomas Ellwood *hath heretofore ſaid* (Truth Defended, p. 111, 112.) *in reply to* G. Keith, *upon the ſame charge; and which the* Snake *might have reply'd to, if he could, before he had renew'd it!* Whereas that very *Reply* of *Thomas Ellwood* to *G. Keith*, and that ſame Book, *Truth Defended*, and the ſame p. 112. is particularly quoted and ſpoke to in the place above quoted of *Satan Diſrob'd*; and again farther inſiſted on Sect. V. N. XV. p. 217. But perhaps the Quakers had never read that Book quite through, though *It hath been already ſomewhat ſpoken to by* G. Whitehead; *ſince which time there hath been no additions to it*; as *Sw.* ſays p. 198. And gives that for the reaſon why they will no more *run back to that Book, viz.* as if it were all anſwer'd already. But they muſt have read it all over to know that there were no additions to it: And the ſecond Edition is ſaid to be *With ſome improvements*; which looks ſomewhat like additions; and was printed the year before the *Switch*. We know by this how to take the Quakers word another time! But the above quoted Reply to *Thomas Ellwood*, as to this preſent quotation out of *Solomon Eccles*, was in the firſt Edition; ſo that there is no pretence for this ſeeming, but guilty ignorance of the Quakers; which ſerves only as a farther proof of their being ſelf-condemn'd in this, as in other their Anſwers in this *Switch*.

23. To the next quotation out of *William Penn's Chriſtian Quaker*, p. 97, 99. where he makes the Seed of the Woman promiſed *Gen.* III. 15. not to be any Perſon, but a Principle in the Heart, ſays *Sw.* p. 113. *Not only, but alſo*, i. e. not only a Perſon, but alſo a Principle. Whereas *W. P.* in the quotation there ſet down does abſolutely deny it to be any Perſon at all: He ſays, The Seed was not the Body of *Chriſt*; and again, *The Seed which cannot be that Body*. Now what other Body was the Seed of the Woman, they will pleaſe to tell us. They call the Light within, the *Seed of God:* But how is it the Seed of a Woman? See *Sat. Diſ.* Sect. I. N. XIII p. 190. *Thomas Ellwood's* excuſe for this: And it is the ſame which is repeated in *Sw.* p. 214. but without any notice that it has been anſwer'd already.

24. The ſame diſtinction of *not only, but alſo*, ſolves the next quotation of *W. Penn's* making the legal Sacrifices not to be the Types of the outward *Chriſt*, becauſe, as he ſaid, *one outward thing cannot be the proper Figure, or Repreſentation of another:* And therefore he would have them to be Types of the inward *Chriſt*, or Light within, as urg'd in *Sn.* p. 74.

To

To this ſays *Sw.* p. 215. in one point blank contradiction (by way of expoſition) to *W. P.* that they were Types of *Chriſt*. But then, to bring it about again, and ſave *W. P.* they ſay, *not only a Type or Figure of* Chriſt *upon the Croſs*; or, as *Thomas Ellwood* would excuſe it, not *properly a Figure*. See the Anſwer to this, in *Sat. Diſ.* Sect. I. N. XIV. p. 190.

To *not only*, *but alſo*, there is added in *Sw.* p. 216. *not altogether*; that the legal Sacrifices were not *altogether Types* of the outward *Jeſus*; but *that they were ſhadows of the ſpiritual appearance of* Chriſt, *whoſe Diſpenſation to Mankind was introduc'd by his outward appearance.*

As to their *not onlys*, &c. I refer to P. I. p. 295. and to *Sat. Diſ.* Sect. I. N IX. p. 185. where likewiſe you will find this excuſe of the Quakers for *William Penn*'s ſaying, that *there was no need now of preaching the outward* Chriſt *his appearance long ago at* Jeruſalem. The excuſe is, that *there was no need of preaching* Chriſt's *outward appearance, until his inward appearance was preached.* Here is an *until* faſtned to *W. P.*'s words, to ſhove off——But however, let us ſee what we can make of their Doctrine, with all their *until's* and *only's*. Here *Chriſt*'s inward appearance is neceſſary to be firſt preached; and ſo neceſſary, that *until* it be preached, there is *no need* of preaching the outward *Chriſt*. But ſays *Sw.* in what is above quored, *The diſpenſation of the ſpiritual appearance of* Chriſt *was introduc'd by his outward appearance.* If it was then introduc'd, it was not before. Yet the Quakers ſay, that the Light within, or ſpiritual appearance of *Chriſt*, was before. What then is the meaning of this? Who can tell? By this it is neceſſary that the outward *Chriſt* be firſt preached; becauſe it is his outward appearance which does introduce his inward appearance: And yet, as above quoted, *there is no need of preaching his outward appearance, until his inward appearance be firſt preached!* But they can come off of this, or any other abſurdity or contradiction, by the help *only* of an only or *until*. It was not ſaid *only* for this purpoſe! but *until* they ſhould think better of it! This is the effect of Men's not ſpeaking the truth of what they think from their heart; for then they would be uniform, though in error. But when the labour is to dodge and ſhift, and get rid of a difficulty, they often run themſelves into contradictions and abſurdities.

25. They make uſe of the ſame ingenious diſtinction in *Sw.* p. 220. to ſolve this mark they give of falſe Preachers, *viz. They that are falſe preach* Chriſt *without, and bid People believe in him as he is in Heaven above.* To this ſays *Sw. If we make but a ſmall amendment of the word* [only] *what will become of the* Snake's *cavil? And then read it thus, They that are falſe preach* Chriſt *without, and bid People believe in him,* only, *as he is in Heaven.* And this they call an *Elipſis*, which by another *Elipſis*, they put for *Ellipſis*; they have ill luck at theſe ugly hard words: Yet they muſt be nibbling! They would juſtify this by ſuch *Eliptick* (as they call it) defects in the Tranſlation of the holy Bible, where, becauſe of the different Idioms of Languages, there is a word ſometimes added in a different character, to expreſs it more plainly in another Tongue; but nothing to alter the ſenſe, or give countenance to ſuch *Ellipticks* as this of the Quakers; by which liberty all Blaſphemy and Treaſons may be ſafely ſpoken: As, that *Chriſt* is not God, that is, not *only*, for he is Man too; that he is not Man, for the ſame reaſon; that God is not juſt, that is, not *only*, for he is merciful too, *&c.*

But that which makes this a mere deceit of the Quakers, is, that, as often ſaid, their oppoſers did not ſo preach *Chriſt*, to be *only* in Heaven, as to exclude his ſpiritual preſence by the influences of his Holy Spirit in the hearts of Believers. And though the Quakers have labour'd hard to get ſo much

much as one of their oppoſers, who ſaid any ſuch thing, yet they cannot find it; as ſhewn P. I. p. 307. to 310. Therefore it is plain, that they thought it falſe Doctrine to preach Faith in a *Chriſt* without, now in Heaven above: And this being in what they call their *Primmer*, *Sw.* ſays of it, p. 299. *That it is a ſound, initiating Leſſon for Children.*

26. The Quakers Plea now is, that they are *much miſrepreſented*; for that they do agree with us in the fundamental Principles of Chriſtianity: So they now would have it to be believ'd. Againſt which, when ſome quotations were brought in the *Snake*, p. 75. wherein the Quakers aſſert their Principles and Doctrines to be clean contrary to ours, as wide from one another as from *Eaſt* to *Weſt*; and therefore, that there was to be no compounding, but *the one thou muſt juſtify, and the other thou muſt condemn*, ſays *Sw.* p. 221. *They did not differ in every thing; they agreed in ſome things.* That was much! They agree with the Devils too in ſome things; for theſe alſo believe and tremble, as the Quakers do.

But if the difference was not about very material things, why ſhould they cauſe ſo very great a breach as the Quakers have made? Why are we *Dogs*, *Devils*, *Scarlet-colour'd Beaſts*, and damn'd to the Pit of Hell by the Quakers, if we differ not in any great matters? Which this ſmooth anſwer ſeems to inſinuate.

Aye! it may ſeem, and inſinuate; but it means no ſuch thing: For it tells in the ſame p. 221. that thoſe things they oppos'd, were *clean contrary to true chriſtian Doctrine.*

This is ſpeaking to the purpoſe: Then what needed that ſnivelling excuſe before, that theſe quotations produc'd in *Sn.* were only *of thoſe Doctrines and Principles of the Prieſts, which were oppos'd in that Book, which was quoted; but not indefinitely of all the Principles they did, or might hold? Might hold!* That would be hard indeed! for who knows what they *might* hold! But what was this put in here for? Only (forſooth!) to mollify a very fooliſh Reader to think, that the Quakers were wrong'd, and did not differ with us ſo much, or in ſo many things as it was repreſented! For that indeed they did only differ with us in thoſe things wherein they did differ!

Well, but what were theſe things as they give the account? They are recited p. 222. *viz. The Separation of the Deity*; that *the holy Scriptures alone are the object of Faith*; that *the Letter of the Scripture is God*; and *the Judge by which all Men ſhall be judged.* Theſe are the Doctrines which they would put upon their opponents; and would have us believe that they oppos'd them in nothing elſe but in theſe.

But it has been ſhew'd before, and in the *Sn.* and *Def.* and particularly in *Sat. Dif.* that none of their oppoſers held any of theſe things: No, themſelves know the contrary, and are apparently herein ſelf-condemn'd. They know very well what it was of which they were accuſed. Were they ever accuſed for not holding a ſeparation betwixt the Perſons of the bleſſed Trinity? For not ſaying, that the Letter of the Scripture was God, *&c.* Let them produce but one ſuch accuſation ever laid againſt them! They know they cannot! Yet would now put this upon the world, in true Quaker Plainneſs and Sincerity!

But was there no other difference betwixt the Quakers and their opponents, except theſe before mentioned? For theſe were none of them.

This *Sw.* knew full well: Therefore, that they might not be catch'd, adds, after the above Catalogue, *And, in fine, it was concerning many other things mentioned in that Book*, Great Myſtery. Now we are left in the Wood again, and the Quakers where they were; and after all our agreement, as far off as ever.

27. In

27. In *Sn.* p. 75. it is ſhew'd that the Quakers make their Light within to be not any ray or influence, or inſpiration from *Chriſt* the Sun of Righteouſneſs, but to be that very Sun, the *Chriſt* himſelf; and not only his Spirit, but his Body that is within them.

This *Sw.* cannot deny, but re-aſſerts it, p. 222, 223. and dares the Author of the *Sn. to deny it if he can: We* (ſay they) *having for authority herein not only* Eph. v. 30. *but a cloud of Scripture Teſtimonies.* This indeed is plain dealing, and is enough, one would think, to end the whole controverſy: It ſhews to what monſtrous and heretical ſenſe they pervert the holy Scriptures.

And yet they allow not the Scriptures to be any part of the rule of their Faith; they only quote them againſt us, *ad hominem*, becauſe we allow them to be ſo as to us. The Light within is the only and ſole rule to the Quakers: For *we muſt own* (ſay they, *ibid.* p. 223.) *that this*, i. e. *the Light within, is to every particular Man in himſelf the only true foundation and principle of Religion.* This is in affirmation of what is quoted in *Sn.* p. 75. out of the *Quakers Catechiſm*, which aſſerts the Light within to be *the only foundation upon which you ſtand*, (ſays it to the Quakers) *and the principle of your Religion——For we know it is* Chriſt; *and being* Chriſt, *it muſt needs be only and principal; for that which is only, admits not of another; and that which is principal is greateſt in Being: And thus we know* Chriſt *in us to be unto us the only and the principal.*

Here the holy Scriptures, and every thing elſe but the Light within, is excluded from having any the leaſt ſhare or part in the foundation of the Quaker Faith: For, as they ſay, *That which is only admits not of another.* And to guard againſt this Light within, being thought only a Beam or Illumination ſent from *Chriſt*, which would make it the ſecondary, but *Chriſt* the principal agent, they ſay it is *Chriſt* himſelf; *we know it to be* Chriſt, and that it is the only and the principal; *and that which is principal is greateſt in Being.* Now the greateſt in Being is none but God, the very Nature and Eſſence of God, not any communication of himſelf to Creatures, or diſpenſation that ever he gave to Men; for theſe are limited, and in meaſure, and are not greateſt in Being; nor are they the only, or the principal, for that is God, from whom they come.

But if we could quote the holy Scriptures againſt the Quakers, (who own them not as any part of the foundation of their Faith) with the ſame advantage that they quote them againſt us, (who own our ſelves to be oblig'd by them) I would recommend to their conſideration that Text, *Eph.* II. 20. where it is ſaid, that we are *built upon the foundation of the Apoſtles and Prophets*, Jeſus Chriſt *himſelf being the chief corner ſtone.* Here the Apoſtles and Prophets, that is, the Scriptures which they wrote, for we have not their Perſons, are call'd the *Foundation*, upon which our Faith is built, and *Jeſus Chriſt* himſelf the chief corner ſtone.

But the Quakers make their Light within to be the corner ſtone, and call it *Chriſt*: As *G. Fox* ſays in his *News out of the* North, p. 15. *Which Light is* Chriſt. And this *Chriſt* in them they make to be the great Myſtery of God, *manifeſt in the Fleſh*, i. e. in their Fleſh. And whoever denies this, they charge him with denying *Chriſt* come in the Fleſh, and to be an Antichriſt. And whatever is ſaid againſt their Light, they call it Blaſphemy againſt God and *Chriſt*. And all this, tho' they who oppoſe their notion of the Light within do own both God and *Chriſt*, and own *God manifeſt in the Fleſh* to mean the incarnation of *Chriſt* as the Apoſtle did by theſe words, and meant nothing elſe. But that is nothing to the Quakers, they mean ſomething elſe by it, even God manifeſt in their own

Fleſh,

Fleſh, that is, the Light within them: And they own no other God or *Chriſt*; and therefore will not own this Light in them to be created, or any Creature, as ſhewn P. II. Sect. VII. p. 411, *&c.* And in their anſwer to *John Wiggan*'s Book, entituled, *Antichriſt*'s *Strongeſt Hold overturn'd*, An. 1665. mention'd P. II. p. 333. where the whole diſpute was concerning the Light within, they accuſe *Wiggan* of Blaſphemy, for ſaying that the Light which is in every Man was a natural or created Light. And they making this to be God, he juſtly ſaid was making an Idol of it: For which they charge him with calling God the *Word*, the *Creator*, an *Idol*, and *Natural*, and *Created*. As p. 149. ſay they to him, *Thou calls* Chriſt *the Light, a natural and created Light, and an Idol.* He did not call *Chriſt* ſo; but their Light, which they call'd *Chriſt*. And for the ſame reaſon they ſay to him, p. 120. *Thou denies* Chriſt Jeſus *the corner ſtone*; tho' he had diſtinguiſh'd, and they repeat his words, p. 117. wherein he aſſerts *Chriſt Jeſus* to be the *corner ſtone*, and oppoſes him to their *Chriſt* the Light within, and ſays, *I muſt hold them to it, till their corner ſtone and mine be ſo throughly tried, that it may undoubtedly appear whether of them is the true Rock*, Chriſt Jeſus. And they find no fault with the diſtinction, but roundly aſſert their *Chriſt* againſt his, that is, the Light within, againſt the outward *Chriſt:* And tell him *(ibid.) Thy Rock is a poor Rock, an old Image*, &c. And p. 101. they quote *Deut.* xxx. 14. and *Rom.* x. 6, *&c.* for the Light within being the *Chriſt*, which they apply thus, that *Chriſt* is not to be look'd for in Heaven, or at a diſtance; but that the word in the Heart, *i. e.* the Light within, is *Chriſt*. And ſay they, *This is the Doctrine the Apoſtle preached, the ſame word in the Heart as* Moſes *did. But* John Wiggan *denies this Doctrine, and this Word, and this* Jeſus——*He preacheth him afar off*——*And ſo all his Preaching is of* Chriſt *without him crucified at* Jeruſalem, *but he knows him not, nor where he is*; *and ſo all his Separation is but in the Darkneſs, talking of a* Chriſt *without him, and denying God's Covenant of Light within,* Iſa. XLIX. 8. Thus the Quakers underſtand that Text, which was ſpoken expreſſly of *Chriſt*, *I will preſerve thee, and give thee for a Covenant of the People*, &c. that is, ſay the Quakers, *God's Covenant of Light within.* And to this Light within, they apply (p. 102.) that remarkable Prophecy of *Chriſt*, Deut. XVIII. 18. and ſo quoted, *Act.* III. 22. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me*; *him ſhall ye hear in all things whatſoever he ſhall ſay unto you*; that is, ſay they, *the word that was in his* (Moſes) *heart:* And ſo means, that we ſhould hearken to the Light within, in all things whatſoever it ſhall ſay to us. This they make likewiſe, *(ibid.)* that *Chriſt* whoſe day *Abraham* rejoiced to ſee; and that Son of God mention'd *Pſal.* II. 7. *Thou art my Son, this day have I begotten thee*, &c. And p. 103. that Text, *Iſa.* LV. 3. *Incline thine ear*——*I will make an everlaſting Covenant with thee, even the ſure mercies of* David. To which they ſay, *Is not this in* Chriſt? But to ſhew what *Chriſt* they mean, they add, *And is not this call to every one that will come and incline their ear to the Light of* Chriſt *in their Hearts and Conſciences, and hearken to the word in their Hearts, which is given for a Leader and Teacher to all People; but ſuch Miniſters as J. W. never directed to this Teacher.* Now, Reader, know that this *J. W.* an Anabaptiſt Preacher, did in his Book, to which they anſwer, ſet up as high as any the Light or Influence of the Spirit of *Chriſt* in the Hearts of Believers. It was the chief pretence upon which theſe Diſſenters ſet up againſt the Church, as before has been ſaid: But he aſſerted, that this *ſaving Light* was not given to every Man, as it is ſaid, 2 *Theſſ.* III. 2. *All Men have not Faith*: Nor the Spirit of *Chriſt*, *Rom.* VIII. 9. *Jude* 19. And

that

that the Light in ſome Men is Darkneſs, *Matth.* VI. 23. And there are thoſe who have *no Light in them*, Iſa. VIII. 20. that is, no ſaving Light. He deny'd that all Men had this Light; but he did not deny that all Men had a natural Light of Reaſon in them, and that this Light too was from God, who planted it in Man: But he ſaid that this common illumination was not the ſaving Light which was afforded to the true Believers; and that neither the one nor the other was God or *Chriſt*, only their gift, not the giver. This was the diſpute betwixt him and them. They ſaid that the common illumination was the ſaving Faith, and that it was given to all Men, and that it was the giver, even God himſelf; and that to deny this was Blaſphemy, and a denying of God and *Chriſt*, with which they charg'd him for this, and this only, as will ſufficiently appear to any who will read that Book of *Wigan*'s. To which the Quakers wrote this anſwer we have now before us.

But to take off all pretence from the Quakers, as if *Wigan* had deny'd the influences of *Chriſt*'s bleſſed Spirit in our Hearts, and that this was all wherein they oppos'd him, which has grown their modern excuſe of late, I will ask leave of the Reader to give but one quotation out of *Wigan*'s Book, in the Advertiſement printed before it: Thus ſays he, *In a ſpecial manner be careful that you bottom upon a right foundation*, Jeſus Chriſt, *God and Man in union, who in his own Perſon, without us, hath wrought a great Salvation; having finiſhed Tranſgreſſion, made an end of Sin, aboliſhed Condemnation and Death for us.* Having laid this as the foundation, he goes on, *Neither let it ſuffice you thus to behold Redemption wrought for you in the Perſon of a Mediator without you; but mind his coming down in Spirit into your Hearts to manifeſt this Redemption, and to live and work in you as a quickening Spirit; and let it be your care, as to live, ſo to walk in the Spirit.*

But this would not ſatisfy the Quakers: They ſtill found fault with his foundation which he had laid, that is, an outward *Chriſt*; and they ſay to him in their *Anſwer*, p. 119. *Let us now prove and try thy Foundation, and let's ſee how thou wilt demonſtrate thy Strength——to remove our Foundation, or we thine.* Here are two Foundations plainly own'd: And they deny his, which is ſet down before.

Then they begin the charge, and tell him, *that the Light in him was Darkneſs.* Why? Becauſe, ſay they to him, *thou aſſerteſt that the Light in every Man is not a ſaving Light.* And, p. 120. for his denying this Light to be *Chriſt*, they ſay, *thou denies* Chriſt Jeſus *the corner ſtone and rock on which all the Church of God is built:* And *ye deny* Chriſt Jeſus *the Foundation, which is the Stone is laid in* Sion. And again, *Thou ſaith in thy Book thou would have us to return to the true* Chriſt, *and thou looks upon our* Chriſt *to be an Idol, and has left us without direction to the true* Chriſt *thou ſpeaks on: So my Query is, Where this* Chriſt *is thou calls the true* Chriſt, *and what he is, ſince thou haſt denied him to be the Light?* Secondly, *Thou haſt denied him to be the New Covenant, and Law written in the Heart.* Thirdly, *Thou haſt denied him to be the Word in the beginning.* Fourthly, *Thou haſt made a ſeparation betwixt him and his Father.* This was falſe; for *Wigan* made no ſeparation, but a diſtinction betwixt *Chriſt* and his Father, which the Quakers will not allow: They cry out, p. 121. againſt his *Diſtinctions of God and Chriſt.* And *G. Fox* ſays, Chriſt *is not diſtinct from the Father.* See *Sat. Diſ.* p. 177, 178. But they on with *Wigan*, for denying the Light within to be all theſe things before-mentioned; *So what is this true* Chriſt *of thine, being thou ſaith, who worſhips all theſe before-mentioned,* (viz. the Inſpirations and Light within of the Quakers) *worſhips an Idol, being thou haſt told us of a true* Chriſt,

and haſt left us without knowledge of him, and without direction how to know him; thou wilt be in danger here to be one of the blind Leaders, except thou manifeſt to us what he is, and where he is, which thou haſt not done; but all thy work has been to ſtrike at ours, and called him an Idol, and yet has found us no better.

Here they declare their *Chriſt* to be the *Law written in the Heart*, which they call the *New Covenant*, &c. And yet ſay that it was always written there. How then is it new?

Then they charge him, *in the preſence of the living God, and as thou wilt anſwer it* (ſay they) *before the Lord and his elect Angels, to anſwer to theſe things, when, and where, and how didſt thou receive the word of Life, which was from the beginning; when did thy eyes ſee it, when did thy hands handle it, that word of Life that was with the Father, which the Apoſtles did ſee, and bare witneſs of?* 1 Joh. 1. 1, 2. You ſee by this how they underſtand this as other Texts which ſpeak of our *Chriſt*, not of him, but of their *Chriſt*, the Light within. For they could not ask *John Wigan* whether his eyes had ſeen, and his hands handled the outward *Chriſt*, whom he and all other Chriſtians acknowledge to be in Heaven: Yet they ask him with blaſphemous ſcorn where that *Chriſt* of his is? and where he was to be found? As they did, ſpeaking of his ſecond coming, ask, *Whence muſt this* Chriſt *come you wait for? and in what Generation? and of what Family? and out of what Country? and of whom muſt he be born*, &c. See P. II. p. 99. This is that imagin'd God, that carnal *Chriſt* beyond the Stars, that dead, mock Idol God of the Chriſtians, whom the Quakers ridicule, (O horror!) and call him accurſed.

I have over prov'd this Point; but I muſt prove it, though I treſpaſs upon the Reader. The Quakers ſhall have proofs enough; they ſhall not ſay it is taking advantage of an expreſſion, or carping at a word: They muſt have proof upon proof, here a little and there a little.

Therefore to go on with their Anſwer to *Wigan*, which has a Poſtſcript to it, ſign'd *George Fox*, and bears on the Title-page the name of his Wife, *Margaret Fell*, with other Quakers; as *Thomas Curwen*, *William Halden*, *Henry Wood*, and *William Wilſon*, that we may ſafely take this as a true account of the Principles of the Party.

It is told before how they call'd *Wigan* a Blaſphemer, for ſpeaking againſt their Light within being God and *Chriſt*, and his endeavouring to remove this their Rock and Foundation. Take ſome more. They tell him, p. 117. *Thy Pen had better been ſtill, and thou ſilent, than to have ſpoken and written againſt* Chriſt Jeſus *our corner ſtone, which thou ſayeſt thou will remove.* And, *thou art here proved to be a Blaſphemer againſt him, and an Antichriſt againſt him.* And p. 108. *thou art a perfect Antichriſt, who hath denied* Chriſt *come in the Fleſh.* And p. 104. *thou haſt denied the* Emanuel, *God with us, and ſo haſt denied* Chriſt *come in the Fleſh.* Thus they underſtand that Text of *Emanuel, God with us*, that is, the Light in us. And thus they turn all the other Scriptures concerning our bleſſed Lord *Jeſus* to their *Jeſus Chriſt*, the Light within, which they worſhip and adore in one another, (as before ſhewn Sect. VII.) See p. 104, 105, 106, 107. of the ſaid anſwer to *Wigan*, where a great many Scriptures are thus apply'd, as *Jer.* xv. 16. xx. 9. xxiii. 29. This word of God given to *Jeremiah*, they make nothing elſe but the common Illumination, the Light that is in every Man that ever was born, even the moſt wicked: As likewiſe they apply that Seed, which is call'd the *Word* of *God* in the Parable of the *Sower*, Luk. viii. 11. And the *Word* of the *Kingdom*, Matth. xiii. 19. But what needed a Sower to ſow it, if it was ſown there already? If it was in every Man, what needed Apoſtles to carry it to all Nations? How was it a

myſtery

myſtery hid to former Ages, if it was known to all Ages, and to every Man in the World? How was it a Goſpel or glad Tidings, what News was it, if it was always known? Or could Men have it, and not know it? How then could it reprove for Sin? *&c.* Were Men to be told that they ſaw with their Eyes, or that they had a Light, or Reaſon in them? Was this all the buſineſs that *Chriſt* had to do, for his coming into the World?

But did not Men know, that this Light in them was not natural Reaſon, or any thing either natural or created; but the very God himſelf, his Subſtance and Eſſence; that it was this which made them, and all the World; that this only was their Redeemer, and made atonement and ſatisfaction for their Sins, by its ſhedding its Blood within them; that this, and none other, was the very *Chriſt*, the *Meſſiah*; that their Faith muſt be in this alone, and in nothing without them; that this they muſt adore and worſhip as their God? This was News indeed! And this now brought into the World by the Quakers, and thoſe curſed Spirits from whom they had it. This indeed is a Goſpel, and a *Chriſt*, and a God, different from ours.

To this their *Chriſt*, they, in the pages above nam'd, do apply *Heb.* I. 3. as being the *expreſs image of the Perſon of God, and upholding all things by the word of his Power*, &c. 1 Pet. II. 6. *Behold I lay in* Sion *a chief corner Stone*, &c. 2 Pet. I. 19. *The ſure word of Prophecy.* This they make the Light within. And 1 *Joh.* I. 1. *That which was from the beginning*, &c. And *Rev.* XIX. 11, 12, 13. *He that ſat upon the white Horſe, whoſe name was the Word of God.* And *Joh.* I. 1. *The Word which was God.* And, *The Seed of the Woman*, promiſed *Gen.* III. 15. (as *William Penn* had interpreted it, ſhew'd before.) And 1 *Tim.* III. 16. *God manifeſt in the Fleſh.* With many other Texts that were ſpoken of our bleſſed Lord; all of which they turn to the Light within, which they call *Their Lord and Chriſt.*

This is over and over in a multitude of places in the ſaid Book; and is the ſtyle in all the Quaker Books; out of which I could give infinite quotations to the ſame purpoſe: And this ſhews what they mean by the words *Chriſt* and *Jeſus*; and that their Doctrine is unanimous and concordant; and not only ſingle or looſe expreſſions, ſcatter'd here and there. This is their Foundation, their corner Stone, as they call it; and that, in oppoſition to the outward *Chriſt* being the corner Stone, or foundation of Faith; whom therefore they call a *poor Rock*, as before quoted, an *idol God*, a *dead God*, an *imagined God beyond the Stars*, and *accurſed*, as he muſt needs be, if he be an Idol.

You have been before referr'd for proofs of this to P. I. p. 305, *&c.* and P. II. p. 342, 343. and 371. To which the Quakers have yet given no anſwer.

Let me here, as a concluſion of this Section, give one more, that they may anſwer all together: It is in a Book of theirs, call'd, *A Call and Warning to all Prieſts, Profeſſions, and People*, &c. Sign'd by *John Gould*; printed for *Thomas Symonds* at the *Bull* and *Mouth* near *Alderſgate*, 1657. where, p. 31. they ſay to thoſe who diſputed for the Divinity of the outward *Chriſt*, whom they call a carnal *Chriſt*, they ſay in theſe words, *Doth that which is carnal lead to God, whom to know, and be led unto, is Life eternal? And hath your dead* Chriſt *brought you thither, Yea or Nay? The Light ſees your* Chriſt, *and in it are you comprehended, and your* Chriſt, *and with it deny'd, and your Faith, which doth not purify. Your* Chriſt *is deny'd, which——is not the* Chriſt *of God. We deny your Mock* Chriſt——*which leaves you in the Devil's Work, which is Sin, (by your own confeſſion) and ſo your* Chriſt *is but transform'd in you, like unto an Angel of Light, O ye Profeſſors and People, and your Miniſters, like unto Miniſters of Righteouſneſs, and ſo not being the ſame* Chriſt, *but like*

like him, cannot ſave ye from Sin, and ſo not from Condemnation—— And this Chriſt *ye believe in: And here is the Myſtery of Iniquity hid.* By this you ſee the diſpute is not concerning the effects of *Chriſt*'s Death, whether it altogether frees us from Sin in this Life, as the Quakers contend: That is another diſpute. But here are two *Chriſts*, and the conteſt is, which of them is the true *Chriſt*. The Quakers call ours a *Mock Chriſt*, and *not the ſame* Chriſt *with theirs*, but *like him*. They ſay to us, in ſo many words, *Your* Chriſt *is denied*, and, *is not the* Chriſt *of God*, and *the Light ſees your* Chriſt. Then here are two, the Light, and our *Chriſt*. And to us they ſay, *Your dead* Chriſt. Theirs then is the living *Chriſt*; and their *Chriſt*, the Light within, comprehends our dead *Chriſt*, and denies him, and our Faith: So they have a different Faith from us. We cannot both then be Chriſtians; for we have different Faiths, and different *Chriſts*. They call our *Chriſt* the Devil, who is *transform'd in us like unto an Angel of Light:* For that is the deſcription of the Devil, 2 *Cor.* XI. 13, 14. which they here repeat, and apply to our *Chriſt*, and continue the Apoſtle's words, of the *Miniſters of* Satan *being transform'd into the Miniſters of Righteouſneſs*, as *Satan himſelf into an Angel of Light*. And this they beſtow upon our *Chriſt*; and call our Faith in him the *Myſtery of Iniquity*, as they ſay, *And this* Chriſt *ye believe in*; *and here is the Myſtery of Iniquity hid.*

I muſt beg pardon from the more underſtanding Readers for explaining ſo much this very plain quotation, which ſhews its ſelf ſufficiently at the firſt view. But they muſt excuſe me, for it is not for their ſakes that I write this; I ſuppoſe enough to have been done already to ſatisfy all underſtanding Men of the Hereſies and Blaſphemies of the Quakers; but I write now for other folks, for the ſimple and unlearned, chiefly among the Quakers, to open their Eyes, if poſſible, and to leave them no room to eſcape from their own Salvation.

I muſt likewiſe tell the Reader, that theſe are not quotations pick'd out by pains: No, we labour with abundance; and I could heap up ſuch a ſtore of them together, as would tire my ſelf, and all Readers. I could make a Volume of them. But I hope theſe are ſufficient fully to detect the root and foundation of this moſt monſtrous of Hereſies. Which indeed ought not to be call'd an Hereſy, it is downright Infidelity. But being among thoſe who uſurp the name of *Chriſt*, and call themſelves Chriſtians, we may with the Apoſtle, 2 *Pet.* II. 1. call this a *damnable Hereſy*, though it be *even a denying the Lord who bought them.*

I pray them to conſider the next words, *And bring upon themſelves ſwift Deſtruction.* I pretend not to be a Prophet; but now, that their Hereſy is laid ſo open, if they will not confeſs it, repent, and amend; but ſtill ſtand up to juſtify, or, which is the ſame, to palliate and excuſe it, againſt their own Light and Conſcience, God may juſtly bring this ſentence upon them, even in this World.

The other year, Petitions were ſent up againſt them to the Houſe of Commons, from ſeveral Grand Juries, Juſtices of the Peace, and others, in the Country. But the Houſe had not leiſure, then at the end of the Seſſion, from the important Affairs of the Nation, to animadvert upon them.

Let them look upon this, as our *Chriſt* ſaying to them, as to the ſtubborn *Jews*, in the Parable of the unfruitful Tree, *Let it alone this year alſo, till I ſhall dig about it*, &c. to ſee if it will bring forth Fruit, if not, *then cut it down.*

Moſt of them that I meet with now do deteſt theſe their ancient Hereſies, and profeſs (I hope in ſincerity) the true chriſtian Faith. What then does hinder? They are perſuaded by *William Penn* and *George Whitehead*,

head, their two Metropolitans: One of whom does employ *Joſeph Wyeth* to Journey-work for him, and to let his Name ſtand upon ſome of his late Books, for fear of rebuke; the poor Quakers are perſuaded by theſe to keep ſtill to their ancient Teſtimonies, and not to allow of fallibility in them. Why? Leſt *William Penn* and *George Whitehead* ſhould be brought to the ſhame of being honeſt Men, at the expence of Repentance, and giving Glory to God! This is all the hazard they will run. And to ſave theſe two ſurviving Rabbies from this Grace of Repentance, and being a Joy to Angels and good Men, the whole Body of the Quakers, moſt of them already converted, at leaſt in Profeſſion, muſt be expos'd to the judgment of Hypocrites hereafter, if not in this World. For whenever any chriſtian Government ſhall take them under conſideration, they cannot in reaſon expect any favour to be ſhewn to theſe Hereſies and Blaſphemies; which though they pretend not to hold, yet refuſe to diſown.

And while they do ſo refuſe, they may juſtly be look'd upon as favourers at leaſt, and abettors of theſe Hereſies. Why elſe would they refuſe to diſown them? or profeſs themſelves to be one with the Authors of them, and their preſent Vindicators?

They cannot complain of Injuſtice, if this be charg'd upon them.

And if, when the ſentence againſt the maintainers of ſuch Hereſies and Blaſphemies is ready to overtake them, if they ſhould then begin to diſown them; it will be thought too late, if not for the Puniſhment, yet for their Reputation; and we ſhall not then be able to diſtinguiſh the conſcientious from the counterfeit Converts.

Let them not look upon this as a Threatning: No, it is a friendly caution, to warn them of a probable danger, which they have once eſcap'd. I wiſh from my heart, that their Repentance may be their only Puniſhment.

But if any other ſhould come upon them, I mean upon thoſe of them who are already convinc'd, or ſhall be by conſidering what is here ſaid of the Hereſies and Blaſphemies of their ancient Teſtimonies, and yet will refuſe or delay to diſown them; let them then reflect, that this is juſt from God, whoſe Glory, as that of his *Chriſt*, and all he did or ſuffer'd for us, they have poſtpon'd to what they think the Reputation of *William Penn* and *George Whitehead*; beſides expoſing the whole Body of the People call'd Quakers, for their ſakes, to legal poſſible Penalties, and the Odium of the Nation. But what is infinitely more conſiderable, by their ſilence, and ſeeming compliance with theſe their ancient Teſtimonies, they help to confirm many in them, and hinder their Converſion; the Blood of whoſe Souls will be requir'd at their Hands, who have thus far contributed towards their deſtruction, that when they might have help'd them, they would not.

I have added this caution to the end of this Section of our Lord *Chriſt*, becauſe it is the foundation of all; that it may have more weight with the Quakers, when they ſee how the primitive Friends, and their ancient Teſtimonies, have thrown off our bleſſed Lord *Jeſus*, and ſet up another *Chriſt* in his ſtead, and in direct oppoſition to him; that this may terrify the Souls of all of them who do believe in the true and only *Chriſt*, but have been deluded by the fair Speeches and double dealing of theſe his Enemies, who will not have him to reign over them; that they may quickly return, and forſake the Tabernacles, the Communion of theſe Blaſphemers, leſt they periſh in their Sin, if they will not openly, and with a Zeal proportionable to their Love and Duty to their *Chriſt* and God, declare and teſtify againſt it, and all thoſe who have aſſerted it.

There is nothing worth notice in what follows of this Section in *Sw.* except their ſo often repeated ſtory of *R. Scoryer*, for which I refer to *The preſent State of Quakeriſm*; which yet has receiv'd no Anſwer from them.

SECT. X.

Concerning the Satisfaction of Chriſt.

THE Quakers having rejected our Lord and *Chriſt*, it cannot be expected that they ſhould place the ſatisfaction for Sin in any thing he did or ſuffer'd.

Yet becauſe they pretend to defend themſelves upon this point, and ſay, they are miſrepreſented in this too; we will ſee their excuſe, and by what Arts they manage their cauſe.

1. The method the Quakers take to cover their Hereſy upon this article, is the ſame before-mentioned, of altering the ſtate of the caſe, and fixing that upon their Adverſaries which they never ſaid, that they might battle ſomething, and ſeem to overcome; the whole Controverſy, in the mean time, lying untouch'd, and ſo hid from the Eyes of an unwary Reader.

Thus *Sw.* p. 231. ſets down a long quotation from no body: They name none, yet ſet down their words, who held ſuch a rigid ſatisfaction, as that infinite Wrath and Vengeance was to be inflicted upon *Jeſus Chriſt*; and that this was ſo neceſſary, as that it was altogether impoſſible for God to remit or forgive without it.

Who ever held, that infinite Wrath was inflicted upon *Chriſt?* For if it was infinite, it could have no end.

And who has been ſo bold as to ſay, that it was altogether impoſſible for God to have found out ſome other way for the Redemption of Mankind? Though this we muſt ſay, that there is no other way viſible to us, whereby the Juſtice of God, that is, Juſtice itſelf (for God is Juſtice in the abſtract) could be fully ſatisfied, and the Mercy and Wiſdom of God equally exalted, in the remiſſion of our Sins, but by that wonderful OEconomy of the Incarnation of the Son of God, and by his offering himſelf up, in our Nature, as a Sacrifice and full Satisfaction for all the Sins of that Nature, which he had aſſum'd into his own Perſon.

This, if the Quakers could believe, they would be Chriſtians; and not till then. This is the ſatisfaction which *William Penn* in his *Sandy Foundation* oppoſes. And as for this Put-off of a rigid Satisfaction, it was offer'd before by *Thomas Ellwood*, and receiv'd a plain and full Anſwer in in *Sat. Dif.* Sect. II. Of which *Sw.* takes no notice, but repeats it here again. This is one of their methods in anſwering Books, which you will find P. II. p. 361. But whoever will take the pains to read *W. P.*'s *Sandy Foundation*, will there ſee that his arguments are levell'd not againſt the notion of ſuch a rigid Satisfaction, as above alledg'd, but expreſſly againſt any ſort of Satisfaction at all paid by *Chriſt* for our Sins, as a thing ridiculous and nonſenſe: As it is moſt plain even in thoſe three of his Reaſons againſt it, which are ſet down in *Sw.* p. 234. as his Vindication from it. 1 *It repreſents the Son more kind and compaſſionate than the Father: Whereas if both be the ſame God, then either the Father is as loving as the Son, or the Son as angry as the Father.* 2. *It robs God of the gift of his Son for our Redemption, (which the Scriptures attribute to the unmerited*

unmerited Love he had for the World) in affirming the Son purchaſed that Redemption from the Father, by the gift of himſelf to God, as our compleat Satisfaction. 3. *Since* Chriſt *could not pay what was not his own, it follows, that in the payment of his own, the caſe remains ſtill equally grievous, ſince the debt is not hereby abſolv'd or forgiven, but tranſferr'd only; and by conſequence, we are no better provided for Salvation than before, owing that now to the Son, which was once owing to the Father.* Theſe are *W. P.*'s words, as they are quoted in *Sw.* whence they make this inference, p. 235. *Theſe, Reader, are ſome of thoſe conſequences which* W. P. *ſhews do naturally follow that ſtrange and rigid notion, that it is altogether impoſſible for God to remit or forgive without a plenary Satisfaction; and that God could not, by any other way, obtain Satisfaction, or ſave Men, without inflicting the penalty of infinite Wrath and Vengeance on* Jeſus Chriſt.

Now I leave it to the Reader to judge of this conſequence. *W. P.* argues againſt *compleat* Satisfaction; that is his word, as above quoted. He ſays not a ſyllable of rigid or infinite Vengeance inflicted upon *Chriſt*; or that it was altogether impoſſible for God to have done otherwiſe, that *he could not by any other way*, &c. Yet theſe are put into the concluſion, and the terms which were in the Premiſes are left out.

Beſides that theſe reaſons of *W. P.* operate againſt the notion of Satisfaction in the general; againſt any ſort of Satisfaction, which, by him, is totally excluded, as ſhewn in *Sat. Dif.* Sect. II. N. 1. to which I refer, that I may not here repeat. But I would deſire the Quakers, or any others, to tell what ſort of Satisfaction *W. P.* does plead for in the foregoing quotation, or in his *Sandy Foundation*. If he maintains a ſatisfaction in one ſenſe, but denies it in another, then there is ground for a diſtinction to be made. But when, as here, he ridicules the very notion of any Satisfaction to be made by *Chriſt* to God, there is no room for a diſtinction. If he had made any diſtinction, he would have told us ſo: But when he makes none, and his arguments will admit of none, for others to put it upon him, is wholly precarious, and argues Guilt.

Sw. p. 237. quotes another argument of *W. P.*'s out of his Book call'd, *Reaſon againſt Railing*, &c. p. 91. againſt the Doctrine of the Satisfaction, in theſe words, *If it is our Duty to forgive without a Satisfaction receiv'd, and that God is to forgive us, as we forgive them, then is a Satisfaction totally excluded.* Obſerve, he diſputes here againſt a Satisfaction. Is not that *any* Satisfaction? Does not his parallel carry it? For will he ſay, that we are not to forgive without *any* Satisfaction? And conſequently, from this argument, in his ſenſe of it, he rightly infers, that *a* or *any* Satisfaction to be made to God for our Sins, is totally excluded. The fallacy of this argument is ſhew'd in the place above quoted in *Sat. Dif.* which is likewiſe referr'd to, where this quotation is ſet down in *Sn.* p. 78. And *Sw.* p. 237. takes notice that it is there referr'd to, yet ſays nothing in anſwer; only infers the Equity of our forgiving of others, from God's forgiving of us. Which is nothing to the purpoſe; but ſhifting the queſtion.

2. But now here is ſomething that will ſtartle us: For notwithſtanding all that has been ſaid, *Sw.* p. 236. ſets down a ſeemingly full, and ample confeſſion to the Doctrine of Satisfaction, even as it was explain'd in the *Sn.* and in the words of that Author, *viz. That God's Juſtice is greatly exalted, in that it did require and accept the full and compleat ſatisfactory Offering which* Chriſt *did give of himſelf to offended divine Juſtice*; and profeſſes that the Quakers do agree with the Author of the *Sn.* in this. To which I ſay,

(1.) That

(1.) That if the Quakers now do mean this ſincerely in the ſame ſenſe with that Author, then let them anſwer what is above quoted from *William Penn:* For it operates fully as much againſt them as againſt that Author, or the true chriſtian Doctrine of the Satisfaction.

(2.) But there is great reaſon to ſuſpect that there is a *Snake in the Graſs* in this confeſſion. I wiſh with all my heart I were miſtaken herein: And I never ſet Pen to Paper ſo joyfully in my Life, as I would do to own my miſtake to all the World, and do full right and juſtice to the Quakers.

I will therefore tell them the grounds of my ſuſpicion; and if they can fairly remove them, I promiſe not to be obſtinate or perverſe, but will help them all I can towards it.

It is told in *Sat. Dif.* Sect. II. and Sect. V. 215. to 218. that they place the meritorious cauſe of their Salvation, and the ſatisfaction that is made to God for our Sins, not in the ſacrifice and ſufferings of that outward Perſon, *Jeſus* of *Nazareth*, and in his Blood outwardly ſhed; but in the ſuppos'd Sufferings, Death, Reſurrection, *&c.* of their Light within, which they call *Chriſt*, and *Jeſus*, and *God*; and that therein the atonement and ſatisfaction for Sin is wrought by the ſhedding of the ſpiritual Blood of the Light within in their Hearts. That that only is the Blood which cleanſeth from Sin; for that outward Blood cannot cleanſe the conſcience, *&c.*

Now if this be the ſatisfactory offering which *Sw.* here confeſſes *Chriſt* or the Light within did give of himſelf to offended divine Juſtice, then is it not that ſatisfaction which was meant by the Author of the *Sn.* or that is meant by the whole chriſtian World in the Doctrine of Satisfaction. And *Sw.* does fallaciouſly pretend to agree with *Sn.* in this confeſſion; which, tho' in the ſame words, are yet in the utmoſt oppoſition, and even contradiction to one another.

And becauſe my deſign (whether they will believe it or not) is not to confute, otherwiſe than to convert them to the true chriſtian Faith, if it ſo pleaſe God; I will here, for the ſake of many honeſt and well-meaning Quakers who know it not, tell them what the chriſtian Faith is in this particular, *viz.*

That Juſtice cannot remit any thing, but muſt have full ſatisfaction. This is the nature of Juſtice. It were not otherwiſe Juſtice: To remit the leaſt farthing, is not an act of Juſtice, but of Mercy.

That God is not only juſt, that is, as we ſpeak among Men, has a mixture of Juſtice in him, with other good qualities, as of Mercy, Power, Wiſdom, *&c.* and ſometimes exerts acts of the one kind, and ſometimes of the other, as it is with us; but he is all theſe infinitely in the abſtract: He is Juſtice it ſelf, and Power, and Wiſdom, and Goodneſs. And whatever is inconſiſtent with the nature of any of theſe, is inconſiſtent with the nature of God.

That theſe attributes in God cannot thwart and oppoſe each other, as it is in the like qualities with us, that if we forgive any thing, we treſpaſs ſo far upon Juſtice; and when we exact Juſtice to the uttermoſt, we exclude Mercy, according to the ſaying, that *Summum jus eſt ſumma injuria*; the utmoſt rigour of Juſtice is Injuſtice. But in God all his Attributes are infinite, infinite Juſtice, infinite Mercy, *&c.*

If we ſay, how can theſe ſtand together? We ſee it in this wonderful Diſpenſation before us; and that theſe his Attributes, inſtead of cramping or encroaching upon one another, do infinitely exalt and magnify each other. Thus his Juſtice is magnified and enlarged to the uttermoſt, in that an infinite ſatisfaction is provided in the Perſon of *Chriſt*, who is God: His Wiſdom is equally magnified, in finding out ſuch a means; and his Goodneſs in affording of it, and ſending his Son for that end, to take our Nature into

into his own Perſon, and in that Nature to make full ſatisfaction by his Death and Paſſion for all the offences of that Nature, thus now united to the Nature of God in the Perſon of *Jeſus Chriſt*: And from him the divine Nature is communicated to us in a limited ſenſe, not to make us God, but Heirs of God, and Joint-Heirs with *Chriſt*, who calls us his Brethren, as being partaker of the ſame Fleſh and Blood with us.

Theſe are Myſteries ineffable, unconceivable by all created Underſtandings to all eternity! And a more glorious exhibition of God in all his attributes of Power and Wiſdom, and Mercy, and of Juſtice, than all the works of Creation, or whatever elſe he has afforded to Creatures! Of whom none could have invented, or ſo much as imagin'd ſuch a means of redeeming loſt Mankind, ſaving all the attributes of God, even his moſt exact and infinite Juſtice! This is the thing which the Angels deſire to look into, to admire, and to adore for ever and ever.

Now this ſatisfaction made for our Sins by the perfect obedience, ſufferings, and death of our Lord and only Saviour, *Jeſus* of *Nazareth*, perform'd in his own Perſon for us, is the only meritorious and procuring cauſe of our Salvation. And all this is wholly without us: We have no part or ſhare at all in the propitiation, atonement, or ſatisfaction made for Sin; that is wholly attributed to *Chriſt*, who died for us; and it would be Blaſphemy in us to arrogate the leaſt title of it to our ſelves, or to any thing wrought or perform'd within us: For that would be to make our ſelves the *Chriſt*, to be God as well as Man, ſince nothing leſs could make the ſatisfaction to infinite offended Juſtice.

That this ſatisfaction wrought wholly without us, is apply'd to us by a true, lively Faith in that ſatisfaction ſo wrought by *Chriſt*. And this is our Juſtification.

That a true and ſincere Repentance ſucceeding this Faith, with amendment of Life, and a due thankfulneſs and adoration of the divine goodneſs for the Redemption of the World, by the death and paſſion of his dear Son, is our Sanctification.

That this cannot be wrought in us, but by the inward aſſiſtance, inſpiration, and operation of the Holy Ghoſt, without which we cannot think a good thought, or do a good deed: For *it is God who worketh in us both to will and to do of his good pleaſure*, Phil. II. 13. And Faith *is the gift of God*, Eph. II. 8.

But the gift is not the giver. This is the great miſtake upon which the Quakers have run. The Light within is the gift of God, but it is not God: It is not the ſufferings and ſpiritual Blood of this that makes the atonement; our Faith muſt not be in this: That is quite going off from the chriſtian Faith, which is placed in the meritorious paſſion of the Son of God, *Jeſus* of *Nazareth*, who was nailed to the Croſs, and laid in the Sepulchre. And this is wholly without us, though apply'd inwardly by Faith, which worketh by Love.

Here then is a ſhort method, by which the Quakers may, according to the Apoſtle's direction, 2 *Cor.* XIII. 5. *Examine themſelves whether they be in the Faith.* If they not only believe the hiſtory of the ſufferings of *Chriſt*, and ſpeak honourably of it, ſaying that it has its ſervice, and is of benefit to our Salvation; for all this the *Mahometans* ſay of it, and we may ſay it in meaſure of the ſufferings of any good Man for the teſtimony of the Truth: But if they have Faith in it as the only ſatisfaction and propitiation for Sin; if they make the outward *Chriſt* the object of their Faith, and not only of their eſteem and reverence; if they worſhip and adore him, and not any Light within them, as their God and only Saviour; if *Chriſt* thus dwell in their Heart by Faith; if *Jeſus Chriſt* be thus with-

in them by his Light and Grace communicated to them, not in his Fleſh, Blood and Bones, or whatever they fanſy by theſe metaphorical expreſſions; then are they in the true chriſtian Faith; then does God dwell in them of a truth. For *no Man can ſay that* Jeſus *is the Lord, but by the Holy Ghoſt*, 1 Cor. XII. 3. *That God hath made that ſame* Jeſus *whom the* Jews *crucified both Lord and* Chriſt, *Act.* II. 36. Not that *Chriſt*, or the Light, dwelt in *Jeſus*, tho' in an higher degree than ever in any other: But that that ſame *Jeſus*, that Man whom the *Jews* nail'd to the tree, and none other, is the *Chriſt*; and that the ſacrifice he made of himſelf upon the Croſs wholly without us, is the only propitiation, atonement, and ſatisfaction for the Sins of the whole World. This is the chriſtian Faith. And as much ſhort of this any come, ſo ſhort they are of the chriſtian Faith.

Now the end that I have (God is my witneſs) why I take ſo much pains to ſhew that this is not the Quaker Faith, is, that they may ſee and be convinc'd, and return (by the good Grace of God) from whence they are fallen; and not be deceived by ſome of their Leaders, who have other ends to ſerve, that this is the true Faith in which they ſtand; and ſo go on to be deceived unto the end.

In endeavouring to rouze them out of this fatal Lethargy and Security, the Author of the *Sn.* (as well as others) has provok'd the rage of ſome of them, as of Men who are awaken'd out of a pleaſing ſlumber: And they have pour'd it out upon him in all their Anſwers, but eſpecially in this *Switch*, ſo plentifully in every page, with ſo much rancour and bitterneſs, that I believe the like is not to be ſhewn in any Book that ever yet paſs'd the Preſs.

But he is willing to forgive all this, to let it ſleep, and be for ever forgotten, tho' they have not only put foul and very falſe Slanders upon him, but have directly ſought his Life: Yet I dare promiſe for him, that he bears not the leaſt ill will or grudge to any of them for it; or is any otherways concern'd to oppoſe them, than to do them good, not to ſuffer them to ſleep on in ſuch errors as are deſtructive of the very foundation of Chriſtianity. Such as this of which we are now ſpeaking, the doctrine of the Satisfaction; which they will not allow to have been made by the merits and ſacrifice of the outward *Chriſt* wholly without us, tho' inwardly apply'd by a living Faith and ſincere Repentance wrought in us by the operation of his bleſſed Spirit, as before has been explain'd.

This they call *The Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World.* This quotation being brought in the *Sn.* from *William Penn*'s *Serious Apology*, p. 148. *Sw.* p. 238. lays the whole ſtreſs upon theſe words, *Wholly without us*, and oppoſes our Juſtification *by the Righteouſneſs which* Chriſt *hath fulfilled in his own Perſon for us, wholly without us.* What was fulfilled in his own Perſon, was, no doubt, wholly without us, becauſe his Perſon is wholly without us; tho' he is ſaid to dwell in us by the influences and operation of his Holy Spirit. But his Perſon, that Perſon of that Man *Jeſus* of *Nazareth*, which was nail'd to the Croſs, is, and always was wholly without any other Man, as much as the Perſon of any Man now upon the earth is wholly without all other Men. But the Quakers will have the Perſon of *Jeſus*, and not only his Influence, or Inſpiration, to be within them: And therefore reject this doctrine of the Satisfaction paid for their Sins by the righteouſneſs, the perfect obedience, and the meritorious and propitiatory Sacrifice, which *Chriſt* fulfill'd in his own Perſon for us wholly without us. And ſo far they are from retracting of this, that they ſay thus to the Author of the *Sn.* who had objected it, they anſwer him in theſe words, *Yes, Expoſer, it*

is

is ſtill true that we do deny, and boldly affirm it to be the doctrine of Devils, that Men are juſtify'd by the righteouſneſs which Chriſt *hath fulfilled in his own Perſon for us wholly without us.* Switch, *ibid.* p. 238.

I have made many more words of this than I would to any others than the Quakers, to let them ſee, if poſſible, the difference betwixt their Doctrine and ours; that they deceive not themſelves, and think that it is all one, and nothing betwixt us but different wording of the ſame meaning; which they will eaſily perceive by the method before-mentioned. And if they will not own, and do not firmly believe, that the ſatisfaction and only propitiatory ſacrifice for the Sins of Mankind was made once, and not to be again in the Perſon of *Jeſus Chriſt* wholly without us, not by any thing perform'd within us: If they believe not this, they are as yet Strangers to the true chriſtian Faith.

And I beſeech them, I conjure them, as they love their own Souls; I earneſtly intreat them, with all the good will that one Man can bear to another, to conſider ſeriouſly of this: For if this be the chriſtian Faith that I have now declared; and if their Principles be ſuch from their own words, as I have collected with the beſt underſtanding that I have, and the moſt impartial judgment that I can make, not to wrong them, or miſrepreſent them, or aggravate the matter againſt them, or to take advantage of a word or expreſſion againſt them, farther than I do really believe it to be their true meaning, as I ſhall anſwer for it at the laſt day: But if this be ſo, then let them know aſſuredly, that this is not the chriſtian Faith in which they ſtand; it never was the Faith of the chriſtian Church.

Nay more, if theſe things are ſo, then have they denied the Lord who bought them with his moſt precious Blood; while they have transferred the merit, the ſatisfaction, the propitiation for Sin from him, from his death and ſufferings, his righteouſneſs and obedience, to ſomething perform'd within themſelves, to a ſpiritual Sacrifice, not once only, but daily offer'd in their Hearts.

In ſhort, to ſpeak in their Language, (whereby they will better underſtand me, and others will know their meaning the better) they have tranſfer'd all this from the outward *Chriſt* to what they call the Seed, or Light in their Hearts. To which they likewiſe give the names of *Chriſt*, and *Jeſus*, and God; (as before has been explain'd) and to which they attribute the whole work of our Juſtification, all perform'd and wrought within themſelves, not by any other Perſon, not by a *Chriſt* that is without them.

The original Quakers thought that Faith in an outward *Chriſt* was ſo contrary to this, (as indeed it is) that they curſed and blaſphemed our *Chriſt*, and call'd Faith in him a *deadly Poyſon*, the *myſtery of Iniquity*, &c. (as before is ſhew'd:) And that to place our Juſtification in any thing he did or ſuffer'd for us in his own Perſon wholly without us, was a doctrine of Devils.

This looking ſo broad upon them, and beginning to be diſcover'd, they have of late, *viz.* in the year 1701. reprinted many thouſands of *Robert Barclay*'s *Apology*, (upon their publick Stock) to be diſperſed all over the Nation, becauſe their Doctrine is more artificially worded in this Apology, and ſuch downright blaſphemous expreſſions are avoided, and open contempts of our bleſſed Saviour. And if this Book can hereafter paſs as the ſtandard of the Quaker Doctrine, it will be of ſeveral great conveniences to them; chiefly it will hide and turn People's eyes from looking into their old Books, and ancient Teſtimonies, which are impoſſible to be defended from the moſt outragious Blaſphemies: And they are now grown weary of defending them, and would fain turn the chaſe.

This

This *Robert Barclay* was bred a Chriſtian, and a Scholar, before he fell in among the Quakers; and ſo is to be reckon'd in that Claſs of them which brought the foundation of Chriſtianity with them, and did retain it, though corrupted by their Quakeriſm; the depths of which were not diſcover'd to them. On the other hand, they endeavour'd to put the moſt chriſtian gloſs upon them that they could; and were unwilling to believe that ſuch dreadful Hereſies lay at the bottom of thoſe Principles which they approv'd, and did accompany that Power which had bewitch'd them; (of which ſee hereafter Sect. XIX. N. III.) But if he had liv'd to this day, and ſeen them ſo plainly detected, it is to be preſum'd, that he would have follow'd the Example of his Maſter who taught him, that is, *George Keith*.

But now to ſhew that this ſame *Robert Barclay* did not ſo much reform Quakeriſm, as he was corrupted by it (it is hard to touch Pitch without being defil'd) in this Apology of his, though he abſtains from that direful contempt of *Chriſt*, and Blaſphemy againſt him, which is to be found in the other Quaker Writings: Nay farther, he ſpeaks moſt chriſtian words, calls the Death of *Chriſt* a Sacrifice, yea, a *Satisfactory Sacrifice for Sin*, p. 213. and ſays, p. 215. *Whereby Satisfaction is made to the Juſtice of God, Remiſſion of Sins obtained, and this Grace and Seed purchaſed, by, and from which, this Birth proceeds.* To underſtand which laſt words of *Birth* and *Seed*, you muſt know, that he had embrac'd the Quaker notion (before ſpoke of) concerning the Seed of God in our Hearts, and calls it *Chriſt* and *Jeſus*, &c. as they did; and places our whole Juſtification in this, as they did. But then, having before learn'd in his Chriſtian Education thoſe Doctrines of *Chriſt*'s having made Satisfaction to the Juſtice of God for our Sins, and his Death being a propitiatory Sacrifice, *&c.* he would not forego them, (for he did not know that he had left Chriſtianity;) but he does accommodate them as well as he could to the Quaker Doctrine of the Seed: Therefore he fram'd it thus, that the Merit of *Chriſt*'s Sufferings, Death, *&c.* did procure this Seed to be given to us; and ſo was the procuring cauſe of it; that our Juſtification was wholly and purely from this Seed or *Chriſt* which was within us; that this wrought our Juſtification, Redemption, *&c.* all within us; that the Sufferings and Death of *Chriſt* are not our Juſtification, nor Faith in them; that they are only ſo far our Juſtification, as being the procuring cauſe of that Seed, which only is our Juſtification. Thus he words it, p. 207. *That the Obedience, Sufferings, and Death of* Chriſt, *is that, by which the Soul obtains remiſſion of Sins, and is the procuring cauſe of that Grace, by whoſe inward Workings* Chriſt *comes to be formed inwardly, and the Soul to be made conformable unto him, and ſo juſt, and juſtified.*

Purſuant to this notion, immediately after the words before quoted, in his p. 215. theſe are they which follow as the concluſion, *The thing now to be proved, is, That by* Chriſt Jeſus *formed in us, we are juſtified.* And p. 205. *It is this inward Birth in us, bringing forth Righteouſneſs and Holineſs in us, that doth juſtify us.* And p. 206. *This inward Birth, this* Jeſus *brought forth in the Heart——We hold our ſelves formally juſtified by* Chriſt Jeſus, *formed and brought forth in us.* Again, p. 208. *That it is by this inward Birth of* Chriſt *in Man, that Man is made juſt, and therefore ſo accounted by God.*

So that by this Doctrine all the grounds we have of being accepted with God, and juſtified in his ſight from all our Sins, is that inward Holineſs which we have in our Hearts, which ſprings up from this Seed, and which alone is ſufficient to make the Atonement, the Propitiation, and Satisfaction for all our Sins! And this totally takes us off from the only chriſtian foundation,

which

which is Faith in the Obedience, Sufferings, and Sacrifice of *Chriſt* for us, as the only Propitiation and Satisfaction for Sin; and conſequently our only juſtification in the ſight of God. But inſtead of this, we are hereby turn'd to truſt to ſomething wrought within our ſelves for our Juſtification and Salvation. And then how miſerable is our ſtate! For though all the good that is in us is wrought in us by the influence of the Holy Spirit of God; yet, who does not experience his own manifold Infirmities and Imperfections, not to name Sins? The good in us is mix'd with evil; therefore there is none good but God; and none that is not good can atone for Sin; and whatever that be which is within us, call it Seed, or Light, or Life, it is the gift of God; but it is not the giver, which is God: And therefore it cannot make the Atonement. It is Blaſphemy to aſcribe that to it.

And thus *Robert Barclay*, while he would refine upon the Quaker notion, and accommodate the chriſtian Doctrine to it, has quite overthrown the whole chriſtian Foundation, and fallen himſelf into the Sink of their Hereſy.

He diſtinguiſhes not betwixt Juſtification and Sanctification, the one being wholly the Work of *Chriſt*, in his own Perſon, without us, making the Atonement and Satisfaction for Sin by the Sacrifice of himſelf; the other being the Work of his Holy Spirit in our Hearts, giving us a true Faith in what he hath done and ſuffer'd for us, as our only Atonement, Juſtification, and Redemption from the Curſe of Sin; and inſpiring us with ſpiritual Gifts and Graces to help our Infirmities, and ſanctifying of our Hearts through this Faith. Theſe are very different things, and by no means to be confounded: One is the Work of *Chriſt* in his own Perſon, wholly without us, in the Body of his Fleſh, and but once perform'd; the other is the Work of *Chriſt*, by his Holy Spirit in our Hearts, and daily to be renewed.

Yet *Robert Barclay* does confound theſe, and ſays of Juſtification, p. 208. *And it is all one with Sanctification.* This was to bring it to their Seed or Light within: And, by this, that Seed is made the object of our Faith, which is God: It is made our *Chriſt*, our Redemption, and Juſtification. And our Faith muſt be no longer on the outward *Chriſt*, on what he did and ſuffer'd for us; for that is not properly our Juſtification, according to *Robert Barclay*, only as it is a means to bring us to that which only can juſtify us, that is, to this Seed.

And the natural conſequence of this, is all the Quaker Blaſphemy, of advancing this Seed above the outward *Chriſt*, or our Lord *Jeſus* of *Nazareth*; making him but a Type of this; him only the Hiſtory, this, the Myſtery; and all his Sufferings, and what he did, but as ſo many facile Repreſentations of what greater is perform'd by this Seed within us; and, as *William Penn* ſays, p. 36. of his Preface to *Robert Barclay*'s Works, that *the Work of Regeneration, by this Seed in our Hearts, is a greater Myſtery than the Manifeſtation of the Son of God in the Fleſh.* See *Sat. Dif.* Sect. I. N. XII.

And hence follows likewiſe the Adoration of this Seed in one another: For if it be above the outward *Chriſt*, it muſt be adorable, more than he: And he was adorable, while upon Earth, according to the Quaker notion, upon no other account, than as having the ſame Seed in him, which, they ſay, is now given unto us.

And ſince nothing is more ours than what is given to us; for every thing we have is given to us, our very Life, *&c. In God we live, and move, and have our being:* Then it will follow, that we our ſelves are adorable,

becauſe of what is ours: And this is the ground of the Quaker Idolatry; of which enough has been ſaid before: And *Robert Barclay* has not avoided this by the new Scheme he has dreſs'd up for the Quakers.

But he has entangled himſelf in the *Socinian* Nooſe; who not allowing of the Doctrine of Satisfaction by the Death of *Chriſt*, are altogether at a loſs to give any ſort of Reaſon for his Death: Of which there was no neceſſity, if *Chriſt* be conſider'd only as a Teacher, an Example, or even as an Interceſſor or Mediator; for none of theſe Offices do imply the Death of him who performs them. But if *Chriſt* be conſider'd as our Sacrifice, in our ſtead, ſuffering the Curſe of Death, which was due to our Sins, and, as ſuch, making Atonement and full Satisfaction for them; then his Death does neceſſarily follow, becauſe *without ſhedding of Blood there is no remiſſion.*

Now, upon *Robert Barclay*'s Scheme, I would ask, what need was there for the Death of *Chriſt*, if the end of it was only to procure that Seed for us, which could take away Sin? Why might not God have given this Seed to us without the Death of his Son? Did he not give it before? Was it not common to all Men ever ſince the beginning of the World? Is not this the Quaker notion? How then did the Death of *Chriſt* procure it?

But, as I ſaid before, we are not to take the Quaker Doctrine ſo much from *Robert Barclay*, as from their ancient Authors; whoſe Teſtimonies our preſent Quakers ſtill pretend to ſtand by, yet would fain put them out of the way, and draw us off the ſcent of them.

Though, even as new moulded by *Robert Barclay*, or this *Switch*, they ſtill carry their abhorrent Hereſies along with them, but more hidden, and not in ſuch rank words as formerly; but of not leſs pernicious conſequence.

Robert Barclay, p. 207. confeſſes, *That the beſt Works performed by Man, endeavouring a conformity to the outward Law, by his own ſtrength, and in his own will, are defil'd and polluted: Yet* (ſays he) *we believe that ſuch Works as naturally proceed from this ſpiritual Birth, and formation of* Chriſt *in us, are pure and holy, even as the Root from which they come.*

Now ſince the Quakers muſt confeſs, from what is ſhew'd hereafter, Sect. XIX. N. III. that Men not only may, but that many have miſtaken, not only what they do *in their own ſtrength and will*, but even the manifeſt Inſpirations and Poſſeſſions of the Devil, for the Inſpirations and holy Power of God; I would here recommend to their conſideration, how they know of the Works they do, whether they are done *by their own ſtrength and will*, or proceed *from their ſpiritual Birth?* If they have no Rule to judge by, then it is all Fancy, or may be a diabolical Poſſeſſion, for ought they know.

If they would acknowledge the holy Scriptures for ſuch a Rule, whereby to judge of their Works, then they might know which were agreeable, or diſagreeable to that. But when they ſet up their Seed, as a Rule above the Scriptures, then has it no Rule but itſelf. This is diſcours'd more largely elſewhere.

Will they judge then of this Seed by the effects of it? Such as Infallibility, Perfection, Prophecy, and the diſcerning of Men's Hearts: For theſe, and all other the divine Attributes muſt go along with it, if it be what they pretend, even God himſelf: And all theſe they have pretended to upon this account. But how miſerably they have been baffled in all theſe, I think, by this time, is apparent.

For

For beſides many continuing long, even as Preachers among them, while wallowing in the groſſeſt immoralities and uncleanneſs undiſcover'd by their diſcerning faculty, they have fallen into open Schiſms among themſelves, each party pretending that they, and not the other, follow'd the Light or Seed. And they proceeded to excommunicate one another; which is told in *Sn.* p. 46, *&c.* To which all the anſwer *Sw.* gives, is, p. 142. that the one party has prevail'd; and therefore, that they follow'd the true Light.

They call'd one another *Judaſes*, as being falſe-hearted to one another; and while they kept in the ſame communion, and ſeeming unity, yet not being really ſo, but under-hand working againſt one another, and to expoſe their common Faith: Yet *William Penn*, even when writing againſt theſe, in his *Judas and the Jews*, by which he means theſe oppoſite Quakers, whom he calls *Falſe Brethren*, and ſays in his Title-page, *They went out from us, but they were not of us.* Yet were they not diſcover'd by the other Sett of Quakers, till they diſcover'd themſelves, and made oppoſition to them: And tho', as *William Penn* ſays, they were not of them, yet were they receiv'd into unity with them, without any diſtinction betwixt them and others; and ſeveral of the chief of them, as *John Story*, &c. were eſteemed as principal pillars, and of the firſt rank of the Quaker Worthies, and, as ſuch, much boaſted of among them. Not here to mention *George Keith*, the chiefeſt of them all, and many others with him, to whom they gave the right hand of Fellowſhip for many years, and never did diſcover them till they began to oppoſe them, and broke firſt with them; I might add, not only Jeſuits, but ſome Mockers, that have preached among them undiſcover'd. Yet I ſay, all this notwithſtanding, *William Penn* writing againſt their oppoſing Quakers in that year 1673. ſays in his *Judas and the Jews*, p. 12. *Sheep know Sheep, not only by ſight, but inſtinct, and Wolves too: For if the Shepherds be of authority, they tell us, that if a Wolf be near, though out of ſight, the Sheep will bleat their antipathy: So do the Sheep of* Chriſt *know each other by the inſtinct of that divine Nature they are mutually partakers of; and by it they diſcern the Wolf within, notwithſtanding the Sheep's Cloathing without.*

Now ſince it is moſt apparent that they did not know the Wolf within, till he ſhew'd himſelf without, and muſt confeſs that they were deceiv'd by the Sheep's Cloathing in many, and complain how many have been deceiv'd by it; it muſt follow, that their inſtinct of their divine Nature, or their Seed, fail'd them: That is, in truth, that they have no ſuch thing; that it is a cheat, and mere impoſition, which the deceiver has put upon them. To miſtake Grace for God, the Gift for the Giver, a Creature for the Creator, a Beam for the Sun; and to transfer the honour and adoration of God to themſelves upon this account; to prefer the dictates of their Seed in themſelves as a rule ſuperior to what God has deliver'd in the holy Scriptures; nay, to transfer the atonement and ſatisfaction for Sin from what *Chriſt* did and ſuffer'd in his own Perſon, by the offering up of himſelf once for all upon the Croſs, to what he performs daily within them in their Perſons.

All which being a moſt diabolical illuſion, it follows farther, that they not only miſtake Grace for God, or the Gift for the Giver: But that it is not the Gift or Grace of God which they call the Seed; on the contrary, that it is the Seed of the Serpent, and that they miſtake the Devil himſelf for God! And by transferring to the operations of his Seed in them, the merit of our Redemption, and atonement made for Sin by the paſſion and death of *Chriſt*, they have directly plac'd him, that is the Devil, upon the throne of *Chriſt*; and worſhip the Devil thus transform'd in them to an

Angel

Angel of Light for their God and *Chriſt*, as their only Saviour, Redeemer, Sacrifice, and Atonement for all their Sins.

This indeed is an heavy and a dreadful charge! But nothing of it can be abated; there is nothing of it but what does neceſſarily follow, from their placing the ſatisfaction and atonement for Sin, in what is done or perform'd within them, by what they call the Seed.

And it is laid thus plain before them, that they may conſider and ſee from whence, and to what they have fallen; that being the firſt ſtep towards their recovery.

Here in this article of the ſatisfaction of *Chriſt*, and our juſtification thereby, they may ſee the very heart of Chriſtianity, and how they have gone from it; how by transferring of this ſatisfaction from the outward *Chriſt* to their Seed or Light within, they have alter'd the object of their Faith, and choſen to themſelves a new *Chriſt*, and a new God: And that this can be no other than the Devil. Therefore it is that I have ſaid ſo much of it in this place upon this head, this being the root and foundation of all: This is the root and foundation of whole Chriſtianity. For without this doctrine of Satisfaction and Juſtification truly underſtood and believ'd, all Chriſtianity would ſignify nothing as to us, we ſhould have no benefit by it. For if we look upon *Chriſt* as our teacher, we have not perform'd all that he has taught us: If he be our example, we have not exactly follow'd that example. So that here is nothing but condemnation before our eyes. But then, on the other hand, if with a true act of Faith (which is likewiſe the gift of God) we look up upon him as hanging upon the Croſs, there making an atonement and compleat ſatisfaction to the juſtice of God for the Sins of the whole World, by the ſhedding of his moſt precious Blood, to be apply'd to all who have a true Faith in this, with a conformable gratitude and love to God for this his ineſtimable benefit, and a ſincere repentance for all wherein ſoever we have offended him, and an hearty endeavour and reſolution to amend for the future: By this Faith, and theſe Fruits neceſſarily ſpringing from it, and whereby we know it to be a true Faith, we have the promiſe, and conſequently a full aſſurance of the remiſſion of all our Sins, and of eternal Life. This is a rock, and the only rock whereon we can reſt our Souls in the hour of death: Not the merit of any thing we have done, or of any thing wrought in us, no not of this Faith; for in us it is weak, and mix'd with our infirmities, as all other good things are which God ſends into our hearts, while in this mortal Body, which preſſeth down the Soul, that muſeth upon many vain things, like the Sun ſhining upon a Dunghil, which defileth not the Sun, and in time may better the Dunghil, and purge its filth: So the grace of God ſhining upon our Hearts, receives no contagion from us, yet is ſtill mix'd with our infirmities, whence its effects are weak and imperfect in us; as the wiſe Man ſaith, *Who can ſay, I have made my heart clean, I am pure from my Sin?* Prov. xx. 9. So that the beſt of us have reaſon to ſay with the Man in the Goſpel, *Lord I believe; help thou mine unbelief.* It is not therefore the merit of our Faith that is our Juſtification; no, it is nothing wherein we have any ſhare or part; for then it would be imperfect: But our Faith is in that which was perform'd in the Perſon of *Chriſt* wholly without us; and therein is our Juſtification, and our Faith is only as a hand that reaches that to us; the virtue is not in our hand, but in that remedy which it brings. As the *Iſraelites*, when they looked upon the brazen Serpent, were healed, it is true, by their ſight, as a means, but not that the miraculous virtue came from their eyes; ſo are we ſaid to be ſaved by Faith, not that the virtue comes from our Faith, but from that in which we believe.

Sight

Sight is the neareſt emblem of Faith: It is the eye or ſight of our Soul. And obſerve, the cure by the brazen Serpent was not by the touching of it, by applying of it to the place wounded, by grinding it to powder, and drinking of it, or by any other application, than the bare looking upon it; to expreſs more lively to us, that our cure from the ſtings of the infernal Serpent was only by Faith, and not in any thing that we could do or work. Our bleſſed Saviour himſelf makes this ſame alluſion, *Joh.* III. 14, 15. that *as* Moſes *lifted up the Serpent in the wilderneſs, even ſo muſt the Son of Man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.* Here the whole is put upon our believing, as of the *Iſraelites* upon their ſeeing, not upon their working, leſt they or we ſhould aſcribe any part of the virtue to our ſelves, as if we had any ſhare or part in it more than our accepting of it. Our good Works follow upon this Faith, and muſt neceſſarily follow, as heat from fire; and therefore, when they do not follow, as occaſion and opportunity does offer, we muſt conclude that Faith to be dead: Yet all this notwithſtanding, there is no merit in ſuch Works, nor are we juſtified by them. No, on the contrary, our beſt Works are mix'd with our Infirmities and Frailties, as the Prophet ſays, *Iſa.* LXIV. 6. *All our Righteouſneſſes are as filthy Rags.* Therefore we cannot truſt to them: No, our only faith and aſſurance is in the Son of Man lifted up upon the Croſs, and there making the full atonement and ſatisfaction for our Sins.

I deſire the Quakers here to conſider the appellation that is given to *Chriſt* in this Text, as in many others; that is, the Son of Man: For if what they call the Seed, or Light in them, were what they make it, that is God himſelf; yet in no ſenſe can it be call'd the Son of Man, for they ſay not that it is begotten in them by Man. Therefore let them conſider, that the true *Chriſt*, who was given to us as our Propitiation and Redemption, is the Seed of the Woman, *Gen.* III. 15. and, as ſuch, the Son of Man, who was to bruiſe the Serpent's Head. This is the *great myſtery of Godlineſs, God manifeſted in the Fleſh*, &c. Which thing (as I ſaid before) *the Angels deſire to look into*, and will adore, but can never fathom to all eternity; for it is an infinite abyſs of the divine Wiſdom and Power, and Goodneſs, and Juſtice, which no created underſtanding can comprehend.

O then, my Friends, think of the conſequence of turning all this glorious work of our Redemption from the only author and finiſher of it, that ſame *Jeſus* of *Nazareth* whom the *Jews* nailed to the Tree, and was laid, when dead, into the Sepulchre, to turn all this from him to the Light within you! Could the Light within be nail'd to a Tree, be ſlain, and laid in a Sepulchre? Muſt a watch be ſet, and the ſtone ſealed, leſt the Light within ſhould be ſtol'n from thence, and it ſhould be ſaid that he aroſe from the dead? Think how this does defeat and annul a far more glorious work than that of the creation of Heaven and Earth. And do you make this but the Hiſtory, the Type, the facile repreſentation of the more glorious work of the Light within you! Is that a greater and more noble myſtery than that of the *manifeſtation of the Son of God in the Fleſh*, which *William Penn* aſſerts! Will you ſtill refuſe to diſown thoſe who have called this *Chriſt* an *Idol*, a *Dead God*, a *Falſe*, a *Mock Chriſt*, and *accurſed!* Will you make excuſes for them! will you palliate and defend them!

I have been longer upon this head than if my deſign had been only to confute you: No, I had rather convince you. I have therefore briefly explain'd to you the true chriſtian Faith upon this article of the ſatisfaction of *Chriſt*, and our juſtification by it: And I pray God that my labour may not be loſt upon you. I refer you, for the farther knowledge of this great Fundamental of the chriſtian Faith, to our Homilies of Salvation, of

Faith, and of good Works, that you may be acquainted with the chriſtian Doctrine, particularly as profeſs'd in the Church of *England*, to which too many of you are ſtrangers: And that is one reaſon of your great prejudice againſt it. You are made believe, that becauſe we teach the doctrine of Satisfaction and Juſtification only upon account of the merits and ſacrifice of *Chriſt* perform'd in his own Perſon wholly without us; therefore that we have altogether neglected the doctrine of Sanctification, or the purifying of our Hearts by Faith, to be wrought in us by the holy inſpirations and influence of the bleſſed Spirit, for which we daily pray in our Liturgy, as is ſufficiently ſhew'd in the *Sn.* Sect. XXII. And what objections the Quakers make againſt it will be ſeen hereafter, Sect. XX. This is farther apparent in our *Church Catechiſm*, wherein as the work of Creation is particularly aſcrib'd to God the Father, and the Redemption of Mankind to the Son, ſo the Sanctification of the Elect to the Holy Ghoſt. And in this Doctrine care is thus taken, that our Youth ſhall be inſtructed ſo ſoon as they are able to learn. So unjuſt and unreaſonable are theſe prejudices which the Quakers have taken up againſt us, merely by keeping themſelves ignorant of our Doctrine, which they would hear daily preach'd in our Pulpits, if they would give themſelves leave to come into our Churches.

SECT. XI.

Concerning the Reſurrection of the Body.

THE *Sw.* here, p. 243. quotes from *William Penn*, and does diſtinguiſh, and put the caſe, whether in the Reſurrection there is a change only of Accidents, the ſubſtance remaining of the ſame Body that died, as all Chriſtians do believe? Or whether perfectly a new Body is given to the Soul? that is, whether it be a change of Accidents or of Bodies? And does very poſitively determine it, as ſure *as ever any thing can be ſpoken by Men or Angels*, that it is a change, *not of Accidents, but of Bodies.* And through this whole Sect. *Sw.* ſets down quotations, and takes pains to prove that the Body which dies ſhall never riſe any more. Yet, all this notwithſtanding, in the beginning of this Sect. p. 239. and throughout, they fall foul upon the Author of the *Sn.* and give him very ill words, for offering to ſay that they deny the Reſurrection of the Body, *which* (they ſay) *is indeed ſo firmly believed by us.*

Now they know very well what we mean by the Reſurrection of the Body, that is, of the ſame Body which died. It can be meant of no other: For if it be perfectly a new Body that is given to the Soul, it may be call'd a Creation, or any thing but a Reſurrection; which cannot be of any other thing but of that which lay down. This is fully told in the *Sn.* and inſiſted upon; ſo that they could not miſtake. Yet knowing of this, they would ſtill bear the world in hand, as if they *firmly believed the Reſurrection of the Body*, and were abuſed and miſrepreſented by thoſe who ſay the contrary. If herein they are not ſelf-condemn'd, that caſe never was, nor ever can be.

What they mean by that new Body the Soul ſhall have at the Reſurrection, they do not tell us; for they know not: Theſe are words they uſe without any meaning.

As

As to all the excuſes they make in this Sect. of *Sw.* they are fully anſwer'd in the *Sn.* upon this head, in *Sat. Diſ.* Sect. III. N. I. and in P. II. Sect. III. N. III. and ſo I diſmiſs it: After letting the Reader know thus much, that not only all the Quaker Converts that I know, have declar'd to me, that while they were Quakers, they did not believe nor had been taught any ſuch thing as the Reſurrection of our Bodies, or a general day of Judgment, or an end of this World: But among the many that I have occaſionally convers'd with, of thoſe who ſtill remain Quakers, I have not found one that does believe it. Some who are more upon the reſerve, ſince the late Conteſts which have ariſen, will ſay, they believe according to Scripture, but will not tell their meaning: But the greateſt part do flatly deny it, and think us to be carnally minded, mere Doters upon the Letter, and pity our ignorance who aſſert it. And yet their modern Apologiſts make a great noiſe of the injury done them, and of their being miſrepreſented, in having this charg'd upon them!

In which, to convict the Quakers, and ſatisfy the Reader a little farther, I deſire here to add two or three quotations to thoſe you will find upon this head, in the places above referr'd to, in *Sn. Def.* and *Sat. Diſ.*

Richard Hubberthorn, in his Works, p. 119. has theſe words, *His Envy hath reached to Heaven to prove, that the Saints in Heaven are not perfect, but wait for the Redemption of their Bodies; which now, if People mind the Scripture, there is no ſuch Doctrine in it, as the Saints in Heaven have not receiv'd the Redemption of their Bodies.* And again, p. 121. he ſays, *Theſe are they that ſay—That the Saints glorified in Heaven do yet hope for the Reſurrection of their Bodies.* This is what he oppoſes. Do the Quakers then believe the Reſurrection of the Body? Are they herein grievouſly miſrepreſented? Or are they not plainly ſelf-condemn'd in ſo pretending?

Then again, as to a future Judgment, and *Chriſt*'s coming at the end of the World, to what *George Whitehead* ſays in ridicule of it, *That our Eyes will drop out before we ſee ſuch an appearance of him*, (for which ſee *Sat. Diſ.* Sect. I. N. IV. and Sect. IV. N. IV.) let me add here, out of a Book before quoted, *A Defence of the true Church called Quakers*, p. 29. theſe words, *Aſſure your ſelves that the World ſhall ſee his* (Chriſt's) *bodily Shape and Perſon no more——Not by an outward, viſible, ſhining Body.* Yet theſe Men would make us believe, that they deny not *Chriſt*'s ſecond coming to Judgment! that they are wrong'd, and miſrepreſented in this too! But I haſten.

SECT. XII.

Concerning the Sacraments of Baptiſm, and the Lord's Supper.

THIS is Sect. XIII. in the *Sn.* and concludes with referring to a Book wrote particularly upon this Subject by the ſame Author; which is likewiſe quoted in *Sw.* p. 275. and yet no notice in the world is taken of it, otherwiſe than bare naming it. *George Whitehead* offer'd to nibble at it, but burnt his Fingers; of which before, p. 527. And ſince that time I have heard the Quakers preſs'd to give an Anſwer to that Book, or yield the cauſe: Few of them will be perſuaded to read it; and few of thoſe but have been perſuaded by it: And thoſe who are not, or will not confeſs;

ſeſs, yet make no objections againſt, but ſay, It ought to be anſwer'd. To which they are again invited; for I will not here repeat; and ſo I diſmiſs this Section.

SECT. XIII.

Of the Probability that Popiſh Emiſſaries firſt ſet up and propagated Quakeriſm in England.

IN this, *Sw.* complains for want of proof; for which they were referr'd to *Foxes and Firebrands*, as you may ſee in *Sn.* p. 94. at the beginning of Sect. XV. But they take no notice of this. Therefore in Sect. XXII. they have not only hearſay, or a Man's bare word, but depoſition upon oath; with a farther account of their original: Which renders it more than a Probability, (as the Contents of this Sect. in the *Sn.* calls it) that the popiſh Emiſſaries were at the bottom of Quakeriſm, as well as of other Sects of Enthuſiaſts amongſt us. They firſt broach'd the Prejudices againſt our Liturgy, and all Forms of Prayer, and ſet up the *extempore* confuſion as the more ſpiritual, lively, *&c.* as you may ſee at large in the Examinations of *Heath* and others, which are ſufficiently vouch'd in *Foxes and Firebrands.*

The *Sw.* p. 278. quotes a popiſh Author, objecting, *That there was Contention and Diſſenſion among us*, as an argument that the Papiſts could have no hand in theſe Diſſenſions. As if this had not been the very end of their ſowing theſe Diſſenſions among us, that they might have wherewith to upbraid us!

As to the long quotations which *Sw.* brings p. 279, *&c.* out of Biſhop *Jewel*'s Apology, they are of the ſame pertinency as thoſe they quoted before upon the like occaſion. To which all due reſpect is paid, P. II. p. 363, 364. and more need not be ſaid now.

Switch comes, p. 287. to anſwer the Quakers joining with the Papiſts againſt our Bibles and Miniſters, calling them their (*i. e.* the Proteſtants) Bibles, *&c.* It ſeems then they were not the Quakers Bibles. To this *Sw.* ſays nothing: But p. 288. anſwering to a quotation brought in *Sn.* out of the Works of their renowned *Joſiah Cole*, wherein he plays the popiſh Artillery againſt us, calling our holy Bible, a *brazenfac'd Book*, &c. To which he makes no reply, but leaves it to the Proteſtants to defend themſelves from theſe charges *againſt their Bibles and Miniſters, whoſe cauſe* (ſays he) *I am not engag'd in. Sw.* would turn it here, that the word *whoſe* refers only to Miniſters, and not to Bibles; which I will refer to every Reader: Two things being nam'd in the ſame ſentence, and no exception of one of them, whether both be not included? If the Quakers had meant to except the Bible, would they not have ſaid ſomething in its defence, after repeating ſuch Blaſphemy againſt it out of a virulent popiſh Author? Would they have turn'd it over to others to anſwer it, and call'd it their Bible?

But, to ſhew that this was none of their meaning, but that they join'd with the Papiſts herein, they call it as bad names as theſe Papiſts have done; they call'd it *Beaſtly Ware*, *Death*, *Duſt*, and *Serpent's Meat*, as before is ſhew'd.

But

But then ſays *Sw. In that very Book they ſpeak againſt the Papiſts.* That is true; for they contended with them for the Supremacy. But do they ſpeak againſt them for this? for blaſpheming againſt the holy Bible? No, they ſay not a word of that; nor find any fault with it; or make any ſort of defence for the Proteſtant Bible: They leave that to them, *whoſe cauſe they are not engag'd in!*

By the way, if they are not engag'd in the Proteſtant Cauſe, why do they now hypocritically call themſelves Proteſtants? Why are they ſhrowded under Laws which give eaſe to Proteſtant Diſſenters? If they have not a word to ſay in behalf of the Proteſtant Bible, only quote it, when they think it makes againſt Proteſtants, but will not themſelves be determin'd by it, becauſe of various Copies, Miſ-tranſlations, *&c.* as the Papiſts ſpeak; then, whoſe ſide do they take? Whoſe arguments do they make uſe of? And conſequently, whoſe Emiſſaries were they who ſet up ſuch Principles amongſt us?

Such as, 1. The Infallibility of their Church. 2. Confining the catholick Church to thoſe of their own Communion. 3. Damning all the reſt of the chriſtian World but themſelves. 4. Denying the holy Scriptures to be a ſufficient Rule of Faith and Practice. 5. That their true ſenſe and meaning is only to be taken from that Spirit which guides their Church. 6. Condemning the Proteſtant Bible. 7. Calling our Miniſters *Baal*'s Prieſts, Dogs, Wolves, *&c.* 8. Making an argument for their Church from their univerſality, their Succeſs and numbers. 9. Their pretence to Miracles, and ſhewing falſe and lying Wonders. 10. Their vouching immediate divine Revelations to their Saints, in countenance of their new Doctrines. 11. Their diſowning the Power of all Kings and Magiſtrates who oppoſe their Church. 12. Their right to aſſert it by Arms, when able. And laſtly, (for this time) that they have an univerſal Heirſhip; and that the whole World muſt one day come under them.

All theſe Particulars are fully made out, as to the Quakers, in *Sn.* and *Def.* That they were not capable of inventing them, is ſhew'd *Sect.* XXII. And then whence could they have them, but from thoſe who held them? And theſe were none other but the Papiſts. All which put together, with the Teſtimonies upon oath, and many credible Informations, will amount to more than a Probability, (which is all the Title this Sect. in *Sn.* does bear) that it was popiſh Emiſſaries who firſt ſet up and propagated Quakeriſm in *England*, as they did the other various Sects amongſt us, of which there are proofs undeniable: And how they ſhould miſs the Quakers among all the reſt, is not eaſy to imagine; eſpecially conſidering that the Quakers hold more of their Tenets than any of the others, as is here ſhew'd in twelve Particulars.

SECT. XIV.

Of the Quakers damning all the Chriſtian World but themſelves.

FOR proof of this, there are ſeveral quotations brought in *Sn.* p. 97, 98. out of *George Fox*'s *Great Myſtery:* Upon the firſt of which, *Sw.* p. 305. makes ſome deſcanting; and then ſays, p. 306. *He* (the Author of the *Sn.*) *makes about twelve more from ſeveral places of the ſame Book*; but names not one of them, nor ſays a word to them, but that in all of them the *Sn.* would pervert *George Fox*'s meaning: And I have no more

to ſay, but to deſire the Reader to look upon them, and then let him judge. He will ſee reaſon enough for *Sw.* ſlipping them over in this general faſhion: They are too hot to be handled.

There is one quotation there out of *Great Myſtery*, p. 158. of which I have ſome uſe to make, beſides the preſent Subject, and I hope for their good: It is this, *of his* (Chriſt's) *Body are all Profeſſors, Proteſtants and Papiſts upon the Earth, ignorant——Therefore be all in the Enmity one among another.* Now beſides that this effectually excludes both Proteſtants and Papiſts from Chriſtianity, that is, from the knowledge of the Body of *Chriſt*; it is hereby plain, that the Quakers mean ſomething elſe by the Body of *Chriſt*, than either Proteſtants or Papiſts do; who, they ſay, *underſtand the Blood of* Jeſus Chriſt *no more than a Brute Beaſt.* See *Sn.* p. 72. The myſtery is, that Body and Blood of *Chriſt*, of which the Quakers ſay we are ignorant, and know no more of it than a Brute Beaſt, is the Body and Blood of their Light within; in whoſe ſufferings, dying, and riſing again in their Hearts, they place the Satisfaction and Atonement for Sin; and not in the ſufferings and ſacrifice of that outward Body and Blood of *Jeſus* of *Nazareth*, who was nail'd to the Croſs; and in this they ſay true, that of this inward Body and Blood, and the ſatisfaction thereby made for our Sins, both Proteſtants and Papiſts are ignorant. And it is but of late that this myſtery of Quakeriſm has been fully detected: We did not before underſtand one another. While both talk'd of *Chriſt*, of his Body and his Blood, and the ſatisfaction thereby made for Sin; and both magnified it, and attributed our Redemption to it; and yet, as the Quakers truly told us, we knew no more of what Body and Blood they meant than *Brute Beaſts.*

But they knew very well what we meant, and did oppoſe it; yet not directly, of late, by a plain denial of the outward *Chriſt*; for that would have expos'd them to all Chriſtians; but obliquely, by ſaying, *Can outward Blood cleanſe the Conſcience?* &c. to take Men off from laying the ſtreſs upon the outward *Chriſt*, what he did or ſuffer'd for us. Of which ſufficient has been ſaid before.

But I take this opportunity again, to remind them of this, the foundation of all their Errors; and to convince them, out of their own Mouths, that the *Chriſt*, and his Body and Blood, which is own'd by Proteſtants and Papiſts, and all Chriſtians, is not that *Chriſt*, not that Body and Blood which the Quakers do mean. How otherwiſe are both Proteſtants and Papiſts ignorant of the Quakers *Chriſt*, of his Body and Blood, and know no more of it than Brute Beaſts?

I hope, I pray to God, that this may awaken the honeſt, though ſimple hearted among them, to ſee whither they have been led; even to throw off that *Chriſt* whom all the Chriſtians upon the Earth do worſhip.

And, upon this account, they debar all from Chriſtianity but themſelves, and make themſelves the only Church of *Chriſt* upon the Earth; and ſay, *that the Quakers are in the truth, and none but they:* As is fully ſhew'd in *Sat. Dif.* Sect. V. N. x.

And ſo far they are in the right, that if they be Chriſtians at all, or any part of the Catholick Church, there are no Chriſtians in the World, or any Church but themſelves; for all others do worſhip another *Chriſt* than they do, and are ignorant of their *Chriſt*, even as a *Brute Beaſt*, as they effectually word it.

The Lord Almighty open their Eyes, if it be his bleſſed Will, for *Chriſt Jeſus* ſake, to let them ſee the horrible Pit into which they are fallen.

SECT.

SECT. XV.

The Venom and Naſtineſs of the Quaker Spirit.

1. IN anſwer to this, *Sw.* does endeavour to vindicate what is charg'd upon them of *Naſtineſs*, from Texts of Scripture, ſuch as, *The Carcaſs of* Jezabel *ſhall be as Dung upon the Ground*, and the like. But as there is no ſort of compariſon betwixt theſe and thoſe beaſtly expreſſions of the Quakers, ſome of which are ſet down in *Sn.* p. 100. and are not fit to be repeated, leſt it ſhould turn the Reader's ſtomach; though it was neceſſary to let them once be ſeen, otherwiſe the Quakers would have call'd it a Slander; I ſay, as there is no compariſon betwixt theſe, and any Scripture-expreſſions of deteſtation upon ſerious and weighty occaſions; ſo to quote the holy Scriptures in countenance of all the Naſtineſs that is poſſible to be ſpoken, (for none can exceed what is quoted of the Quakers) has ſo much of horror in it, as would terrify any who had the leaſt regard to thoſe holy Oracles! Can there be greater Profaneneſs than to quote Scripture for *Billinſgate?*

The ſame method they take to excuſe the fury and venom that appears in their Writings againſt their Adverſaries, from the ſevere reproofs and threatnings in holy Scripture; as if they had authority to apply theſe to whomſoever, and upon whatever occaſion they think fit! This is worſe than the Devil's quoting Scripture to our Saviour: For though he did it to tempt him, as the Quakers have done, by perverting the true meaning, yet he obſerv'd a ſeeming reverence to them, and durſt not bring them in juſtification of Scolds and Naſtineſs; ſuch as is quoted of the Quakers in *Sn.* p. 98, 99. as is here done by *Sw.* He durſt not father upon the Holy Spirit ſuch Beaſtlineſs as *Scal'd Heads*, *Gall'd Horſe Backs*, *Sh—ting*, *Spuing on a piece of Paper*, &c. ſuch ſenſeleſs ſtuff as *Greenheaded Trumpeters*, *Gimcracks*, *Whirligigs*, *Moon-calves*, *Tatterdemallions*; leſt Hell ſhould have been heated tenfold more for him: He has more Senſe, though not more Wickedneſs, than ſome whom he has inſpir'd.

2. Theſe Quakers, while they quote Scripture for what you have heard, yet will make no allowance for ſome juſt expreſſions of horror and indignation which are in *Sn.* upon the expoſing of their monſtrous Hereſies and Blaſphemies; though many examples of the like are to be ſeen in the holy Scriptures, yet that muſt not be allow'd in the *Snake!* No, it all proceeds from pure Malice and Envy againſt the Perſons of the harmleſs Quakers! Though, in all that that Author has wrote, he has kept off, as from all beaſtly and impure expreſſions; ſo likewiſe from perſonal Reflexions, which did not concern the cauſe. And I am well aſſur'd it was, and is in his power to make ſufficient Repriſals of this nature, upon the greateſt among the Quakers, and might have more Materials of this ſort given. But he has refus'd them, when offer'd; even ſince he had ſeen and read the *Switch.*

That *Switch!* which with full endeavour ſtrikes directly at his Life, and endeavours to expoſe him to the Government. And that it might not miſs of this effect, the Quakers took care to preſent it in ample form to the Judges, and to the Members of both Houſes of Lords and Commons, beſides the Gentry and others, of all ſorts, through the Nation: So that never any Quaker Book was ſo own'd, ſo handed about by them.

But

But their malice did not ſtop here. Leſt this ſhould do him no hurt, (as it has not) they having no proofs but their own Infallibility, they have rak'd into the private concerns of his family, and endeavour'd to exaſperate his Wife againſt him, becauſe ſhe has bore a ſhare in his afflictions: Therefore call her *Unfortunate*, and ſeem to pity her caſe, and tell him in plain terms that he deſerves to be hang'd.

That Gentleman does not think it proper to trouble the publick with the vindication of his private affairs, having no other accuſers but thoſe, whoſe trade is Lying, where it may ſerve their cauſe; and who have been detected, and expos'd for it ſo notoriouſly, that in this caſe there is none that know them will take their word. But it is inſtanc'd here only to ſhew the Spirit of theſe meek Men! who cry out upon reviling and perſonal reflexions, eſpecially any thing that looks like Perſecution, when it comes near themſelves.

William Penn, in his *Judas and the Jews*, anſwering the objections of the Quakers refuſing ſome ſort of taxes impos'd by Law, which yet he could not deny, ſets down theſe words in his p. 49. *I muſt not be plainer, leſt the Cabal farther repreſent me one that expoſes perſons to the laſh of the Government.* Then ſays on the Margin, *But is not this to render us obnoxious to the Government? I abhor that practice: But baſe and ſelf-ended Spirits are to be humbled, and not think themſelves fit to cry down other people's Religion, that have by treachery, perſecution, and falſeneſs, too much reproach'd all Religion: Let them leave ſcribling and ſnarling with their Writings, and repent.* And p. 48. ſays, *Oh the mercies! Oh the forgiveneſs of theſe exceeding meek, ſuffering, bruiſed little ones! as they would have us think* (theſe were ſome of the Diſſenters, whom he anſwers.) *But oh deceitful and blood-thirſty Generation*, &c. And p. 64. ſays, *Ah! poor Men! What have you been doing? Verily your damnation ſlumbers not; and the God, whoſe name ye have cauſed to be blaſphemed*, (this is their Light within) *will one day require theſe things at your hands, and recompence vengeance in flames of fire, for all your hard Speeches and ſinful Contradictions againſt the Holy Spirit of Truth, and thoſe who are led by it. I am not in any rage, God knows.* I am ſure none elſe could know it by thy words. And what was all this for? Only for telling the truth. Baſe, perſecuting Truths of the failings of the Infallible! divulg'd by ſome who had been Friends, but now turn'd tail, and told tales out of School; *who* (as he expreſſes it in the ſame page) *have had ſo little regard to the Profeſſion, as to bring it under reproach, and to the common law of friendſhip, as treacherouſly to divulge the ſecrets of ſome of their ancient Acquaintants*, (he would have ſaid *Acquaintance.)* It was a hard caſe! And he ought to be angry! Yet *he was not in any rage, God knows!* If it had not been for theſe naſty Tell-tales, the Quakers might have paſs'd for the pure and infallible ſtill. But now that all is out; and ſince they have not the Grace to repent, it remains only, that they fret in their greaſe, but not in a *rage!* No, by no means! tho' they act it to the life! even dear *William*, who excelleth them all! See *Sn.* p. 99, 100. and *Def.* P. II. p. 341, and p. 350. to 353. Would you ſee more of this Fury acting the Lamb, ſee *Judas and the Jews*, p. 5. *Indeed it is wonderful ſtrange*, (ſays he) *that to reprove an Apoſtate ſhould be reputed railing.* It is very ſtrange, conſidering the manner in which it was done! And that, as *W. P.* ſays in the ſame place, *they ſhould practiſe it in cenſuring it.* He repeats the title of the Book he anſwers, *viz. Tyranny and Hypocriſy detected*, &c. *In which* (ſays he, p. 6.) *if there be no reviling, there is no ſuch thing in the world; for theſe words reach to the end of all villany. Meek Man, that he would be thought! who*

ſeems

ſeems to engroſs railing into a company, and ſeems not ſo angry at it in us, as that we uſe it unlicens'd of his Cabal: For he exerciſeth it at ſuch a rate in checking it, as if he might do it cum privilegio. ——*I complain of nothing in this kind more, than that we muſt not rebuke ill Language, without being guilty of it: Nay, ſuch is the peeviſhneſs of our adverſaries, that to mention theirs is criminal.* See Meth. 2. But enough of dirt and ill nature.

SECT. XVI.

Of Fighting and Loyalty.

THE Quakers make a terrible long Section of this from p. 316. of *Sw.* to p. 376. tho' the upſhot, and whole import of what they ſay might be put into a Nutſhel. If it be not good, they give you the more of it: But there was a deſign in it; for by ſuch tedious Speeches and Declamations as they make, they would lead the Reader from the cloſe ſcent of the matter in hand, which they ſweep ſo long about the houſe, till they loſe it.

1. Firſt, as to the matter of Fighting. They would have you take all they ſay of it in a ſpiritual Senſe; and that it is only of the ſpiritual Sword which they ſpeak. For a full anſwer to this, ſee P. I. Sect. VI. p. 285, *&c.* And P. II. beginning at p. 379. and p. 397, to 400. Sect. III. N. IV.

In the *Sn.* p, 103. quotations are ſet down out of *George Fox*, where he ſays to *Oliver*, *Let thy Soldiers go forth with a free and willing heart, that thou may'ſt rock Nations as a Cradle.* And p. 113. *Edward Burroughs* is quoted, who in his *Warning to the Engliſh Army*, An. 1659. bids them *ſet up their Standard at the gates of* Rome, *and avenge the Blood of the guiltleſs through all the dominions of the Pope, that your Sword* (ſays he) *and the Sword of the Lord, may neither leave root nor branch of Idolatry*, &c. Now the *Quaker-Suppoſe* would have us believe, that the *Engliſh* Army at that time, and *Oliver*'s Lambs, wore none but ſpiritual Swords; and that it was to thoſe Swords the Quakers ſpoke. Again, in the *Sn.* p. 110. *George Biſhop* is quoted, commanding the then Uſurpers, *An.* 1659. in the name of the Lord, to *do juſtice on thoſe whom God had given into their hands*; that is, upon Sir *George Booth*, and other Royaliſts, who were then Priſoners; and that there ſhould be *continual marching of your Horſe* (ſays he) *up and down in all parts where theſe inſurrections have been.* Now the Quakers will oblige us to take theſe only for ſpiritual Horſe, and deſign'd only to preach as the Aſs to *Balaam*; and that it was nothing but ſpiritual Juſtice they deſir'd to be done upon the Cavaliers: For what elſe could the ſpiritual Swords of the Red-Coats inflict?

If this will not do, then there is no remedy, but that the Quakers muſt own their Principles, both as to Fighting and Loyalty.

And ſuch exceeding ſilly excuſes argue them only to be ſelf-condemn'd, and expoſe them ten-fold more.

2. As does that anſwer they give, p. 327. to the quotations brought in the *Sn.* of their juſtifying the murder of King *Charles* I. and all the tyranny and oppreſſion which was charg'd upon him by the Rebels. They produce, for their vindication, a Declaration of King *Charles* II. given at *Dunferling* in *Scotland* the 16th of *Aug.* 1650. Part of which they have printed, where he owns his Father's *hearkning to evil Councils, and his oppoſition to the work of Reformation, and to the ſolemn League and Cove-*

nant, by which ſo much of the Blood of the Lord's People hath been ſhed in theſe Kingdoms, and the Idolatry of his Mother. This indeed lays all the Blood ſhed in that Rebellion upon the King. And if his own Son did it, well may the Quakers do it, who repeat it again, p. 330. that they *ſpoke no otherwiſe of King* Charles I. *than King* Charles II. *in the ſaid Declaration.*

But I will ſay to them as one did to a Debauchee, who urg'd the example of *David* for his Adultery; *Sequeris Errantem, ſequere Pœnitentem:* If they will follow that King's example in his Sin, let them do it likewiſe in his Repentance. He was then in the year 1650. in the hands of the Covenanters, and at their mercy, who ramm'd the Covenant and ſuch Declarations as theſe down his throat.

But after his Reſtauration, he publiſh'd his Repentance, by ordering that Covenant he had taken to be burnt by the hands of the common Hangman, and declaring it to have been an unlawful oath. Let the Quakers do the like by all the treaſonable and bloody Teſtimonies they have given forth, and they ſhall be no more objected to them: But while they will not diſown them, only ſeek to palliate and excuſe them, by ſuch pretences as render them much more deform'd; while they will ſtill inſiſt upon it, that theſe were true Prophets, and Servants of the Lord, and not horrible Blaſphemers, who gave forth ſuch wickedneſſes, as the word of the Lord God almighty, and in his name; and will not give up their infallibility and divine miſſion, while they remain thus obſtinate, though apparently convinced, they muſt be ſtill preſs'd, that they continue not to deceive. And tho' the task be irkſome to thoſe who have no other ill will at them, yet it is neceſſary, notwithſtanding that it provokes their rage and malice, and they return miſchief for our good will. But when it pleaſes God, as he has open'd their eyes, (for their Anſwers ſhew that they are convinc'd, only they would hold out as long as they can) ſo to work upon their hearts to the acknowledgment of what they know to be truth, then they will likewiſe ſee and own thoſe, whom they now revile and perſecute, to have been their greateſt benefactors; whom all their rage and fury could not tempt not to love them ſtill, and continue to do them good, tho' againſt their will. If leſs plain dealing, and wholly lenitives, would have heal'd their wound, and not too ſlightly, it was want of skill, not good will in the Surgeon, who thought ſome corroſives neceſſary to eat away the proud fleſh. However, if the cure be effected, tho' it put them to more pain than needed, they will have no reaſon to complain.

3. In order to which, there is a diſtinction they uſe, which I muſt warn them of, as not ſound, and which will lead them into Sin. They ſay, p. 319. That *tho' God has diſarm'd his peculiar People of the outward Sword, that he might bring them to have a full and entire dependance upon him for their ſafety:* And that this *outward Sword muſt not be uſed by ſuch of his Servants as he has redeemed out of the ſtate of War and Deſtruction: Yet that God has not diſarm'd himſelf of the outward Sword, but may put it into hands of thoſe who are not yet brought under that adminiſtration, and make them inſtrumental in his hand to chaſtiſe his enemies. Thus God ſaid of* Cyrus, *he is my Shepherd, my Anointed: And* Nebuchadnezzar *is called the Lord's Servant, becauſe he did appoint the Sword into their hands, to chaſtiſe thoſe whoſe iniquities were then full: But that neither of theſe were of the peculiar People of God.* This would ſeem to infer, that it would not have been lawful for the peculiar People to have uſed the outward Sword, or that God would not have commanded it to them; which is quite contrary to the Truth; for he commanded them to deſtroy the *Canaanites*, &c.

Beſides,

Beſides, that if it had been a Sin, and diſpleaſing to God, he would not have commanded it to any body, nor countenanc'd it in any.

It's true, he makes uſe of the Devils for his Executioners, and can bring good out of evil; but he does not command nor countenance any evil; or call the Devil his Shepherd, his Anointéd, becauſe he executes his Will.

Therefore the Quakers are greatly deceived in this: And the anſwer they give, p. 322. as to their granting Commiſſions to ſome in *Penſylvania*, to aſſiſt them in re-taking a Sloop of theirs from the Pirates, which the Pirates had taken from them, is no ways ſufficient: For if fighting be contrary to what God requires in his Choſen, then none ſhould be encourag'd to it, but rather diſſuaded from it, as a thing not pleaſing in the ſight of God.

And beſides, it goes as much contrary to that *full and entire dependance upon God for our Safety*, to employ others to fight for us, as to fight our ſelves.

But they ſay, *ibid.* p. 322. that there was no fighting in that caſe of the Sloop; but that the Sloop was re-taken, and ſome of the Pirates taken Priſoners, *without any Blood-ſhed, or Wounds.*

That was as it happen'd. But there might have been fighting; and the deſign of going againſt the Pirates, was to take them, and recover the Sloop by force, if they could not otherwiſe: And if they were too many for the Pirates, and took them Priſoners without fighting, yet this is nothing as to the Principle of Fighting.

But they ſay again, *ibid.* that the Quakers who went along with the reſt did not bear Arms. Then what brought them there? Would they have ſtood ſtill with their Hands in their Pockets, while the reſt were a fighting? But they ſhould not have been among them, nor look'd on, and countenanc'd that fighting, which was contrary to their Principle.

4. But what ſay they to *William Penn*'s engaging to the Government, to *ſecure and defend* Penſylvania; *and that he would ſend eighty Soldiers to* Albany, *when call'd for, or find Money to pay them?* This is mentioned in the *Sn.* p. 116. and the Copy of the Grant to *William Penn*, for reſtoring him to the Government of *Penſylvania*, is quoted as a Voucher.

To this the Quakers give a very artificial Anſwer. They do what they can to make it not to be believ'd. Do they deny it then? No, that they durſt not venture upon, for they knew it to be true: And the method of knowing it was ſo eaſy and certain, that none could miſs of it, who would be at the pains to make a ſearch into the Council-Books, and the Report of the Committee for the foreign Plantations, to whom *William Penn*'s Petition for the reſtitution of his Government of *Penſylvania*, was referr'd. And the Author of the *Sn.* was ſo juſt to the Quakers, and to *William Penn*, as to ſatisfy himſelf in this, that he might not injure them. Well then, what ſhift could the Quakers make in anſwer to this? If they could not deny it, they muſt confeſs it. That is the way with other Men: But they are not us'd to it. They ſay in *Sw.* p. 374. *Whatſoever may be the groundleſs ſuſpicions of ſome apoſtatizing Quakers, or the forgery of the* Snake *herein*——Is not this a denying of the matter of fact, calling it a *groundleſs ſuſpicion*, and a *forgery*? No, it only looks like it: For they do not ſay it is ſo, but *whatſoever it may be.* Whether they meant by this to create any ſuſpicion or diſtruſt in the Reader of the truth of it, we dare not ſay, without calling in queſtion the ſincerity of the perfect ones! But *whatſoever it may be*, how do they go on? They ſay, *It cannot be incumbent upon* William Penn *to be accountable to ſcandalous, nameleſs Libellers, for what paſt betwixt him and ſo many Perſons of Quality of the King's Council-Board.* Is this all the anſwer? No, they add, *Had not*

this

this Snake *for his Security the Meekneſs of that Principle which he reproaches, he might be corrected for his inſolent Saucineſs.* This is Meekneſs with a vengeance! It is a Meekneſs indeed not ſafely to be reproach'd! This came from the very Spirit of Meekneſs and Humility, and Self-denial! This is dragooning, inſtead of anſwering: And this is all the anſwer that is given to the matter. There they leave it; ſee who dare touch upon it any more! Is this the Quaker method of Converſion? I know where *W. P.* got the receipt; and it wrought effectually with him. He was put into the Hands of an able Operator, *J. S.* whom he cannot forget, nor the occaſion of it, which oblig'd him to turn Quaker. I ſay thus much of it, only to let him and the Friends know, that I could ſay more; and that it is out of choice I do not purſue that method of perſonal Reflexions, to which they have afforded not only their examples, but the higheſt provocations. And the Author of the *Snake* gave, I think, one remarkable inſtance of it, that in mentioning the Report of the Committee, (before ſpoke to) to whom *W. P.*'s Petition was referr'd, he meddled only with that part of it which concern'd the point in hand, the pretended Principle of the Quakers againſt uſing the outward Sword; but he ſaid not a word of *W. Penn*'s then conſenting to take the Oaths, in the Quaker way of Swearing, to the preſent Government, which is mention'd in the ſaid Report: And, to my knowledge, the Author of the *Sn.* was minded of this, and preſs'd upon to declare it; but he utterly refus'd it, (as he did many other paſſages) as not relating to the Controverſy, and as favouring of perſonal Prejudice; of which he ſaid he had none, either to *W. P.* or any other of the Quakers. And at that time of day it might have done *W. P.* a ſignal Diſſervice with that Party, of which he then pretended to be one, and a principal one, but kept this as a ſecret from them. But this was five or ſix years ago, and can do him now no hurt, he being fully underſtood.

And if the Author of the *Snake* was of *W. Penn*'s then Party, with which he is ſo often twitted in the *Switch*, believe it, it was no ſmall piece of Self-denial, and averſion to that method of Proceeding, in handling of Controverſy, that he could refrain from making this publick; but would rather let his Party run the hazard of a falſe Brother among them, than he would break the rules of Decency, that ought to be obſerv'd in managing Diſputes of Religion; wherein the oppoſition ought to be to Principles, and to Perſons, not upon any other ſcore than what may ſerve to detect the Principles. Other matters are totally out of purpoſe, and unchriſtian; and where perſonal malice is diſcover'd, it prejudices even Truths that may be ſaid, and hurts the Cauſe we would defend.

But where Men will deſcend to this method, they ought in prudence to keep off ſuch inſtances as wound themſelves more than their Adverſaries. Therefore it was not well conſider'd of the Quakers to boaſt as they do in *Sw.* p. 320, 321. *And this hath been our practice from the firſt, in that we have always, ſince a People, been clear of all Plots, Contrivances, and Combinations, to ſubvert Governments or Governors —— Since we were a People, were we ever found guilty of any practices againſt any of them?* &c. I ſay this was unwarily ſpoken, conſidering the caſe of *William Penn*, who was in a Proclamation for Practices againſt the preſent Government. But you may ſay, He was not found guilty; and good Men may be wrongfully accuſed. That is true; therefore you ſhall have it as you will, that he was always a Friend to this Government, and never concern'd in any Practices againſt it: Though he herded with the *Jacobites*, and made them believe that he was heartily in their cauſe. If you will have it ſo, you ſhall: Take it which way you will; I will not diſpute with you upon theſe points: But let us fairly purſue the argument, as to your Principle againſt uſing the outward Sword. This

This inſtance, you ſee, of *William Penn*, is undeniable, that he has engag'd to maintain Soldiers in *Penſylvania*.

Therefore there is no remedy upon the Earth, but that you muſt either quit your Principle, or part with *William Penn*.

When you can get over this, you may hope to clear your ſelves from all the Accuſations that have been laid againſt you.

And your huffing Anſwer has made the matter worſe; yet ſhews you are vex'd, but cannot get off it.

William Penn was here upon the ſpot, in *London*, when the *Switch* was wrote and publiſhed; and diſtributed of them himſelf among ſeveral Perſons of Quality. Now whatever hand he had in the Book, yet none can imagine, that he would not be conſulted in ſuch a material paſſage, which related ſolely and purely to himſelf, and which had given ſo great offence to the Quakers in *Penſylvania*, as being a departing from their avowed Principle; and of which they grievouſly complain'd in their Letters from thence; one of which is quoted in *Sn.* p. 115, 116. It cannot be imagined that *Joſeph Wyeth*, whoſe name is put to the *Switch*, who depended ſo much upon *William Penn*, whom *William Penn* ſent to travel with his Son, that he would not have conſulted his Patron in a caſe that ſo nearly concern'd him; or, without it, when *William Penn* was with him, have printed to the World an Anſwer in his name, at all adventures, and not vouchſafe to let him know it! Therefore we muſt take this for the anſwer of *William Penn*; and by this, an end to be put to all the Quaker pretences, not only of Infallibility, but of Conſtancy, and adherence to their Principles; that is, unleſs the other Quakers will diſown *William Penn* herein, make him ſign an Inſtrument of Condemnation againſt himſelf, (according to their ſtated Diſcipline) and oblige him to give back, and renounce thoſe Articles he has made with the Government, to maintain Soldiers, as being contrary to the Principle of the Quakers.

But he is pretty ſecure: He has drawn them in: For if they do it, then *Joſeph Wyeth*, whoſe name is to the *Switch*; the ſecond Days Meeting, who licenſed it; and all thoſe Quakers who have given it about as the Act and Deed of the whole Body of them, to the Judges, to the Members of both Houſes of Lords and Commons, to all ſorts of People, in publick manner, as what they will ſtand by: Then all theſe muſt to the Stool of Repentance, together with *William Penn*, if they ſet him there for it. So that now it is one and all with them: And all their Tails are in the Well, as well as *William Penn*'s.

And if ever they can get off this; if this be not made plain upon them, I ſhall deſpair to do it while I live.

5. As for their evaſions to the other quotations in the *Snake* upon this head, I ſhall only deſire the Reader to compare them and the *Sn.* together; becauſe in ſome places, as p. 349. they wholly *omit them, for brevity!* And in others they mangle and disjoint them, and ſpeak only to ſome part of them, and not at all to that part upon which the ſtreſs is laid: As p. 342, 343. where in anſwer to their giving intelligence to the then Army and Uſurpers of the Inſurrection of Sir *G. Booth*, and the Loyal Party, they only take notice of that part of the quotation where they complain'd of their Goods and Horſes being taken from them; and retort, that the Prieſts likewiſe (as they call them) gave intelligence as well as the Quakers. Birds of a Feather—— Theſe were the Fanatick Preachers in the year 1659. who openly avowed oppoſition to the King, and did ſide with the Uſurpation. And this is all the defence the Quakers can make for themſelves: And the application will be as eaſy in all the other quotations to any who will compare the

Sn. and the *Sw.* together: Therefore I will not ſwell this with a particular account of them.

But I deſire the Reader to take ſpecial notice of the Declaration of the Quakers for fighting, which is mention'd in *Sn.* p. 1 . and anſwer'd in *Sw.* p. 339, *&c.*

Their Declaration ſays, *That he whom they have choſen to be their King, might command thouſands and ten thouſands of his Saints at this day to fight in his cauſe.* But, ſay they, *We cannot yet believe that he will make uſe of us in that way, though it be his only right to rule in Nations, and our Heirſhip to poſſeſs the uttermoſt parts of the Earth; but for the preſent, we are given up to bear and ſuffer.*

Here they play the Criticks moſt ingeniouſly, but againſt Grammar and common Senſe, upon the word *yet*, and *for the preſent.* They ſay, p. 340. that *the word* yet, *is not always an adverb of time.* No, not *always*; but in this place it is, and cannot be otherwiſe, eſpecially being explain'd by the other words, *for the preſent.*

But *Sw.* ſays *(ibid.) It is worth obſerving, that the reaſon our Saviour gives, why his Servants could not fight*, viz. *That his Kingdom is not of this World, is, without all bound of Time*; and adds, *Now this reaſon muſt always continue.* So then the Quakers muſt never fight! nor can their King ever command them to do it, or make uſe of them in that way! Why then does their Declaration ſay, *That their King might command them to fight at this Day?* Why does it ſay, *We are dreadful to the Wicked, and muſt be their fear?* What fear from Men that can never do us hurt? What dread can this be to wicked Men? They are afraid of nothing but Arms, and outward Violence. And this is not a Prophecy of what may hereafter come to paſs, but it ſpeaks in the preſent. *We are dreadful*, &c. And gives the reaſon, becauſe their King may command them to fight. When? Even *at this day!* And this indeed is terrible! eſpecially where they boaſt of their thouſands and ten thouſands!

They cannot here pretend, that this was meant of ſpiritual fighting; becauſe they ſay, *We cannot yet believe that he will make uſe of us in that way.* In what way? That is, of outward fighting. For they will not ſay, that he does not make uſe of them in the ſpiritual Warfare!

It is told before, how they order'd Parties of Horſe to be continually marching againſt the Royaliſts; and commanded *Oliver*'s Soldiers to *give the Prieſts Blood to drink*, and *ſet up their Standard at the Gates of* Rome, *&c.* And they have no other defence now to make, but to have us ſuppoſe, that they meant *Spiritual* Rome, *Gates*, *Standards*, *Prieſts*, *Red-coats*, and *ſpiritual Horſe* too! This was urg'd againſt them in *Def.* as well as *Sn.* but no anſwer to this! This is too broad to be palliated; therefore it muſt be ſlipt!

And this ſhews us, what ſort of fighting is meant in this their Declaration; which they would put off with a witty turn upon the word *yet*, to make this nonſenſe of it; that though their King had debarr'd them from fighting for ever, yet, that is, notwithſtanding, they did not believe he would make uſe of them *in that way!* As if I ſhould ſay, Though it is impoſſible for me to fly, yet I believe I will not fly. But if we take the words as they lie, not, *yet we cannot*—but, *we cannot yet*—as it is in the Declaration, and is afterwards explain'd, not *for the preſent*; then it is plain Senſe; and ſhews withal their meaning, which they would have hid, *yet*, for the preſent! But it is full time it ſhould be underſtood; now that their Numbers and their Wealth is ſo much encreas'd. It is no indifferent matter to have ſuch Multitudes of Men ſo principled amongſt us, and ſo capable of making diſturbance, and watching for it, aſſuredly

edly expecting it! with the ſame enthuſiaſtick Zeal, as the Fifth-Monarchy-Men, to poſſeſs their univerſal Heirſhip of the whole Earth! Which part of their Declaration is ſlipt, as likewiſe that of their fighting, in this Anſwer of *Switch*; not a word ſaid to either of theſe two points, which were the principal: And the Declaration of the Fifth-Monarchy Men hereunto annex'd, (to ſhew their agreement) may be ſolv'd, as well as this Declaration of the Quakers, by ſuch pretty quibbling upon words, as are here us'd in *Switch*, and might be turn'd, as that of the Quakers, to mean ſpiritual Fighting, till they got Arms in their hands! They too pretended Simplicity, and to be harmleſs ones, till they were ready! And if their numbers had been the tenth part ſo great as the Quakers are now, when they roſe up in *London*, *An.* 1660. in all appearance we ſhould not have had done with them yet, or they would have had done with us before this time: But their fate has made their followers more cautious, not more innocent, or leſs deſigning; which appears pretty plain, in that they cannot yet be brought to diſown this their Declaration of War, but ſtill ſtand by it, and juſtify it by ſuch ways and means as here we ſee. And if they can deprive us of our ſenſes, not to underſtand it, it will then be full time to let us feel it! We are then fit and prepar'd to be practis'd upon! We have been alarm'd with leſs threatning evils than this.

And the danger appears yet the greater, for the endeavours the Quakers have us'd to conceal and keep ſecret this their grand deſign, till a fitting time ſhall come to put it in execution.

For this, ſee *Def. Collect.* p. 459. of their ſnipping out words, and altering this their Declaration in the reprinting of it, *An.* 1672. that their Plot might not then be diſcover'd. And now that it is diſcover'd, and their chicanery detected, it has not produc'd a renunciation of their primitive Declaration, as at firſt worded. They ſay not that they have mended or alter'd it; that would look like ſome piece of acknowledgment, and be a ſtep towards repentance: No, that muſt not be done upon any account! This is worth all the reſt of their Doctrines! They will not give up their univerſal Heirſhip! This keeps up their hearts and their expectations, like the *Jews*, ſtill waiting for their *Meſſiah* to come.

Therefore ſeeing their original and genuine Declaration is thus (to their no ſmall ſurprize, notwithſtanding all their arts to conceal it) moſt happily brought to light. They have nothing left them (unleſs they would repent, which they as yet, and for the preſent, do ſcorn) but to defend and juſtify it the beſt they can. And here we have the beſt that they can do. And more will appear in what follows.

They give a pretty turn, p. 347, 348. to thoſe quotations, wherein they juſtify the murther of King *Charles* I. making them only *querying, not praiſing, but queſtioning*; as *why was* Stafford's *Head cut off, and* Canterbury's *and* Charles Stuart's, *as Traitors?* But in the very ſame place they ſay, *That his* (Charles Stuart's) *arbitrary actions were recorded every where in the blood and miſery of the late Wars, and the deſtruction of him and his Family.* And they call it, *A remarkable record of the righteous judgment of God*, that at the place where one of the Rebel-Mob (whom they call good People, who came to complain of their Sufferings) was kill'd by the King's Guard, *Was* Charles Stuart's *Head ſtruck off, and his Blood poured forth on the ground.* And they call thoſe *Traitors, who took upon them to treat with* Charles Stuart, *the proclaim'd Traitor of the Government.* And more of the like quoted in *Sn.* p. 107, 108. But not a word of theſe: Theſe are not mention'd in the *Sw.* Were theſe only querying too? Can nothing bring down the obſtinate hardineſs of theſe Men? Is it mildneſs and perſuaſion will work with them? They want no conviction;

viction; but they will not confeſs or repent. And if reaſon will not bring them to it, we muſt try what ſhame will do, by letting the World ſee their deceit. They force us to this ſevere method; there is no other way to deal with them. *This witneſs is true; wherefore rebuke them ſharply, that they be ſound in the Faith,* Tit. II. 13. My heart does bleed for them, when I read, that *evil Men and Seducers ſhall wax worſe and worſe, deceiving, and being deceived,* 2 Tim. III. 13. Pray God remove this heavy judgment from off them. Never Men were more remarkably under it: They will yield they will confeſs nothing, tho' it be as apparent as Noonday; but dodge and ſhift, and wriggle and fence, tho' it be but with a Straw.

6. I have but one word more. I allow that Declaration they have printed, p. 368, *&c.* to be ſufficient to clear the Body of the Quakers from being anſwerable for thoſe of their community who join'd with *Monmouth*, eſpecially if it was given forth before his Defeat. I never ſaw it, or heard of it before. I am glad to take hold of any thing to clear them. I will therefore make no objections againſt it, or inſinuate what they would have done, if he had prevail'd: That would not be juſt. We are anſwerable to Men only for our actions; our Hearts God alone can judge, and I call him *for a record upon my Soul,* that I have not charg'd the Quakers falſely, to the beſt of my knowledge, or any otherwiſe than as I really believe is their true meaning: And I will freely retract any thing I have ſaid when I am convinc'd of my miſtake. But while they give ſuch anſwers as plainly ſhew that they deſign only to cover and hide their errors, and thereby hinder the converſion of thoſe poor Souls who depend upon them; I muſt and will detect them as far as I can, and think that I am bound ſo to do: For I wiſh and pray for their converſion, not their confuſion. If they will not believe me, I cannot help it. However, I will not ceaſe my endeavours towards it.

SECT. XVII.

Of Tithe.

THE Quakers have more of argument in this Section than in any of the *Switch:* And I am apt to believe that they ſpeak their minds more upon this ſubject than in the reſt; for they declare oppoſition to Tithe, and therefore are not under the temptation to dodge and hide their meaning. And where Men ſpeak ſincerely, tho' under never ſo great an error of Judgment, they ought to be treated with all patience and kindneſs. But the Author of the *Snake* having lately publiſh'd a diſcourſe purpoſely upon Tithe, wherein what there is of argument in this Section is fully conſider'd; I will ſtop my pains in it. And for the railing and reviling part, I am ſure that is not worth my while, and I am glad to paſs it.

SECT. XVIII.

Concerning the pretenſions of the preſent Quakers to the Spirit of Prophecy, Infallibility, &c.

THERE is nothing new, and little worth notice in this Section. There is a Fallacy (I know not if wilful) in p. 439. where *Sw.* would put this argument upon the Author of the *Snake*; That none can have any true

true inſpiration from God, unleſs it be in as high a degree as what the Prophets and Apoſtles had: And that he does allow the inſpiration which *William Penn* pretended to when he curſed *George Keith* in a publick Meeting, for aſſerting the true chriſtian Doctrine, and ſaid he was ſo tranſported, that he knew not whether he was ſitting, ſtanding, or kneeling, when he ſpoke it to be the ſame inſpiration which the Prophets, *&c.* had: *But falſely ſuppoſes* William Penn, *under a neceſſity to make it out, to be in as high a degree.*

As to that part of the Author of the *Snake* allowing that inſpiration of *William Penn*'s to be the ſame, tho' not in the ſame degree with what the Prophets and Apoſtles had, it muſt be a wilful miſtake in *Sw.* which the page before, p. 438. repeats the words in *Sn.* calling it *The violent tranſport of Paſſion.*

For the other, of *William Penn*'s being oblig'd to make out the ſame degree with the Prophets, ſuppoſing that his had been of the ſame kind, the miſtake (perhaps) might not be wilful. I would err on the charitable ſide. But the argument in *Sn.* goes upon a quotation there ſet down, p. 29. out of *George Fox*'s *Great Myſtery*, p. 213. where he ſays to his opponent, *Thou canſt not know the Scriptures, but by the ſame degree of the Spirit the Prophets and Apoſtles had*; which, if it be true, then is *William Penn* oblig'd to make out the ſame degree, or elſe he cannot know the Scriptures. This was *Argumentum ad Hominem*, to ſhew the Quakers the conſequence of their high pretences to the ſame degree of the Spirit with the Prophets and Apoſtles; and, as ſuch, giving forth what they ſpoke, or wrote, with a *Thus ſaith the Lord, This is the word of the Lord God to you*, &c. which none can do from the ordinary influences or inſpirations of the Holy Spirit towards the ſanctifying the hearts of all true Believers. For then all true Believers might aſſume the ſame ſtyle of the holy Prophets and Apoſtles, and ſpeak *from the mouth of the Lord*, as they did; which would be Blaſphemy: And therefore none can aſſume the ſame ſtyle, without the ſame degree of the Holy Spirit which they had, that is, miraculous Gifts; of which ſuch a degree of the Spirit, as to inſcribe what we ſay to the name of the Lord, is one.

And this is the great miſtake of the Quakers, that they do not diſtinguiſh betwixt the miraculous Gifts and the ſanctifying Graces of the Holy Spirit. Therefore they pretend to both. And *Sw.* here, p. 441. juſtifies the miracles of *George Fox* that are told in his Legend; which, if not true, renders him a Blaſphemer. And if they will put their cauſe upon his gift of Miracles, it will ſoon have an end. They do by this put the iſſue upon it: Therefore let them produce theſe Miracles; and if they can ſtand the teſt of a fair Examination, we will receive them: Otherwiſe they muſt, even themſelves being Judges, yield up *George Fox* as a Blaſphemer, for pretending falſely to Miracles; and themſelves as very credulous and deluded People to believe him.

Here then is a ſhort iſſue, to which if we can keep the Quakers, if they will not ſtart back, they will ſoon come to ſee their error, or elſe be able to juſtify their pretences to all the World.

If they ſay (as they will ſay ſometimes) that they pretend to no other than ſanctifying Graces of the Holy Spirit, tho' theſe, no doubt, are diſtributed in greater degrees to ſome than others; then they muſt give over the name of Prophets, as that ſignifies the foretelling of things to come. Then it is no leſs than Blaſphemy, to inſcribe, *Thus ſaith the Lord*, to what they dictate. They muſt ſurrender up their pretences to Infallibility, even to know the thoughts and hearts of Men. See *Sn.* Sect. VI. and P. II. Sect. V. Without which they ſay none can be a true Miniſter of *Chriſt*. As to their excuſe,

excuſe, that they only plead for the Infallibility of God, ſee before Sect. V. They ſay they are not infallible of themſelves; but that God has made them infallible: And ſo that it is the Infallibility of God which they have. The queſtion is not, how they came by their Infallibility? But whether they have it, or not? And they ſtill ſtand by it, and aſſert it, (here in *Sw.* Sect. V.) that they moſt aſſuredly have it; and not only that none can be a true Miniſter of *Chriſt*, but not a lawful civil Magiſtrate without it: And that all the Quakers have it, *every one of them in particular*; and that in all things, *both in reference to Religion and civil Concerns*, as *William Penn* ſays, p. 36. of his Preface to *George Fox*'s Journal.

Theſe are miraculous Gifts indeed! Such as never were granted to Men or Angels. The power to know the thoughts of others is not given to any of them. See P. II. p. 389.

This is the prodigious exceſs, to which the Quakers falſe notion of the Light within has driven them to think that it is the very God; and that thereby they are poſſeſs'd of the Infallibility of God!

Which, if ſo, then every word they ſpeak, and upon all occaſions, muſt be infallible; and we muſt receive it as coming immediately from the mouth of the Lord, who ſpeaks in them: Unleſs they will ſay, (as the Pope) that this Infallibility is not conſtantly with them. And then we ſhall want another Infallibility, to know when they are infallible; elſe we may be miſtaken.

But *George Fox* ſays, as quoted in *Sn.* p. 133. *All you that ſpeak, and not from the mouth of the Lord, are falſe Prophets.* And, *They are Conjurers and Diviners, and their preaching is from Conjuration, that is, not ſpoken from the mouth of the Lord.* To which *Switch* anſwers, p. 441. *That ſuch who deny the Faith and Spirit of God, and ſhall pretend to ſpeak in his name, it can be no other than the Lying Divinations of their Brain*; that is to ſay, thoſe who deny the Faith, do deny the Faith: And, they who deny the Spirit, have not the Spirit. But theſe are not *George Fox*'s words. This is adding to them, and altering them, inſtead of anſwering them. With this liberty of expounding it is impoſſible for any words to be Blaſphemy, or to have any meaning.

George Fox's words are ſtrictly purſuant to the Quaker notion of the Light within, as ſhewn P. II. Sect. VII. that there is no natural Light at all in Man, but either the divine or diabolical Light. And then the conſequence is clear, that whoever ſpeaks not from the divine Light, that is, *from the mouth of God*, muſt of neceſſity ſpeak from no other than the diabolical Light, which is Darkneſs: And then to be ſure they are Conjurers, Diviners, and every thing that is bad.

But *Sw.* here has mollified theſe hard words, not knowing where they might fall, and call'd it Divinations only of the Brain of Man. They would not have it from the Devil; that is an ugly word! But then *Sw.* is bound to anſwer *William Penn*, and others of the Friends, who ſay that there is no natural Light in Man, and then moſt certainly none in his Brain.

But farther, if denying the Faith be a ſure ſign of Divination, as *Sw.* here puts it, then if the Quakers have denied the Faith, they muſt go for Diviners, even with *Switch*'s good leave. And whether they have or not, I pray them to conſider in the inſtances before-mentioned, particularly that of Sect. X. concerning the ſatisfaction of *Chriſt*; which I often repeat, that they may lay the more ſtreſs upon it, and conſider it, as they tender the Salvation of their Souls.

Now tho' they do err in the Faith, yet I would be willing to let them paſs as Perſons deluded, and in error of Judgment, which all Men are liable to. And the Author of the *Snake* is not ſo ſevere as *Fox* or *Switch*; for

he does not say, that they are all poſſeſs'd with the Devil; he only inſtances in ſome: And he calls it only Blaſphemy, for thoſe who have not miraculous Gifts to inſcribe the name of the Lord to what they ſay, which likewiſe may proceed from an error of their Judgment, and I doubt not does in many.

But *Sw.* here will not let them paſs ſo; they are all conſign'd over as no leſs than Conjurers and Diviners, that is, in actual league with the Devil, harden'd and wilful Sinners.

For my part, I do not believe either *Fox* or *Switch* in this; I have a better opinion of the generality of the deluded Quakers, though they have moſt groſſly erred from the Faith. I certainly conclude it is a Sin of Ignorance in many of them; and therefore hope, that, by the good Grace of God, they may yet ſee their Error, and return.

But I mention this of *Fox* and *Switch* to ſtir them up the more; that if they lay any ſtreſs upon their authority, they may look and conſider what a deſperate, more than miſerable, condition they are in, if they have erred from the Faith; and therefore how much it behoves them ſeriouſly to examine themſelves, whether they be in the Faith or not: And, to repeat it again, I again recommend to their conſideration the tenth Section before.

SECT. XIX.

Of Quakers poſſeſs'd with the Devil.

IF they have err'd from the Faith, *Sw.* has deliver'd them all up under this head. But I will not take the advantage.

There is ſo much ſaid of this, and the Defences made in *Sw.* obviated, P. I. Sect. IV. p. 261, *&c.* that I need ſay but very little here.

Only to take notice of ſome Blunders, which yet could not miſs the Reader, who would take the pains to compare the *Sn.* and *Sw.* together as he went along. For example,

1. It is ſaid in *Sn.* p. 292. [136.] *The good or evil Spirits enter'd into* Naylor. In repeating of which, *Sw.* p. 455. put *and* inſtead of the word *or*: and gives the words in *Sn.* thus, *The good and evil Spirits*, &c. Which were a ſmall miſtake, if that was all: But the uſe they make of it—They argue from it, and charge the Author with no leſs than Prophaneneſs, as they ſay; *Prophane* Snake! *Why muſt both good and evil Spirits be thus flouted? It argues no true Senſe of Religion in one who can with ſo much eaſe ridicule both the beginning of all true and ſaving Religion in Man*, viz. *the entrance of the good Spirit of God*; *and the beginning of all Miſery*, viz. *the entrance of the evil Spirit into Man.* Here the matter is improv'd, not only to the ridiculing of the good Angels, but of the good Spirit, which is God. Whereas, after all this hideous Outcry, that Author ſpoke only of thoſe evil Spirits that poſſeſs'd the Quakers, which they call good Spirits: But whether they were good or evil, (ſaid he) they enter'd into *James Naylor*. And by the change of one word, they make that Author ſay, that they were both good and evil Spirits.

I look'd to this place in the *Sn.* leſt that word *or* (for which they put *and*) might be blurr'd, or dimly printed, to occaſion their miſtake; and it is very plainly and fairly *or*. Beſides, that if it had been printed *and* inſtead of *or*, they muſt know it to be an error of the Preſs, becauſe that Author

thor was there ſpeaking of what he call'd evil Spirits, which poſſeſs'd *John Toldervey*, and, he ſaid, enter'd into *James Naylor*. And ſure they could not think that he believ'd thoſe evil Spirits to be good Spirits.

This is ſomething more than thoſe falſe quotations they charge upon that Author, as inſtead of *Scripture*, to ſay, *the Scripture*, and the like: See before Sect. IV. And to put *bear their Teſtimony* for *bearing their Teſtimony*, which *Sw.* p. 375. calls an abuſe of the Quakers.

But if this was not a wilful, it was at leaſt a careleſs miſtake; and they are oblig'd in juſtice to ask that Author's pardon for charging him with Prophaneneſs, and even Blaſphemy, to ridicule and flout at the good Spirit of God, from a miſtake purely and ſolely their own.

I dare ſay he lays no ſtreſs upon it, as to himſelf; and can freely forgive them, whether they ask it or not. But let us ſee whether, in ſo plain a caſe, they can ſtoop to acknowledge any Error?

As for their *Valpoons* for *Vulpones*, (hereafter mentioned) there is no great harm in them; they do no body any hurt: Though, if their Infallibility would not take it ill to be adviſ'd, one would think it ſhould learn to read before it writes.

Now beware they call not this Blaſphemy too, and ſay it is ridiculing the Infallibility of God, which they have!

I will not ſtay longer upon their Blunders, but leave them to the Reader's obſervation.

2. But there is another thing I would take notice of in this Section, which is, their Anſwer to a prodigious Story mention'd in *Sn.* p. 140. of ſome Quaker Witches who purſu'd the Lives of one *Henry Winder* and his Wife; of which *Henry Winder* printed a Narrative. To this, ſays *Sw.* p. 459. there is an Anſwer put out ſince, call'd, *An old Apoſtate expos'd.* It is *Henry Winder* they call an Apoſtate, becauſe he was once a Quaker, and left them. And the anſwer is in their old faſhion of expoſing him, that is, perſonal Reflexions and abuſive Language, (of which they are very liberal) but not to the diſproving the matters of fact of this *Narrative*. *Switch*, p. 400. inſerts ſeveral quotations out of that Anſwer, which are all of this ſort, telling other Stories of *Henry Winder*, nothing to the purpoſe, only to blacken him.

As of his being too familiar with his Wife before he married her.

But what is this to the point in hand? To theſe three Quaker Witches purſuing his Life and his Wife's for Murder, which they ſaid was reveal'd to them by the Lord God! and which was moſt evidently detected to be a falſe and malicious, and blaſphemous Accuſation, they giving God for the Author of it!

And theſe Quaker Witches and Preachers were countenanc'd, ſupported, and own'd by the Quakers, in the proſecution of this Apoſtate *Henry Winder* and his Wife.

Switch here produces Certificates of *Henry Winder* and his Wife againſt themſelves. What! about the Murder? No, but confeſſing of Uncleanneſs, and repenting of it. It would be for the honour of many of them if they could ſhew the like of themſelves. But whence take they theſe Certificates? From the Book aforeſaid, *An old Apoſtate*, &c. wrote by *Thomas Camm*, one of themſelves. Yet they accuſe the Author of the *Sn.* (though without ground) for quoting any thing againſt them from their Adverſaries.

But they tell us not of the Anſwer which *Henry Winder* printed to this Book of *Thomas Camm*'s, *An.* 1699. of which this is the Title, *A penitent old Diſciple vindicated from the impudent Clamours of* Thomas Camm, *&c.* And there was reaſon for not mentioning of this; for *Henry Winder* makes it there very plainly appear, p. 18, *&c.* that he gave no ſuch

Confeſſion

Confeſſion or Certificate, as they pretended; that it was a mere forgery of their own. And whereas in their *Old Apoſtate* they invite any to ſee the original Confeſſions, then in their hands: And when *Henry Winder* ſent three Men to ſee them, ſuch dodging, lying, and pitiful ſhifting was never ſeen as they us'd; for they could not ſhew them: As is atteſted under the hands of theſe three Witneſſes. And *Henry Winder* ſhews farther in his vindication, p. 7. how the Quakers call'd theſe three Witches, *Followers of the Lamb*; and *Prophets to whom the Lord reveal'd his Secrets*, p. 34. and own'd them in their Proſecution againſt the Lives of *Henry Winder* and his Wife, p. 21, *&c.* But when the Villainy was fully detected, then they pretended to diſown them; but, as he ſhews, p. 14. it was in ſuch words as reſpected only their failing in accompliſhing their murderous deſign, but not at all for their fathering this horrid Impoſture upon *Chriſt*. It is the blackeſt ſtory that ever I read; and well atteſted: So well, that the Quakers have given no reply to it, that I can hear; yet have the aſſurance to quote this Book of *Camm*'s, without taking any notice of the Anſwer to it.

Though, as I ſaid before, if theſe Certificates were true, which they produce of *Winder*'s, it is nothing at all to the purpoſe of what was objected in *Sn.* but ſhifting to another buſineſs, in which the argument was no way concern'd, ſo to divert and drop the queſtion: Which is their uſual method.

3. Here it will not be improper to give an account of that Power, as the Quakers call it, which poſſeſſes them; wherein they feel great joy and delight. And this is the main thing that now detains many, or moſt of thoſe who are convinc'd of their Errors, yet ſtill remain among them, and think that the Spirit of God is with them, becauſe of the inward ſatisfaction and comfort which they enjoy in their Communion; and which they think is not to be had any where elſe, and that others do not partake of the ſame.

This I know to be the caſe of ſome of them. They will not defend their Errors, but will even confeſs and own them: Yet are not mov'd! Why? Becauſe, ſay they, whatever it may be to others, we feel the ſpiritual Comforts of the Lord in our Souls, and therefore are ſure this is the right way; elſe God would not communicate them to us in this way; and eſpecially becauſe we hear ſome of good Repute in different Profeſſions, who do not own that they have the like; and others do laugh and flout at it, will not believe that we have it, and ſay it is only fancy and imagination, *&c.* This confirms us the more; and we conclude them ignorant of theſe Enjoyments; and therefore that they are in a wrong way, whatever arguments they make uſe of againſt us; even though we cannot anſwer them. This is the reaſon we are often ſilent before them, and will not anſwer to all their arguments, but avoid them as tentations: For nothing can perſuade us againſt what we feel and experience in our own hearts.

This is the moſt dangerous ſnare in which the Quakers are taken; and ſeems, at this day, the only *Remora* that detains the ſimple and well-meaning among them. Therefore let me ſpeak a little to it.

And firſt, for the ſake of thoſe who are not ſo well acquainted with what the Quakers mean by this Power, I will give a ſhort account of it.

It is really a Power, as they call it; and a great and wonderful one! Eſpecially as it was frequent among them at the firſt ſetting out of Quakeriſm, and for ſome years after; but it is, of late, much abated among them; of which ſome of them have complain'd as a departing of the Spirit from them, at leaſt, that its Power among them is leſſen'd and decay'd. See *Sn.* p. 137.

It was more than fancy or imagination, as was visible from the Effects; which is shew'd fully, P. I. Sect. VI. beginning at p. 261. And I have been told by some of the ancient Quakers, that they have felt this Power entering into them, and burning from the Crown of their Head to the Soles of their Feet, in most vehement manner. And I remember one of them, an old Man, telling me how it first enter'd into him, said, That when the violent burning came upon him, a voice came within him, saying, *Now is the Spirit enter'd into thee.* But soon after, said he, another voice came, which said, *Now thou art bewitched.* This last, in the heat of his Spirit, he blurted unawares; immediately took himself up, and said, He was sorry he had told me that part of it, lest I might thence take occasion to believe the last voice rather than the first. But he was sure the first was the right, and the last but a tentation.

I have been assur'd by some of as good sense as any among them, that this Power did pass in their Silent Meetings, as well as others, from one to another, or, in their phrase, flow from Vessel to Vessel; and that a Person sitting betwixt two could feel from which of them it came. Sometimes it would run in a manner universally through their Meeting from one to another. Whence, in the orders given forth from their Meetings, there is so often mention made of the great Power then among them.

Nay farther, that some of them had the faculty to communicate this Power to another by a gripe of the Hand, a staring them in the Face, (which sort of look I have observ'd with some Quakers) and other external means.

To this Power they did ascribe those monstrous Quakings and Shakings, and terrible Possessions with which they were seized; and boasted in them, as the great Power of God!

And though they endur'd great Agonies of Body in these Possessions, yet they own'd at the same time, that they felt the greatest inward Refreshments, and Transports of Joy. This was the Bait; and by this they were perswaded that all this came from God.

Now as these Possessions are of late days much abated among them, so are the Joys and Transports that attended them.

Yet there still remains such a measure of them, as detains many in their Communion, they thinking this a sure sign, that they are led by the Spirit of God. For whence else, say they, should such Refreshments come? They cannot think that any good can come from the evil Spirit.

Thus ignorant are they of the Devices of *Satan*; it is thus that he transforms himself into an Angel of Light: He could not otherwise deceive.

Of this I will shew the Quakers some few instances, that they may consider.

1. They cannot boast more Attainments of this kind, more Transports and Extasies, than the Heathen Priests, when possess'd with their Numen. They too had their distortions of Body, and prophetical Fury, when they gave forth their Oracles; which obtain'd more credit in the World, than all the Quaker Prophesies have yet done.

And the Quakers are oblig'd to lay the greater stress upon this, because they reckon the Heathen to be Christians, as partaking of the same common Light which they call *Christ*; (see *Sat. Dis.* Sect. I. N. x.) and make this Light, and not the holy Scripture, the ultimate, and only infallible Rule of Faith, as well as Practice, even to all Christians: Which *William Penn* has endeavour'd to prove at large in his Treatise lately reprinted of *The general Rule of Faith and Practice.*

2. The Quakers are equal'd in all these pretences by the *Brachmans* and other Heathens at this day, in the *East Indies.*

But

But becauſe the Quakers do reckon theſe as Chriſtians, and acted by the ſame Light as themſelves, and ſo may think their Poſſeſſions to be, as their own, from the good Spirit; I will add to theſe the *American Indians*, who hold two Gods, whom they call *Manetoes*, the one good, the other evil; and they worſhip not the good *Maneto*, becauſe they ſay he will not hurt them; therefore they pay all their Worſhip to the evil *Maneto*, which is the Devil, whom they worſhip for fear; and think ſometimes that he is pleas'd with them, and does them favours, when they ſerve him carefully.

Now I have it from thoſe who have ſeen their manner of Worſhip, that they are ſometimes in great Tranſports, and will wait many of them together in a ſilent Meeting, expecting the Inſpiration of their *Maneto*, which my Informer once ſaw ſeize a Woman in one of their ſilent Meetings, who quaked, and ſhook, and looked frightfully. Then are they filled with Joy, and thank their *Maneto* for affording his gracious Preſence among them.

And when this Gentleman ask'd ſome of them, what was the meaning of this? They told him, that he could not underſtand it; as the Quakers tell us of the Power that poſſeſſes them.

3. The *Mahometan Derviſes* come up to the Quakers in their Tranſports, Joys, and Extaſies.

4. The Regulars in the Church of *Rome*, who boaſt as much of their Viſions, Revelations, and wondrous Tranſports.

5. All the ſeveral Sects in *Hereſiography* hereafter mention'd, Sect. XXII. and whom the Quakers pretend to abhor, (as well as we) and to have reform'd from them.

6. All ſorts of the moſt vile and peſtilent Enthuſiaſts, in all Ages, have ſet up, and gain'd Proſelytes upon this very ſcore; and have thus deceiv'd themſelves and others.

And there have been Martyrs in all theſe caſes: From all which the Quakers muſt own and confeſs, that there is ſuch a thing in the World as a falſe Peace, and that Men may ſee joy and ſatisfaction in an error.

And then it behoves us, as we tender the Salvation of our Souls, to conſider well, and enquire, whether that joy or Peace which we have be well grounded, or not: Otherwiſe we may be in the moſt fatal of all Errors, to be in love with our Errors, to joy and rejoice in them.

Now there are ſome ſure and certain Marks whereby we may know, whether our Joys and Comforts be well grounded, or not?

(1.) If they proceed from any heretical Doctrines, contrary to the Truth of the Goſpel of *Chriſt*, then ſuch Joy cannot come from the Spirit of *Chriſt*; but is a falſe Peace, and counterfeit Joy, ſent by the Spirit of Deluſion to deceive us, and make us reſt in our Error.

But if we deny the Lord who bought us, and ſet up another *Chriſt*, in oppoſition to him, and aſcribe our Salvation and the Satisfaction made for Sin, to a falſe *Chriſt*, and truſt in him; then it is moſt certain, that what Joy or Peace we have in thus believing, is a falſe Peace, and to our utter Deſtruction.

Therefore all the Charges againſt the Quakers upon this head, are to be carefully conſider'd: And that they have Peace in what they believe, ought not to be an argument to hinder them from conſidering, but rather to prompt them the more to it.

(2.) If the Flights of Devotion and Raptures, which we ſometimes feel, do leave us in a more humble frame of Mind, with a leſs opinion of our ſelves, and more extenſive Charity to others; then it comes from God; who *reſiſteth the proud, and giveth Grace unto the humble*.

But if on the other hand our extaſies do exalt us in our own eyes, and ſwell us with phariſaical thoughts of our own Perfection, looking down upon others as Publicans in compariſon of us; then we may be ſure that ſuch Inſpirations do come from the ſpirit of Pride. Thus meaſuring the Tree by its Fruits, according to the rule of our bleſſed Saviour.

(3.) If our high attainments (as we think) do carry us to make Schiſms and Diviſions in the Church of *Chriſt*, which he calls the tearing of his Body in pieces; ſuch Inſpirations cannot come from him, whatever joy or ſatisfaction we find in ſo doing: As they who kill his Servants, ſo they who divide and ſcatter his Flock, may think they do God ſervice; and while they ſo think, no doubt, have a ſatisfaction in it: But yet this will not excuſe them; as not thoſe who take pleaſure in their Sins of whatever ſort, either of the Fleſh or of the Spirit. And the ſpiritual Sins, the ſpiritual Pride, Envy, Malice, Blaſphemy, Hereſy, *&c.* are greater than the Sins of the Fleſh. If taking pleaſure in what we do would warrant us, few Sins would hurt us!

(4.) The truly humble and devout towards God, as they tender the good and unity of his Body, which is the Church; ſo they reverence and duly attend thoſe inſtitutions and means of Grace which he has appointed in his Church: As the Sacrifices, *&c.* under the Law; ſo the Sacraments, *&c.* under the Goſpel. And finding the ſpiritual Comforts, and renewing of divine Grace, accompanying his Ordinances, they bleſs God for them, and value them highly, and grow daily more frequent and diligent in the reverent uſe of them. They are content to ſerve God in his own way; they dare not preſume to think themſelves above his Ordinances. That is the height of ſpiritual Pride. When *Chriſt* our Lord thought not himſelf too good, but obliged to fulfil all Righteouſneſs, all the righteous inſtitutions of God, and therefore to ſubmit himſelf to be baptiz'd by him whom God had ſent to baptize; how can an humble Man, and conſcious of his own unworthineſs, think himſelf above that Baptiſm which *Chriſt* has commanded? How can he think it needleſs, and of no effect to him? This would be to arraign the wiſdom of God, and make our ſelves wiſer than he; to alter, amend, or aboliſh any thing that he has inſtituted! If we improve not under his Ordinances, it is our own fault, and not his: It is our want of due preparation, or a due regard and reverence for his Inſtitutions, as of the *Corinthians* towards the Lord's Supper, that provokes God to withdraw his Grace, and ſend Judgments upon us. What is it then utterly to deſpiſe and reject them? This is a ſure and certain mark of a falſe Enthuſiaſm and Power that does govern us. This is what none of theſe humble proud Men would bear from their own Servants, to alter any thing of what they commanded, upon account of doing it a better way. How did *George Fox*, and thoſe of his ſide, purſue the other Quakers, who diſputed his order and inſtitution of Women's Meetings, as *Korah*'s and Rebels, as proud, and knowing nothing, but diſturbers of the peace and unity of the Church! Yet he found no heſitation or ſcruple to call *Chriſt*'s holy Baptiſm and his Ordinances the Sacrifice of *Cain*, (in his *News out of the North*, p. 4.) and what the Apoſtle calls the Table and Cup of the Lord, 1 *Cor.* x. 21. *George Fox* call'd the Table and Cup of Devils, *(ibid.* p. 14.) And the conſtant and uniform practice of theſe Inſtitutions of the Lord in all Churches of the Saints through the whole World, from the very days of *Chriſt*, was reckon'd upon only as an univerſal Apoſtaſy from the days of the Apoſtles to thoſe of *George Fox*. And the breach of the peace and unity of the Church was not thought upon when he and his followers broke off from all the Churches in the World.

(5.) There

(5.) There is this remarkable difference betwixt the effects of the true Revelations, ſent from God to his Prophets and Apoſtles, and the poſſeſſions of the Heathen Numens, and of other heretical Enthuſiaſts among thoſe call'd Chriſtians; which is, that the extaſies and viſions of the former, tho' they made ſometimes great impreſſions upon them, yet never did diſturb their Reaſon, but rather render'd that more clear and ſerene.

Whereas the poſſeſſions of the other, as they did diſtort their Bodies to frightful deformities, ſo did they diſtract their minds to act mad and extravagant things without reaſon and coherence; as in the Poſſeſſions of *Toldervy*, *Gilpin*, &c. See P. I. Sect. VI. p. 261, *&c.* eſpecially where they were tempted to blaſpheme, to murder themſelves, *&c.* This was a ſure ſign whence ſuch Poſſeſſions came.

As likewiſe when they were tempted to give forth Propheſies of particular Faſts to come, and that *in the name of the Lord*, which prov'd falſe. And the impreſſion upon their imagination was ſo ſtrong, and their reaſon ſo clouded, that they did verily believe ſuch things would come to paſs as they had foretold, that, as *John Toldervy* ſaid of himſelf, *If I had been Maſter of the whole World, I ſhould have ventur'd all, with a value of no worth, upon the performance of this deed.* That is a miracle which he undertook, which is told in *Sn.*

Now I ſay, when this Power that poſſeſſes a Man perſuades him to attempt the working of Miracles, and that in vain, and to give forth Prophecies, with *As ſure as the Lord liveth*, ſuch things ſhall come to paſs, which *William Penn* did againſt one *Thomas Hicks:* (See *Sat. Dif.* Sect. V. N. XIII. p. 216.) and many other inſtances of the like, told in the *Sn.* and theſe prove falſe. This is a demonſtration, that it is a falſe and lying Power which poſſeſſes them.

As likewiſe when they fail moſt notoriouſly in that Spirit of diſcerning, which they ſay does proceed from this power. See before at the end of Sect. X. p. 554, *&c.* This is another demonſtration.

Some of theſe marks whereby to diſtinguiſh betwixt the divine and diabolical Inſpirations and Revelations, are more largely inſiſted on at the end of the Preface to the *Snake*, from p. 12. to which I refer the Reader, and beſeech the Quakers to make uſe of their Reaſon which God has given them, and is never clouded, but improves by his Inſpirations: And he commands us to have it always ready to give a reaſon of the Hope that is in us with *Meekneſs* and *Fear*, 1 Pet. III. 15.

(6.) This brings me to the laſt mark I ſhall give at this time, which is that of *Meekneſs* and *Fear*, as St. *James* ſays, Chap. III. *v.* 17. *The wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to be intreated.* How this is applicable to the Quakers, and how they have defended themſelves upon this head, has been ſpoken to before, Sect. XV.

I ſhall now only deſire thoſe who are carried away blindfold with this Power, which they find among the Quakers, and take it wholly upon truſt for a good Power, without farther examining; that they would compare it with theſe ſix rules: And if they find it faulty in any, or all of them, then to bethink themſelves quickly. For the caſe is no other than this, that ſince they are under a power more than ordinary, it muſt be either that of God, or of the Devil. Therefore ſince their condition is ſo extremely dangerous, no pains ought to be ſpar'd, or time delay'd, to enquire into it.

Having now given a ſhort account of this Power that poſſeſſes the Quakers, and its detaining ſo many in their Communion, tho' they are otherwiſe convinc'd by Reaſon, I will fortify what I have ſaid by the authority and fearful example of *Robert Barclay*, who declares that he was converted

to Quakeriſm not by any conviction from Reaſon or Argument, but by being ſeiz'd with this Power in their ſilent Meetings: As you will find in his *Apology*, laſt Edit. 1701, p. 357. where telling, that *not a few have come to be convinced of the Truth after this manner*, he adds, *of which I my ſelf, in a part, am a true witneſs; who not by ſtrength of Arguments, or by a particular diſquiſition of each Doctrine, and convincement of my Underſtanding thereby, came to receive and bear witneſs of the Truth; but by being ſecretly reached by this Life. For when I came into the ſilent aſſemblies of God's People, I felt a ſecret Power among them, which touched my heart: And as I gave way unto it, I found the evil weakning in me, and the good raiſed up; and ſo I became knit and bound unto them, hungring more and more after the encreaſe of this Power and Life, whereby I might feel my ſelf perfectly redeemed.*

This is the Doctrine re-aſſerted in the *Switch*, p. 38. that our Redemption and Juſtification is wrought by this Life or Light, or *Chriſt* in Men; but not by the Sacrifice of the outward *Chriſt* upon the Croſs. This was the good he found raiſed up in him; which took him totally off the whole foundation of the chriſtian Faith, which is plac'd in *Chriſt* crucified without us.

He is large in deſcribing this Power in their ſilent Meetings, and its flowing from Veſſel to Veſſel, even to thoſe who (as himſelf) had no touch of it before; who were Strangers, and came thither out of curioſity. He ſays p. 356. that this Power would often take hold of them, *even as the warmth would take hold upon a Man that is cold coming into a Stove:* And that the Seed or Power in one would work through them into others. *So that they would find themſelves ſecretly ſmitten, without words; and that one will be as a Midwife, through the ſecret travel of his Soul, to bring forth the Life in them, juſt as a little water thrown into a pump brings up the reſt.* And he tells us, p. 360. that *this Power would ſometimes alſo reach to, and wonderfully work, even in little Children, to the admiration and aſtoniſhment of many.* This was in the Quaking Convulſions with which this Power did diſtort the Bodies of thoſe into whom it enter'd, whence the name of Quakers was given to them of which he ſpeaks juſt before. And it muſt needs cauſe admiration and aſtoniſhment, to ſee *little Children*, as he ſpeaks, wonderfully wrought by this Power: Which cannot be underſtood for their converſion; or that a good Power would torment little Children, becauſe it inſpir'd their Parents.

If the caſe be thus, it is a caution to thoſe who go to Quaker Meetings out of curioſity, leſt the Devil finding them amongſt his own, ſhould lay claim to them, and they be deliver'd up to his Power.

We ſee *Robert Barclay* thus taken: And he ſays many others were ſo.

Not by argument or reaſon, he confeſſes; (few or none I believe are taken that way among the Quakers) but even without ſpeaking. In plain truth they are bewitch'd. No other reaſon or account can be given of it; and no inſtance like it can be ſhewed in our Age.

And the Quakers themſelves muſt confeſs it, if they cannot clear their Doctrines, which they ſay this Power teaches them, from being antichriſtian and heretical: For ſuch could not be taught by a good Power; particularly that Blaſphemy of adoring this Power as God.

This could not go down with *George Keith* (while he thought himſelf a Quaker.) He had more ſenſe and knowledge of Chriſtianity, tho' not then of the depth of Quakeriſm: Which therefore he endeavour'd to palliate in this point, by a notion he had borrow'd from the old *Platoniſts* and *Cabaliſts*, (in which Studies he was converſant) of a vehicle of God, to which he would reduce this Power of the Quakers, but not to be very God.

This

This he taught to *Robert Barclay*, (who was his Scholar) as he tells us in his fifth *Narrative*, p. 13. And *Barclay* ſets it up with might and main in his *Apology*, p. 138. where he calls this Power *Vehiculum Dei*, or, *the ſpiritual Body of* Chriſt, *the Fleſh and Blood of* Chriſt, *which came down from Heaven, of which all the Saints do feed, and are thereby nouriſhed unto eternal Life.* Theſe are the common appellations they give to what they call the Power, or the Seed, or the Light in them.

This is that heavenly Humanity, Fleſh, Blood, and Bones, which they ſuppoſe of the Nature of the Godhead, and conſequently which God and *Chriſt*, as God, had from all eternity; and is that which they mean, when they confeſs to the Body and Blood of *Chriſt* now in Heaven; and by whoſe Sufferings and Sacrifice (they mean within them) the Atonement for Sin, and our Redemption is wrought; as is fully ſhew'd, P. I. p. 255, *&c.*

When this new Explanation of it, by the *Vehiculum*, came out, they all run into it, as thinking it might help to amuſe their Adverſaries, and ſolve the Blaſphemies objected.

But, *Firſt*, this would not ſave their former Teſtimonies, ſeveral of which are before repeated.

Secondly, This would make the ſpiritual and eternal Body of God, which the Quakers aſſert, and call it God, to be but a Vehicle.

Thirdly, This *Vehicle* is no Scripture word, and they who, to hide their Hereſie concerning the Doctrine of the holy Trinity, made all their rangle about the word *Perſon* not being a Scripture word, (though *William Penn* in his *Sandy Foundation*, p. 15. ſpeaking of God, ſays, *who in Perſon teſtified*, &c.) would be hard put to it to defend their *Vehicle* for a Scripture word; or to refuſe that liberty to the Church, to expreſs her meaning in terms which were not exact Scripture, when the Quakers took the ſame liberty to themſelves.

At the firſt appearance of this fine new word the Quakers, one and all, gave in to it; and ſuffer'd *Robert Barclay* to publiſh it in all their names, as it is ſet down in the firſt Edition of his *Apology* in *Latin*, where this is p. 83. And ſpeaking of this Power, which he there calls Seed, ſays, *Et hoc vocamus vehiculum Dei:* And accordingly it was tranſlated in the former Editions in *Engliſh*, *And this we call the Vehicle of God.*

But in this laſt Edition, and now that *Barclay* is dead, they ſeeing the inconveniencies of it, have made bold to falſify the Tranſlation, and render the word *vocamus*, by *ſome call*, which then ſhould be *vocant*. But no matter for Grammar! There was a more material buſineſs in the way: The Quakers now will not ſtand by *Barclay*, his vain Philoſophy, his new word, no, nor his meaning neither: And if charg'd, will ſay, that it is not they that call the Power a Vehicle, and that *Barclay* did not ſay ſo; only that *ſome* call it ſo: Which *ſome*, may be ſome old Heathen Philoſopher, and any body elſe they pleaſe. But the Quakers ſhall be free.

You have ſeen before how ſeverely the Author of the *Sn.* is treated, with *Rogue*, *Impudent*, &c. if he leave out ſome unneceſſary words in a quotation, or place a Comma or Stop where it ſhould be. But he could not do it ſo genteelly as this! Well, let this go among others of the like, their cleanly Conveyances of the ſame ſort, ſome of which have been told before.

But to conclude this Subject of the Power, I will acquaint the Reader with an Artifice the Devil has put into the head of the Quakers, whereby to catch them in his ſnare; that is, to attempt the ſtopping of Thought; of all Thoughts or Remembrance of any thing they had before ever heard, read, or thought. The pretence for this, is, that the Power may find their Minds a *Tabula Raſa*, quite diveſted of all former impreſſions, to the end that

that the Power ſhould receive no obſtruction in its operations, but that we ſhould be wholly paſſive under its influences. Then they think themſelves pure and all divine; that their carnal Reaſon is ſilenc'd, and they are out of their own Wills, and *out of all Creatures*, as their phraſe is. Then they think themſelves on the top of Perfection, when they are as much as poſſible diveſted of all Humanity, of all Senſe and Reaſon. They muſt not examine or queſtion the dictates of this Power, whatever they are, but receive them all blindly and implicitly, as the immediate Inſpirations of God himſelf! It is (they ſay) God himſelf ſpeaking and working in them! That they are but the Organ or Inſtrument upon which, and by which God does work! And therefore, that the words they ſpeak are not their words, nor their thoughts, their own thoughts, but the words and thoughts of God in them! That they are not infallible, or perfect; they having nothing good of themſelves; but this Power is infallible, *&c.* And they working or ſpeaking nothing of themſelves, or in their own Will; but this Power working in them all that they ſay or do, conſequently, what they ſpeak or declare is infallible, and the immediate Word of God, as being given forth by the ſame Spirit that did dictate the Scriptures, and which therefore is not to be judged by the Scriptures, but the Scriptures to be interpreted by it! Nay, that the Scriptures are not needful to them, (as *Edward Burroughs* ſays, p. 408. of his Works;) for what need have they to know what the Spirit ſpoke to others long ago, when the ſame Spirit ſpeaks now in themſelves?

And the ſame Spirit can tell them, whether thoſe things which it reveal'd to others in former times are requir'd from us now? And therefore, that no command in Scripture does bind us now, except it be requir'd by the ſame Spirit in us anew: Therefore, that whoever prays, preaches, or performs any other religious Exerciſe, becauſe it is commanded in Scripture, not having the ſame command from the Spirit to themſelves at that time, their Work is abomination to the Lord; as has been already ſhew'd from *Burroughs*, *Penn*, &c. (See *Sn.* p. 55. and 62. and P. I. p. 3 .) And for that reaſon, in this method of ſilence of Mind, and ſtopping of Thought, all impreſſions we have receiv'd from reading or hearing of the Scriptures, are to be laid aſide, and we muſt admit of nothing, of no Thought whatever that is not quite new, then immediately impos'd upon us by the Power.

From hence the Quakers have fanſy'd, that whatever they have heard or read in Scripture, or any where elſe, they have it not from thence, nor from any outward means, but all from this Power, telling it them within: As the Creation of the World, the Fall of *Adam*, the coming of *Chriſt*, and all the Hiſtory of the Old and New Teſtament, and of all Ages and Times, as we are told in *Switch*, p. 92. of which more in the next Section.

We are commanded to ſearch the Scriptures, to read, ſtudy, and meditate in them day and night, that we might learn to do what is there commanded; for that they are our Life, and able to make us wiſe unto Salvation.

But by this artifice the Devil has diſarm'd his deluded Followers of this great Security, and by that of all means whereby to diſcover his deceits; to look upon the Scriptures as out of date to them, fit only for Learners and Children in Religion; but that Perfection lies in forgetting of them, and getting beyond them to a new and more ſpiritual Rule, that of the Power, calling the holy Scripture, in contempt, the *Letter*, and *Beaſtly Ware*, *Death*, *Duſt*, and *Serpent's Meat*; and that to preach out of a Text in Scripture, is Conjuration; as *George Fox* ſaid: And denies it not, but juſtifies it in his *Saul's Errand*, p. 7.

Moreover,

Moreover, this trick of ſtopping Thought, to drink of *Lethe*, and endeavour to forget all that ever we had known, or thought before, is like ſtopping the courſe of a River, the Water muſt bulge ſome other way; and indeed is ſufficient to turn any Man's head, and make him mad.

And this may be even a natural reaſon for thoſe quaking Fits, (though not of all, not of thoſe which ſeiz'd Strangers coming into their Meetings. which ſeiz'd little Children) and that ſullen Silence, and dogged Demureneſs, which is ſo obſervable amongſt the Quakers.

I have been told by ſome of as good Senſe as any, I believe, are left of the Quakers, that they have endeavour'd at this ſtopping of Thought for a Fortnight or three Weeks together, by abſtaining from all Company, neither reading, nor ſpeaking one word, even to thoſe who brought them Meat, that very little they took, merely to keep Life; and forbidding any to ſpeak to them, and, as much as in their power, ſtriving to hinder all Thought too, either good, bad, or indifferent; till at laſt, as they and others about them told me, they were not only ſo highly diſturb'd in their Mind, but diſorder'd in their Body, that it coſt no little difficulty, and ſome time, to recover their Health, and their Senſes.

If Spleen and Vapours have ſtrange effects, what will ſuch extravagant methods produce, manag'd by a diabolical Power!

For ſuch it muſt be, by the rules before-mentioned to diſtinguiſh Enthuſiaſms, whether good or bad; particularly by the fifth Rule, that thoſe which come from God do not cloud our Reaſon, but clear and improve it: Whereas this of ſtopping of Thought, if it were poſſible to be effected, would quite extinguiſh that noble Image of God, our Reaſon, and turn us into worſe than Brutes, into mere Stocks and Stones. And it is not poſſible for any thing that has human Shape and Life in it to look liker theſe, than the generality of the Quakers do; for they are not all thus mad; and of late many have come off, or abated of their former extravagancies; and as they return from theſe, human Faces are reſtor'd to them.

SECT. XX.

Of the Enthuſiaſm own'd in the Church of England.

THE Author of the *Sn.* is treated after the ſame manner in this Section as in the laſt: For he having ſet down, as plain as words could bear, the diſtinction betwixt a good and an evil Enthuſiaſm, and ſhewn that the word Enthuſiaſm is ſometimes taken in a good ſenſe, and ſometimes in the bad: And where it is moſt viſible in what ſenſe that Author means it, yet they apply it to the quite oppoſite ſenſe. As where he ſpeaks againſt the Quaker Enthuſiaſm, they infer, that it operates againſt all Enthuſiaſm, even that for which he pleads.

Thus *Sw.* p. 462. quotes this expreſſion out of the Preface to the *Sn.* p. 43. [15.] *There is no Enthuſiaſm where there is no Pride.* Now, without more words, there is no Reader but muſt know, that in this place he took Enthuſiaſm in the bad ſenſe. But is there nothing that does farther explain it? Yes, abundance; it is impoſſible to miſtake it; for the very next words call this Enthuſiaſm, *the Devil transform'd into an Angel of Light.* And juſt before, p. 15. he exhorts, *That, inſtead of wild Enthuſiaſm, we may come to learn the ſobriety of Religion*; *in which* (ſays he) *let us heighten*

our real and divine Enthuſiaſm. Yet the Quakers could not ſee that he made any difference! Or that the meaning of the words they quote was plainly, that there was none of that wild Enthuſiaſm where there was not Pride: But would force it upon that Author, that he meant there was no divine Enthuſiaſm without Pride! No Enthuſiaſm, of no ſort, neither in the good nor bad ſenſe! Thence *Sw.* infers, *ibid.* p. 462. that this Author allows Pride to be in the Church of *England*, becauſe he ſays ſhe owns Enthuſiaſm.

But did not the Quakers indeed know that he made any difference betwixt the Enthuſiaſm of the Quakers, and that of the Church of *England*? Yes, they knew it; and cloſe this Section, p. 471. with this quotation out of the *Sn. In the mean time, let all impartial Men judge betwixt that ſober and chriſtian Enthuſiaſm, which is profeſs'd, taught, and pray'd for in the Church of* England, *and that mad and blaſphemous Enthuſiaſm which is ſet up among the Quakers*, &c.

I will ſpare the Quaker Infallibility upon this point. But where is their Sincerity, their Honeſty, their Senſe, thus wilfully to expoſe themſelves; and tell the World that they will not underſtand, nor be perſuaded, though they are perſuaded! That they are ſelf-condemn'd, and will accept of no Admonition!

I deſire them, or if they will not, the Reader, to look into Meth. 8. and ſee how they are excluded by *William Penn* from being Chriſtians, for thus falſifying the meaning of others: Nay, though it were ignorantly, this lies upon them, becauſe of their Infallibility: But where, as in this caſe, it is apparently wilful, this leaves them no excuſe, no hopes, without Confeſſion and Repentance; which I pray God to grant them.

At the ſame rate they go on, p. 465. where, ſay they, that *Author, ſpeaking of this Enthuſiaſm, calls it, inconſiſtent with Government*, &c. and then retort upon him, *Fye*, Snake, *what the ſame Principle with the Church!* And ſo in ſeveral other places, which I ſtay not to enumerate. The ſame thread goes through all this Section.

From the like miſtake they ſay, p. 465. *He is very confident that the Church of* England *does agree with us concerning what we mean by the Light within.* And I muſt needs ſay the ſame: For this they quote p. 319. [146.] of *Sn.* And in this they believe themſelves, as well as us: For they agree no more with us, than we do with them. In that p. 146. of *Sn.* is ſet down what the Church of *England* means by the Light within; and it is ſaid to be *as much as any ſober Quaker can mean:* And, *if any Quaker (as all that are ſober-minded) will ſay that this is all they mean by their Light within, then where is the difference?* Right! If they will ſay ſo, and if they would be ſober-minded, we ſhould ſoon agree.

If they would make no more of the Light within, than we do; to be only a Ray, or Influence from the Holy Spirit; but not the very *Chriſt:* Not that it makes the atonement and ſatisfaction for Sin by its ſuffering, dying, and riſing again within us. See before Sect. X. If they would agree with us herein, then down would come their Infallibility, Equality with God, Contempt of the holy Scriptures, (which they would then accept of as their Rule) and all the reſt of their monſtrous Hereſies, which are built upon this their blaſphemous notion of the Light within.

They would not think it ſufficient, *without any thing elſe, i. e.* without the outward *Chriſt*, and his Sufferings, to make ſatisfaction for Sin, and fulfil all things neceſſary to our Salvation.

They would not attribute to their Light within all that knowledge which they have from the holy Scriptures; as *Switch*, p. 92. quotes from the Preface to *George Fox*'s *Great Myſtery:* As if they knew the Creation of Man,

Man, his Fall, and all the method of his Redemption, and all the matters of fact, and hiſtory in all times and ages, from *Adam* downwards, merely from the revelation of their Light within. Thus, they ſay, *We thereby came to know Man, what he was in his Creation, before Tranſgreſſion, and how he was deceived, and overcome by the Devil——And alſo, by the Light in us, we perfectly came to know the way of reſtoration, and the means to be reſtored——Theſe things to us were revealed by the Light within us——The perfect ſtate of the Church we came to know, her eſtate before the Apoſtles days, and in the Apoſtles days, and ſince the days of the Apoſtles——So that all theſe things concerning Man, and concerning the times and ſeaſons, and the changing and renewing of Times, and all things that pertain to Salvation, Redemption, and eternal Life, is needful for Man to know. All this was diſcover'd, revealed, and made known to us by the Light that was in us, which* Chriſt *hath lighted us withal.* Thus as quoted by *Sw.* p. 92. Now what *Chriſt* is it whom they mean that lighted them with all this? It could not be the outward *Chriſt, Jeſus* of *Nazareth:* For if they had never heard of him, or read of him in the holy Scriptures, they had not known that ever there had been ſuch a Man in the World; as the Apoſtle ſays, *How ſhall they believe in him, of whom they have not heard?* Rom. x. 14. How ſhould they know there were ſuch Men as the Apoſtles? or who they were? Where, and when they liv'd, *&c.*? Was it the Light within which told the Quakers all their names, and the number of them, that they were juſt twelve; and that one of them fell, and *Matthias* choſen in his room, *&c.?* And how comes it that the Light does not reveal the ſame to the *Gentiles*, who never heard of *Chriſt*, ſince all Men have the ſame Light within?

Is this the ſame Light within which the Church of *England* does own? *And I muſt needs ſay the ſame*, ſays *Switch, that the Church of* England *does agree with us concerning what we mean by the Light within.*

And they think they have prov'd it too in the quotation which *Sw.* makes p. 463. out of *Sn.* p. 319. [146.] where it is owned that the *Holy Spirit will lead us to all Truth that is requiſite and neceſſary to eternal Salvation.* Whence they think that their point is gain'd, *viz.* the ſufficiency of the Light within, without any thing elſe: And therefore that we need not the Scripture; that it cannot be a rule to us, becauſe if the Holy Spirit does lead ſufficiently, nothing elſe can be neceſſary; nothing elſe can be our rule: And therefore, that the ſafeſt way is to liſten only to that within. Other things may be helps, but that only is neceſſary, the only ſure and infallible rule. I believe I have expreſs'd the true meaning and ſenſe of the Quakers in this matter: And becauſe it is a main point, I will give it an anſwer.

Therefore let the Quakers know, that when we ſpeak of the leadings of the Holy Spirit, we mean not only his operations within us, but alſo his outward revelations and diſpenſations, which are contained in the holy Scriptures. And theſe we are oblig'd to follow as our rule, becauſe he has given them to us as ſuch. They are our Life, *Deut.* xxxii. 47. And to ſhew us that theſe were included, it is ſaid in the foreſaid quotation out of the *Snake*, that it is the Holy Spirit *which opens the Scriptures to us and our Underſtandings rightly to apprehend the true ſenſe and meaning of them.* Here are the Scriptures ſet down for a rule; and a natural Light acknowledg'd, (which the Quakers do deny. See P. II. Sect. VII.) even the Light of our Underſtanding; which being weak and fallible, does need the influence and operation of the Holy Spirit upon it to aſſiſt and guide it. And becauſe we may miſtake our own vain imaginations, and ſometimes even the ſuggeſtions of *Satan*, when he transforms himſelf into an Angel

of

of Light, for the dictates of the Holy Spirit, (of which there are frequent examples;) therefore the holy Scriptures are given unto us *as a Light that ſhineth in a dark place*, 2 Pet. I. 19. as a ſure rule whereby we may try the Spirits; that if they *ſpeak not according to this word*, then we may know that there is *no Light in them*, Iſa. VIII. 20.

Now the difference betwixt the Quakers and us upon this point is, that they have no rule whereby to examine their Spirit but it ſelf, becauſe they ſet it up as ſuperior to the Scriptures, and a rule whereby to judge even of them. So that if they are led by a wrong Spirit, there is no remedy; for they go no farther than to that Spirit to ask. But on our ſide, we think the holy Scriptures much more certain (as being undoubtedly a Revelation made to us by the Holy Spirit) than any thought that does ariſe in our own hearts; of which we have not that aſſurance as there is for the authority of the holy Scriptures. And therefore we meaſure both our thoughts and actions by the rule of the holy Scriptures; in which, if the Quakers would agree with us, our other differences would ſooner be ended; becauſe then we ſhould have a foundation to ſtand upon, a rule whereby we might be determin'd. But when there is no rule but the Light in every Man, which varies in many Men, even contrary to one another, there is nothing but uncertainty. And it is vain for one Man to ſay to another, that he does not follow his Light: For he may ſay the ſame to him. And there are Sins of Ignorance: Every error is ſuch; for it were not an error, if we did not think it true. It is that which makes it an error to us.

If they ſay, that thoſe who acknowledge the Scripture for their rule do notwithſtanding differ about the ſenſe of it, and are divided into various Sects.

Anſ. I. This ſhews that there is a Light in Man which is fallible; which muſt be a natural Light, unleſs the Quakers will ſay that the divine Light is fallible. And they owning no natural Light in Man, but that all the Light within him is the divine Light, even God himſelf, (as is ſhewn P. II. Sect. VII.) they muſt ſay this.

If they ſay that it is not following the Light within which leads Men into error, I refer for anſwer to *Prim. Hereſ. Friendly Expoſt.* where it is ſhew'd, that the abſence of Light is Darkneſs, and not a falſe Light, to lead Men wrong. That therefore, tho' not following the Light might make us loſe the true Religion, it could not invent for us all the ſeveral falſe Religions that are in the World, with their various Rites, Ceremonies, *&c.* And moreover it is there ſhew'd, that if there were no other Light in Man but what is divine, it were impoſſible for any Man not to follow it.

Anſ. II. The differences of thoſe who acknowledge the Scripture for their rule, are neither ſo great, nor ſo many, as of thoſe who follow the Light within, without the Scriptures. Under this head are to be reckon'd,

1. All the various Sects and Religions of the *Gentile* World in all Ages; which do far out-number thoſe, either in the *Jewiſh* or Chriſtian Church.

2. Out of theſe are to be excepted, firſt, the *Kerahites* among the *Jews*. Secondly, the Church of *Rome* among the Chriſtians; for both theſe refuſe the Scripture for their rule, without their oral Traditions, which is the chief cauſe of all their Errors. And thirdly, the Enthuſiaſts of both theſe, (I hope I need not tell that I take Enthuſiaſm here in the bad ſenſe) chiefly the Quakers, who borrow all the Popiſh Arguments againſt the Scriptures, being the rule; which *William Penn* has collected and enforc'd in his *General Rule of Faith and Practice*, lately reprinted.

Anſ. III. Thoſe who adhere to the holy Scripture for their rule, differ not in any fundamental Points of the chriſtian Faith: Not in ſuch eſſential things as theſe before mentioned of the Quakers.

Therefore

Therefore upon the whole, we muſt conclude, that tho' there is a fallibility in our Underſtandings, and we may differ in many things, yet it is ſtill more ſafe to ſtick to the holy Scriptures for our rule. That will keep us from ſuch extravagancies as we ſee befal thoſe who have rejected it. Tho' Men may go out of their way, even when they have a true compaſs to ſteer by, yet ſurely not ſo much as if they throw it away, and let Winds and Tides carry them at all adventure. The holy Scriptures are this compaſs given to us: And they who truſt to it, have likewiſe all the other advantages which other Men make uſe of, as of Land-marks, Soundings, Winds, Tides, *&c.* Theſe hinder not the other, but are a help to it.

Thus our natural Underſtandings, influenc'd and aſſiſted by the divine irradiations of the Holy Spirit, in our reading of the holy Scriptures, in our other ſtudies of human Learning, to help us to the underſtanding of them, as of Languages, Antiquities, *&c.* eſpecially of the Doctrines and Principles of the firſt and pureſt Ages of Chriſtianity, which are the beſt comment upon the controverted points of Scripture; I ſay, theſe ſeveral ſorts of helps do not deny the holy Scriptures to be a perfect rule, and are far from excluding the inward and bleſſed operations and guidings of the Holy Spirit, which are the chief and principal help.

But then we muſt have a great care to follow theſe in that road which the ſame Holy Spirit has directed to us, leſt we come to miſtake a falſe Light for this true Light, which they know not who do it, elſe they would not do it; elſe it would not be a miſtake: And that road is to follow the holy Scriptures as our rule, which the Holy Spirit has dictated, and cauſed them to be written for us, for our greater ſecurity, to prevent miſtakes; and that we might have them always at hand to conſult, and read and ſtudy them all the days of our Life. But not to take them for our rule, is to deny the guiding of the Holy Spirit, which has given them to us for our rule. And therefore we may take this as a ſure mark to try the Spirits, that whatever Spirit would take us off from the holy Scriptures being our rule, is not of God. Whatever Spirit ſets the Light within above them, is not of God, nor does follow the dictates of the Holy Spirit, which gave forth the Scriptures, not only as a good Book, that has its Service, as the Quakers ſpeak, for ſo has every other good Book; or as the beſt of Books, as ſome of them of late have ſpoken, tho' they have ſaid otherwiſe formerly; but ſo the beſt, as that it (and it only of all other Books) is our rule, both of Faith and Practice. And that the Light within is to be determin'd and judg'd by it; and not it by the Light which any Man ſuppoſes within himſelf. Whoever take not the holy Scriptures thus as their rule, are therein led by a falſe Spirit, which is oppoſite to that Spirit which gave forth the holy Scriptures.

And herein I deſire the well-meaning miſled among the Quakers to examine themſelves, whether they believe thus of the Scriptures; whether they have been thus taught among the Quakers: And if ſo, what is the reaſon that no one Chapter of the holy Bible was ever yet read in any of their publick Meetings; tho' their own Epiſtles from *George Fox* and others have frequently, and are enjoyn'd to be there read? The reading of the holy Scriptures is part of the publick worſhip of God (as it is expreſs'd in the Exhortation before the Confeſſion in our Common-Prayer.) It is an owning of him for our God, and his Law for our Rule. And this was commanded both in the old and new Teſtament, *Deut.* xxxi. 2. *Col.* iv. 16. 1 *Theſſ.* v. 21. and practis'd accordingly, even by our bleſſed Saviour, *Luk.* iv. 16, 17. How then came it, that this part of God's worſhip was never ſo much as once perform'd amongſt the Quakers? From whence came it, but that they have rejected it from being their rule? I earneſtly deſire the ſerious among the Quakers to conſider of this; and whether they do truly

follow the leadings of the Holy Spirit, who have thrown off that from being their rule, which the Holy Spirit has given them for their rule; and conſequently, whether that Light within, which does lead them to this, and bids them truſt to it rather than to the Scriptures, and to think nothing in the Scriptures obligatory upon them, (as being commands written to other Men in former Ages, and not to them) unleſs it be requir'd from them a-new by the Light within: (See *Sn.* p. 54.) I beſeech the Quakers to conſider, whether theſe be not marks of Darkneſs rather than Light. And then, whether that Light in them, which calls it ſelf God, be not Darkneſs: And then, O how great is that Darkneſs!

This is a point incumbent upon them, by the utmoſt degrees of neceſſity to be well conſidered.

And let them conſider this too, that they have, or pretend to no other aſſurance of the truth of this Spirit than its own witneſs to it ſelf; which ſort of aſſurance all deluding Spirits have.

Whereas to the truth of the holy Scriptures there are ſuch demonſtrations, even of our outward ſenſes, that none can deny them, if they believe that there is any thing certain in what we ſee, hear, or feel: Which is ſhew'd in the *Short Method with the Deiſts*.

And is not that Spirit juſtly to be ſuſpected, which refuſes to be try'd by any other rule than it ſelf? Refuſes to be try'd by the Scriptures; but ſays that the Scriptures themſelves are to be try'd by it. It ſays indeed that the Scriptures do witneſs it, becauſe it would have all the helps that it can: But then it ſays, that it ſelf only has the true interpretation of the Scriptures; and that we muſt take them no otherwiſe than as it does dictate them to us; which is rendring them wholly ſubſervient to it, but in no ways a rule or judge of it.

Our bleſſed Saviour did not ſo. He left Men to the free uſe of their own Reaſon: *Yea, and why even of your ſelves judge ye not what is right?* Luk. XII. 57. This was not appealing to the divine Light in them, for that was not of themſelves, as what is natural is ſaid to be ſuch as that natural Light of Reaſon which is of our conſtitution. To this *Chriſt* appeals, but never to any other Light in us. And he did not require that we ſhould believe him for the Light in him, but for ſuch proofs of his miſſion as natural Reaſon could judge, that is, his Miracles: As he ſays, *Believe me for the very works ſake*, Joh. XIV. 2. And he declares, that without this proof it had been no Sin in any Man not to have believ'd him. *If I had not done among them the works which none other Man did, they had not had Sin*, Joh. XV. 24. And again, *If I bear witneſs of my ſelf, my witneſs is not true*, Joh. V. 31. That is, it is not to be received as truth upon that account. There muſt be ſome other proofs beſides a Man's own ſaying ſo; and the Quakers never had any other. And if we were not oblig'd to have receiv'd *Chriſt* himſelf without other proofs, why ſhould we *George Fox*, and the Quakers?

Then *Chriſt* ſubmitted to be try'd by the Scriptures. *Search the Scriptures*, (ſays he) *they are they which teſtify of me*, Joh. V. 39. that is, he requir'd them to believe him no farther than the Scriptures did teſtify of him. He made the holy Scriptures their rule: But the Quakers are ſo far from making it their rule, that they think they have no need of it, as that great Quaker Apoſtle *Edward Burroughs* ſays, p. 408. of his Works, *They have no need of the Scriptures to teach them, for all the Children of God are taught of God, and need not any other Teacher; nor need not ſay one to another, know ye the Lord.* Why then do they ſay ſo one to another? What need of their preaching this one to another? Nay, he makes it the ſign of a falſe Prophet and a Deceiver, to preach any thing as the *Word of the Lord*,

Lord, which God ſpoke to any other, if God has not given another Revelation of it from his own Mouth to the Preacher. And thus they make all thoſe to be *falſe Prophets* and *Conjurers*, (as *George Fox* ſpeaks; ſee *Sn.* p. 26, 29. and p. 133.) who preach from any Text of Scripture, and not immediately *from the Mouth of the Lord.* Thus ſays the ſame *Burroughs* in his *Truth Defended*, which you will find in his Works, p. . *He is a falſe Prophet and a Deceiver which hath not the word from the Mouth of the Lord, but takes that which the Lord ſpoke to another—And ſaith, The Lord ſaith it, when the Lord never ſpake to him. And here are the Teachers of the World themſelves guilty of that whereof they falſly accuſe us,* (*i. e.* of being falſe Prophets and Deceivers, as he before expreſſes it;) *for they take the Prophets words,* Chriſt's *and the Apoſtles words to talk upon, but have not received the Word from the Mouth of the Lord: And their Prophecy and Preaching would ſoon be ended, if they had not the Scripture, which is other Men's words, and that which was ſpoken to others to ſpeak their imaginations from: And theſe are the falſe Prophets and Deceivers—And here again* (ſays he, p. .) *I charge the Teachers of this Generation, that their Goſpel which they preach, is not the Goſpel which the Saints preached, but another Goſpel. And they are guilty of that themſelves, whereof they falſly accuſe us; for they have received their Goſpel from Man, and by Man, from the Printers and Stationers; and are made Miniſters of it by the Will of Man at Schools and Univerſities: And their Preaching is in the Will of Man, a limited Time and Place:* (Which the Quakers are now come to, as well as any other.) Here they are accurſed which preach another Goſpel. And in the Epiſtle wrote before this Diſcourſe by *Francis Howgil*, he ſays, *In this following Diſcourſe, which was written by the ſame Spirit that gave forth the Scriptures, thou ſhalt ſee who are the falſe Prophets, and who they are that deny the Scriptures.* Now what Scriptures does he mean? Even the Word written in the Heart! For we own the outwardly written Scriptures, and are made falſe Prophets for preaching out of them. Here we have their hidden notion of the word *Scripture*, by which they mean their Light within, (they make it every thing) and take it in that ſenſe, or in the common ſenſe, as beſt ſerves their turn, to dodge and deceive their unwary Readers. We deny the Scriptures for ſticking to the Scriptures! That is, by owning the outward Scriptures for our rule, we deny the inward Scriptures as our rule. And this is true, and the argument good, now that the Quakers are underſtood. It is true, that the Quakers Goſpel and ours is not the ſame; and conſequently, our Faith is not the ſame. Our Goſpel they call the *Letter*, and give it the appellation of *Beaſtly Ware, Death, Duſt*, and *Serpent's Meat*, and make it carnal, in oppoſition to their inward Scripture, which they call *Spiritual*, as *G. Fox* tells us, in his *News out of the North*, p. 39. *You ſay that* Matthew, Mark, Luke, *and* John, *is the Goſpel, which is carnal.* And *ibid. The Letter is Death.* And in his *Great Myſtery*, p. 251. being urg'd with that Text, *Iſa.* VIII. 20. *To the Law and to the Teſtimony*, he replies, *Yea, as we ſay, to the Law and to the Teſtimony, the Law is the Light.* Here he takes it from the outward to the inward Scriptures; and ſays, *The Letter is the Light amongſt the Miniſters of the Letter: And they ſay Propheſy is ceaſed, and ſo puts the Old and New Teſtament for it, and brings* Iſa. VIII. *for the Law and Teſtimony.* And p. 78. *Now cries the World, the Law and Teſtimony is the Old and New Teſtament:* But, ſays he, *The Law and Teſtimony is the Light and Spirit of Propheſy:* Which the Quakers ſuppoſe is not ceaſed, but that they have it ſtill, and none but they; as they ſay in *The Quakers Challenge*, An. 1668. p. 3. *The Quakers are in the truth, and none*

none but they; *whoſe Principle is*, Chriſt *the true Light, that doth enlighten every Man that comes into the World:* That is, that the general Illumination which is common to all Mankind, is *Chriſt* himſelf and God, and the only ſure rule of Faith and Practice, even to Chriſtians. And God forbid that any other ſhould be of this Principle! For it diſſolves the obligation of the holy Scriptures to us, and reſolves all into the Light within every particular Man; which is hereby ſet up not only above all the Revelations given to us in holy Scripture, even that foundation of all, *Chriſt manifeſted in the Fleſh*; but this, and all other Revelations made to the Prophets or Apoſtles, ſuperſeded; and we are ſuppos'd to know every thing from our own Light within, even the Creation of the World, and all the ſeveral Diſpenſations ſince, and Hiſtories of the Times, (as before ſhew'd;) and our obligation to lie only now from the Dictates of this Light within; the manifeſtation of which now in our Hearts they make to be the great Myſtery of *God manifeſt in the Fleſh*, and ſuperior to the Incarnation of *Chriſt*, (which is at large prov'd in *Sat. Dif.* Sect. I. N. XII.) They make two manifeſtations of *Chriſt* in the Fleſh. The firſt, that manifeſtation of *Chriſt*, or the Light in the Body of *Jeſus* of *Nazareth*, which they make the leaſt, and his Sufferings and Death, but the *facile repreſentations of what was to be accompliſhed in Man*, by the Sufferings, Death, Reſurrection, *&c.* of the Light, or *Chriſt* in our Hearts, to which they attribute the Satisfaction and Atonement for Sin, our Juſtification and Salvation. And this they make the ſecond manifeſtation of *Chriſt* in the Fleſh, that is, in the Bodies of Believers, and to be the chief, of which the firſt was a Type. During the firſt manifeſtation, that is, the Life of *Jeſus* of *Nazareth*, they ſay the Apoſtles received the Word from him: But after his Death, and the ſending of the Comforter, then ſucceeded the ſecond manifeſtation, or coming of *Chriſt* or the Light in the Fleſh of every Man in the World, which they call the Light within; and that this was to be ever after the only rule, that of the firſt manifeſtation ſerving only for that time in which it was, and to thoſe Perſons to whom it was given, and not to any others. Thus it is expreſs'd by the Quakers in their Book ſtyl'd, *A Defence of the true Church called Quakers*, An. 1659. p. 15. where they *deſcribe the Church coming out of the Wilderneſs, leaning upon her Beloved, that is, ſtaying her Mind upon the Light within—Neither muſt they all this while ſet upon or practiſe any outward thing in the Worſhip of God, in their own Wills, or by imitation of others, or merely from a precept without, but only as* Chriſt *the Light ſhall lay that precept upon them; for if they do, they are Will-worſhippers, and ſo Idolaters: For as the Son of God was once perſonally preſent in a Body of Fleſh, commanding the Apoſtles to teach the People at the firſt raiſing of the Goſpel Church, to obſerve all things whatſoever he had before commanded them, and ſaid unto them, while ſo preſent with them, which the Comforter afterwards brought to their remembrance; ſo in the reſtoring thereof the ſecond time none are to obſerve any thing, or teach any thing to be obſerv'd, but what* Chriſt, *manifeſted in their Bodies of Fleſh, doth command them.* From hence they ask, p. 16. *Do ye or others keep an outward Sabbath,* (whether on the ſeventh or firſt day) *from Men's precepts or* Moſaical *rule, or from a command of Life within? Do ye baptize and are baptized, and break Bread from a particular command in your ſelves, or becauſe the Saints formerly ſo practiſed? Do ye exerciſe the Power of the Keys from the true ſpiritual diſcerning Judgment and Power, or becauſe the Churches before the Apoſtaſy did ſo bind and looſe?* Here it is made Idolatry to baptize, abſolve, or do any Act of Religion in obedience to the outward *Chriſt*, or outward Scripture; but only now in obedience

ence to the Light within: And that the condition of Salvation is not now believing in the outward *Chriſt*, but in this Light within, which they call *Chriſt*, as the ſame Book ſpeaks, p. 35. *To call them to repentance, by believing in the ſame Light in themſelves, which is* Chriſt; that is, the inward *Chriſt:* And obſerve, it is not only ſaid believing this Light within, but believing *in* it; which is making it the object of our Faith, that is, God. Now we cannot have two Gods: And the firſt and ſecond manifeſtation of God in the Fleſh, cannot be the ſame. The firſt they ſay is long ſince ſuperſeded, and laſted but a little time; therefore the ſecond muſt be God to them. And if ſo, the preaching of the firſt muſt be an oppoſition to God, indeed the ſetting up a falſe God, an Idol God, and he muſt be accurſed. All which they have ſaid of our *Chriſt*, as ſhewn P. I. p. 305, *&c.* And *William Penn*, in his *Quakeriſm a new Nick name for old Chriſtianity*, An. 1672. not only ſays, p. 12. that *Since they believe that appearance* (of *Chriſt*) *at* Jeruſalem, *they need not preach what is not to be again*; but, *ibid.* p. 6. ſays, that *Faith in the Hiſtory of* Chriſt's *outward manifeſtation has been a deadly Poyſon theſe latter Ages have been infected with.* And their Book call'd, *The Doctrine of Perfection vindicated*, An. 1663. p. 19. ſays, *So when you come to know this, (i. e.* the Power of the Light within) *you will ceaſe remembering his (Chriſt's) Death at* Jeruſalem, *and will come to ſee how he hath been crucified in you.* This is the crucifixion of the Light within in their Hearts; wherein (by their Doctrine) to us at this day lies the Atonement and Sacrifice for Sin; that of the outward *Chriſt* at *Jeruſalem* having reſpect only to that time; but that we now have another *Chriſt*, another Faith, another Atonement, and other Scriptures, all inward and ſpiritual!

The ſame is the Doctrine of this preſent *Switch*, with which they begin their firſt Sect. p. 38. in deſcribing what they mean by the Light within, and attribute to it the whole work of our Redemption, as well of our Juſtification, as of our Sanctification. They ſay, *And when Man by this Light, Spirit, or Grace is ſanctified, it will then witneſs to this Spirit that he is juſtified: So will Man truly come to be redeemed. This, in ſhort, is the Subſtance of what has been by us declared concerning this divine Light*, Chriſt *in Man.* Here is not a word of the outward *Chriſt*, *Jeſus* of *Nazareth*, of what he did or ſuffer'd outwardly for us, as the Atonement, Sacrifice, and Satisfaction for our Sins: No, but all that is tranſfer'd to what is perform'd by the Light or *Chriſt* in Man: And in this is made to conſiſt not only our Sanctification, but, as I ſaid, our Juſtification, and whole Redemption.

I have been the longer upon this, to let the Quakers ſee the difference betwixt their and our Enthuſiaſm. Ours is only a high, exalted Devotion, wrought up by the Spirit of God in our Hearts, upon the foundation of the holy Scriptures, and the great Myſtery of God manifeſt in the Fleſh, therein revealed.

The Quaker Enthuſiaſm makes itſelf the Foundation, the Light within, which they make God manifeſt in their Fleſh. If the outward Scriptures agree with this, well; but if not, they are of no obligation to us, and muſt give place to the infallible Word written in the Heart.

The difference betwixt theſe two is, the one is built upon the foundation of Chriſtianity, and confirms it; the other totally overthrows it; and gives us new Scriptures, and a new *Chriſt*.

And from hence the Quakers do aſcribe what comes into their Heads, to the eternal Spirit of God. In his tremendous Name they write their Books, and give out Propheſies and Judgments: As *Francis Howgil* ſays in his Epiſtle before-mention'd to *Edward Burrough*'s *Truth Defended* to the

Profeſſors, (as they call'd other Chriſtians) *And you are all* (ſays he) *ſeen by the Eternal Eye, which is open'd in thouſands, (i. e.* of the Quakers;) *in whoſe Foreheads is written the name of the living God.* This is the Pride that always accompanies this ſort of Enthuſiaſm: Whereas the other, the higher it riſes, is attended ſtill with the deeper Humility.

At the end of p. 467. in *Sw.* a quotation is recited of *William Penn*'s, which was quoted in *Sn.* p. 147. ſhewing the Quakers contempt and uncharitable cenſure of our *dry doctrinal Miniſtry*, (as he calls it:) And then *Switch* in p. 468. ſets down the quotation larger out of *Willian Penn*, but nothing more to the purpoſe; the charge ſtill being, *That we direct not Man to a divine Principle or Agent plac'd of God in Man to help him*, &c. as it is quoted in *Snake*. And *Switch* adds here, *And how to know it, and wait to feel its Power, to work that good and acceptable Will of God in them:* And ſays, that if the Author of *Snake* will give that anſwer to the quotation *as it lies above*, which he gave to that part of it he quoted, *viz. Not one that I know of*, that is, of our Clergy, who do not direct Men to ſuch a Principle within them; then *Switch* ſays, *There may be thouſands able to confront him, and ſay his Anſwer is falſe.* And he deſires the Friends to produce one out of thoſe thouſands; which he is ſure they cannot do, becauſe if there be any ſuch, he is ſure he does not know them. But he believes there are none ſuch, none who deny a Conſcience plac'd by God in Man, which does accuſe or excuſe; and that this is a Light in Men.

But he knows likewiſe, that this is not all the Quakers mean by it: For they ſet up their Light within not only as a Gift of God, but for the Giver, even God himſelf, and conſequently, as the only general Rule of Faith and Practice. And to direct Men to ſuch a divine Principle, in this ſenſe, I wiſh there were none; I hope there are none but the Quakers, who are the groſſeſt ſort of Deiſts; as is ſhewn P. I. Sect. XVI. For no other ſort of Deiſts are ſo groſs as to think their Light within, which they call Reaſon, to be God, or to be infallible.

What follows in this Sect. that is worth any notice, refers to former places in *Switch*, and is anſwer'd in what goes before under the proper heads: Only this is to be obſerv'd, that here again, p. 469. they juſtify *George Fox* for his having had *outward Revelations and Viſions from God*; and that he was a true Prophet.

In p. 470. they would fain dwindle the paſſage told in *Snake*, p. 150. of *Thomas Ebbit* being rejected by the Quaker Elders in his Prophecy of the Fire of *London*, (which happen'd to follow in two or three days after) to amount to no more than *That three or four Friends; ſeeing the Man, did caution him, that if he had a true Viſion, he might not go beyond it* This was to ſave the Quaker Elders, or Sanhedrin, as if they had not rejected his Prophecy. And beſides, *Switch* ſays there was not time for it in two or three days. Was not that time enough for them to deliver their Judgment? But the Book quoted for this in *Snake*, viz. *Tyranny and Hypocriſy detected*, offers in the Title-page, and again, p. 48, 49. to refer the matters of fact to the judgment of indifferent Perſons, to be equally choſen; or to prove them before the *Lord Mayor of* London, *or any Alderman on the Bench, or any one of twenty Common-Council Men.* But none of theſe things would be accepted by the Quakers: Only they reſerve to themſelves the privilege of denying ſtill on; which from infallible Light that ſeldom ſpeaks truth, is proof ſufficient! But the Author (who I am now told was not a Quaker, as it is ſaid in *Sn.* though *Sw.* does not take notice of it; and here was as much ground for Clamour, as in the miſ-information, if it was one, about *Scoryer*'s School) gives another ſubſtantial reaſon, which *Switch* thought

thought fit to let ſlip, though it was mention'd in *Snake*. The words are thus in *Tyranny and Hypocriſy*, p. 38. ſpeaking of *Thomas Ebbit*; *This Man, as I am inform'd, the Elders, who ſo highly pretended to the diſcerning of Spirits, took unto them, and examin'd him concerning it; and inſtead of approving his Prophecy, did almoſt perſuade the Man that it was a deluſion: And ſo in a matter that ſo highly concern'd them, as well as others, I never could hear that any of them gave credit to him, but were as far from diſcerning truth in that word which came to paſs as any of their Neighbours, and ſuffer'd equally with them in that general calamity. And ſo this Prophet, who, if they had given heed to him, might have been a great Glory to their Party, is the Shame and Reproach of them all, to whom his Tidings came; but eſpecially to the judging Elders.* This was printed in the year 1673. And if there had been but any one Quaker in all *London* who, upon this Prophecy of *Ebbit*'s, had remov'd his Goods, or gone out of the way of the Fire, it had been very eaſy for the Quakers to have join'd iſſue with the Author of that Book, and gone before the Lord-Mayor of *London*, or ſome of the Aldermen, or any one of the Common Council, as that Author propos'd, and to have made this appear; or if they lov'd not Authority, before twelve indifferent Perſons, equally choſen, which was alſo offer'd them. But in anſwer to this Propoſal, *William Penn* replies in his *Judas and the Jews*, printed in the ſame year 1673. p. 58. *No, we ſhall not debaſe our chriſtian Authority ſo far, as to be accountable to every fleering, ſcoffing, buſy-body Adverſary: We can reprove and exhort, and exerciſe Church-diſcipline in the Power of* Jeſus Chriſt, *without running to twelve Judges——We need none to give us Diſcerning and Judgment*; Chriſt *has furniſh'd us already, and doth on all occaſions. But had theſe things been all true, as repreſented*; [Theſe were ſome ſmall Whoredoms, or ſo, among the Quaker Prophets and Propheteſſes, that were objected, beſides their gift of Prophecy, as in *Ebbit*, &c.] *yet not being injurious to any of our Adverſaries, it no way concerneth them to be ſatisfied in our Proceedings; nor are we accountable to them by any Law of God or Man, upon their envious requirings. Runegadoes informations are no proofs.* [Theſe whom they call *Runegadoes* were ſome Quakers that had left them for the beaſtly Uncleanneſſes practiſed amongſt them, and made the diſcovery, as Mr. *John Pennyman* and others.] *Hath any wronged them? They ſhall be righted ſo far as we are able. But have any ſlipt, muſt we therefore divulge it?* No, we ſee you will not; nor confeſs it neither, even when it is prov'd, and all conviction offer'd before the moſt impartial Judges! Thus your innocency ſtands clear! What if ſome innocent Laſſes, Daughters of *Sion*, uſe a little moderate recreation for their health, and their Prophets, for the ſame reaſon, play at Leap-frog, and ſay, as *Joſeph Clark* the Quaker Preacher, (of whom ſee P. I. p. 205.) when accus'd of *Sodomy* at a monthly Meeting in *Ampthel*, that *It was only love to the Creature.* (See *William Mather*'s *Anſwer to the* Switch, p. 4.) What of all this? What has their Adverſaries to do or meddle? *Hath any wronged them?* And *they muſt not debaſe their chriſtian Authority, ſo far as to be accountable to Adverſaries!*

Therefore they will not tell us what *Ebbit*'s Prophecy was, in what words it was conceiv'd: For they have frequently impulſes to run about crying, *Fire, Fire, Woes, Plagues, Judgments.* So that nothing almoſt that is *funeſt* can befal, but ſome Quaker Prophecy may be quoted for it. But then the great Fire of *London* happening, as *Switch* obſerves, within two days after this Prophecy of *Ebbit*'s, this would have been a mighty recommendation of their pretence to the prophetick Talent; therefore they cannot

not forbear mentioning of it. But there hangs ſuch a tail to it, as deſtroys all their claim to the Spirit of diſcerning; for, as ill luck would have it, this only Prophecy, of which they might have made ſo great advantage, they happen'd to disbelieve; inſomuch that no one Quaker ſav'd himſelf by it from that Fire: As if they were condemn'd to believe nothing but Lyes, and not to believe any thing that might do them good! Theſe Quakers! who will not yet give up their Lying Prophecies, after they have prov'd, and are prov'd ſo to be! As that of *William Penn* againſt *Thomas Hicks*, &c. Of which before, Sect. V.

SECT. XXI.

Of the compariſon between Fox, Muggleton, *and* Oliver's Porter.

THERE will need little more in this, than to deſire the Reader to compare the *Sn.* and the *Sw.* together: And he will ſee, that the Quakers can give no other proof for the miſſion of *Fox*, than that of *Muggleton*, or *Oliver's Porter*. And indeed the rambling and foreign excuſes they make in this important Caſe, does confirm it the more. I call this an important Caſe, becauſe if *Fox*, the original of the Quakers, had no other miſſion than *Muggleton*, whom they call a *Sorcerer*, and *Oliver's Porter*, whom they own to be a Madman; then one or both theſe qualifications, as they were the firſt compoſitions, muſt ſtill in a great meaſure go to make up the ingredients of Quakeriſm.

1. The *Sw.* here refers back to p. 33, *&c.* of their *Introduction*, where in anſwer to this queſtion in *Sn.* p. 19. *Why we ſhould truſt the Light within him* (Will. Penn) *or* George Fox, *rather than the Light within* Lodowick Muggleton? Returns this anſwer, W. P. *and* G. F. *did never direct or deſire Men to truſt in the Light within them, but have conſtantly directed Man to truſt in the Light of* Jeſus Chriſt, *which is given to each Man for himſelf, and is a ſufficient guide to the true knowledge and worſhip of God, notwithſtanding of all that Men may ſpeak againſt it.* This is every word of the anſwer: In which I deſire you to obſerve,

(1.) The contradiction and confuſion they are in. They diſtinguiſh betwixt the Light within them and the Light of *Jeſus Chriſt*, which is given to each Man for himſelf. But is not this Light within them? And is not this what they mean by the Light within, viz. *The Light of* Jeſus Chriſt *within them?*

But the meaning I ſuppoſe is, that *Will. Penn* and *George Fox* did not deſire Men to truſt the Light within them, that is, within *Will. Penn* and *George Fox*; but each Man to truſt in the Light within himſelf, which, they ſay, *is a ſufficient Guide*, &c.

If it be ſufficient, why then did this ſame *Will. Penn* call it a *Looſe Plea*, and *Babel*, and *Confuſion it ſelf*, (See *Sn.* p. 48, 49.) when ſome Quakers deſir'd to be left to it againſt the orders of *G. Fox* and *Will Penn*, &c. as to their new conſtitution of Women's Meetings, and other things then impos'd? Was not this truſting to the Light within *George Fox* and *Will. Penn*, rather than to the Light within each Man for himſelf? The diſſenting Quakers deſired that each Man ſhould be left to that meaſure of the Light which was given to him, which *Sw.* here ſays is ſufficient, and was the original and ſtanding principle of the Quakers. To this ſays *Will. Penn* in his *Examination of Liberty Spiritual* (as quoted p. 49. of *Sn.*)

very truly, but not upon their Principles, *Here is meaſure ſet up againſt meaſure, which is Confuſion it ſelf, Babel indeed!* But to go on.

(2.) What is all this to the queſtion which *Sw.* here pretends to anſwer? *Why we ſhould truſt to the Light within* Will. Penn *or* George Fox *more than to that within* Lodowick Muggleton? Here is no reaſon at all given, no difference ſhewn; and *Muggleton*'s pretences were as high to Inſpiration as any of theirs, and his Proofs as good.

The main proof follows in theſe words of *Sn.* p. 19. *Has* Lodowick *wrought no miracles to prove his miſſion? No more has* George Fox *or* Will. Penn. This was very material to be anſwered: And the anſwer is in theſe words of *Sw.* p. 34. *No more hath the Church of* England, *nor the Snake in the Graſs.* This is an anſwer indeed! The Church of *England* does not pretend to her commiſſion by miracles, but by vicarious Ordination, deriv'd down from the Apoſtles. This the Quakers deſpiſe, becauſe they have none of it, and ſet up for an extraordinary commiſſion, deriv'd immediately from God, as *Muggleton* and other Enthuſiaſts have done. And the Quakers can ſhew no other proof of their miſſion than theſe and *Muggleton* have done. Therefore the compariſon lies juſt and true; and, by ſuch anſwers as theſe, is indeed confeſs'd, inſtead of being diſprov'd by the Quakers.

There is a compariſon made in *Sn.* p. 151. of the miracles and prophecies of *Muggleton* and the Quakers. This was too hot to touch: Therefore *Sw.* ſlips it over, and ſays nothing to it. But p. 472. is very angry it ſhould be ſaid, that *George Fox ſubmitted to be cur'd of his Inſpiration by Phyſick*, and calls it *prophanely falſe*; yet confeſſes that they did endeavour to let him blood for it. Did he not then ſubmit to it? Or would they bleed a Man againſt his will? That would be ſomething difficult; they muſt tye him firſt. *George Fox* tells this ſtory of himſelf, as quoted in *Sn.* p. 151. And does he ſpeak of any force us'd to him upon this occaſion? No, not in the leaſt; but gives as the reaſon why they could not get one drop of Blood from him either in Arms or Head, *My Body being* (ſays he) *as it were dried up with ſorrows, grief and troubles, which were ſo great upon me, that I could have wiſhed I had never been born.* This was occaſion'd by the deſpair he was in, as told in *Sn.* from his *Journal.* This ſhews that they attempted to bleed him, not at all that he reſiſted or refus'd, otherwiſe he would never have nam'd the dineſs of his Body for the reaſon why they could not get any Blood from him, either in Arms or Head; ſo that they had try'd ſeveral ways.

But ſuch Paſſages as theſe they pick out to inſiſt upon that they might get off, as much as they could, from the defence of the compariſon betwixt *Fox* and *Muggleton*, becauſe it was not to be defended.

To compare their prophecies and miracles, had been to the purpoſe. And there if they could have ſhew'd any difference, have diſprov'd thoſe of *Muggleton*, and given greater authority for thoſe of *Fox*, this ſo far would have overthrown the compariſon. But when this was mention'd in *Sn.* they totally wave it, as ſaid before, and fall to other things that are collateral.

2. As concerning the time when *Fox* and *Muggleton* firſt ſet up, which *Sn.* ſays was in the year 1650. But ſays *Sw.* p. 35. *To correct the* Snake's *Lying Chronology, the Reader may pleaſe to know, that* George Fox *did come forth in the Power and Spirit of the Lord ſome years before the date the* Snake *aſſigns.*

Now we are got into Chronology, which is no more material, than to ſhew the time when that Spirit of mad Enthuſiaſm was let looſe in *England*, and inſpir'd *Fox* and *Muggleton* together, or near about. And for this we have an authority will not be deny'd by the Quakers, that is, *Edward*

Burroughs, in his Epiſtle prefix'd to *George Fox*'s *Great Myſtery*, which he dates at *London* the 9th Month, 1658. and ſays, p. 7. *It is now about ſeven years ſince the Lord raiſed us up in the North of* England. That was in the year 1651, ſoon after *George Fox* who gather'd them had ſet up, that was the year before. And p. 15. ſays, *In the year* 1654, *as moved of the Lord, we ſpread our ſelves Southward, and entred into theſe South Parts, and came the firſt of us into this City of* London, *in the firſt Month of that year.* It is needleſs to be over critical in theſe things. But this ſhews that theſe were the times when the Church was pull'd down, and the diſmal effects that followed; and that Quakeriſm, among other enthuſiaſtical Sects, owes its original to theſe times of Schiſm and Rebellion; and withal, how ſhort-liv'd this Sect has been. This is all the uſe of naming their beginning.

It would tire the Reader to repeat all the frivolous anſwers they give to the remaining part of this Section. But I will take notice of ſome, wherein they diſcover their principles, tho' by the bye.

3. *George Fox* ſets down one of his great openings, that *Believers were born of God.* This *Sw.* p. 474. juſtifies by 1 *Joh.* v. 4. But ſays not that *George Fox* had this from Scripture. No, but ſays, that as the Apoſtle had it from God, ſo, ſays he, *It was again opened to* George Fox *by the openings of the ſame Holy Spirit.* It has been ſhew'd in the laſt Section, how the Quakers pretend that they have the knowledge of the Creation, of the hiſtories of Times, of the fall of *Adam*, of the birth of *Chriſt*, the Apoſtles, and Ages ſince; not from Scripture, or any human means of reading or hearing, but only from the Light within, which tells them all theſe things. Here is another confirmation of it, to ſhew the conſtancy of their Principles, which are conſonant, and not only looſe expreſſions dropt here and there. They will not let *George Fox* have this knowledge of our being born of God from any thing he had ever heard or read, but reveal'd to him by a new opening, as if he had never heard of it before; tho' it is common, and cannot be unknown to any who had read the Scripture, or almoſt who had heard a Sermon.

4. There is another opening of this *Fox*'s mention'd in *Sn.* p. 152. *That being bred at* Oxford *or* Cambridge *was not enough to fit and qualify Men to be Miniſters of* Chriſt. To this ſays *Sw.* p. 475. *which is agreeable to what the Apoſtles teſtifies*, Gal. 1. 11, 12. *But I certify you, Brethren, that the Goſpel which was preached of me is not after Man; for I neither received it of Man, neither was I taught it, but by the revelation of* Jeſus Chriſt. This is nothing to the objection, which was, that a thing ſo commonly known, as that *being bred at* Oxford *or* Cambridge *was not enough to qualify a Man to be a Miniſter of* Chriſt, ſhould be ſet down amongſt the extraordinary openings and revelations given to *George Fox.* And there was no need of quoting an Apoſtle, or any Body elſe for it, for whoever deny'd it? But it was brought in here by *Sw.* as a confirmation of another principle of the Quakers, which is, that none can be a true Miniſter of *Chriſt*, who acquires his knowledge by reading or ſtudy in the holy Scriptures, or that learns it of Man, or any other way than by immediate revelation, as the Prophets and the Apoſtle *Paul* had it. For all the other Apoſtles had it by the outward mouth of *Jeſus Chriſt*, even the outward Man *Jeſus* of *Nazareth*, while he liv'd and convers'd with them upon the earth. And *Timothy*, *Titus*, &c. learn'd it from the Apoſtles. But all theſe are excluded from being Miniſters of *Chriſt*, that we alſo might be excluded; and none left as ſuch but the Quakers alone! St. *Paul*'s extraordinary call by an outward voice from Heaven (which they turn to be only the inward voice of his Light within) and that this was the Pricks againſt which

which he could not kick (as before has been ſhew'd) they make the conſtant and ordinary method, and the only one by which any Man can be admitted into the Miniſtry; and ſay, that this was opened to *Fox* as it was to *Paul*. Thus ſays *Switch*, after the Text above quoted, *What the Apoſtle does here certify the primitive Chriſtians concerning his Commiſſion, it pleaſed God to open to* George Fox *was the way and means by which all that were truly his Miniſters came to be ſuch.* Hereby all are excluded, who come not in by as extraordinary a method as the Apoſtle *Paul*.

But *Sw.* goes on, *And tho' the* Snake *would ſuggeſt and inſinuate as if the contrary was never the belief of any one Man in the World*——Here is a piece of wilful perverſion fit for a Quaker! What was it of which the *Sn.* ſaid this? It is (p. 152.) *That being bred at* Oxford *or* Cambridge *was not enough to qualify a Man to be a Miniſter of* Chriſt. And he did not ſay, *that no Man in the World did believe it*, for he was then converſing with Madmen; but that no Man did believe it, *who was not in a fit of diſtraction as great as poſſeſs'd him* (Fox) *or his Neighbour* Muggleton. Why was this omitted? This would have been call'd falſe Quotation, and ſplitting of Sentences, in the *Snake!* But from this *Sw.* infers, as if *Sn.* had ſaid, *That it was never the belief of any one Man in the World that any could be a true Miniſter of* Chriſt *by any other method than that by which St.* Paul *was converted and taught the Goſpel.* This could not be ſaid nor meant by the Author of the *Snake*; for it is his belief, and of all Chriſtians, that Men may be Miniſters of *Chriſt*, without ſuch a miraculous Converſion and Commiſſion as was afforded to St. *Paul*. And he did not ſay, *That no Man believ'd this*, as theſe Quakers thus ſincerely and ingeniouſly turn his words upon him! And go on to prove it upon him thus, *It is falſe* (ſay they) *nor can thoſe who receive their Ordination from Men, either after the mode of the Church of* England, *or otherwiſe, ſay they never received it of Man, nor were taught it, but by the revelation of* Jeſus Chriſt. They can ſay they received it according to the revelation of *Jeſus Chriſt*, that is, that order and diſpoſition which *Chriſt* revealed and ordained; which the Quakers cannot ſay: But that they receive it only by immediate revelation, without the help of outward means, as of hearing, reading, ſtudying the holy Scriptures, or by outward ordination from Man, they do not ſay: Nor any but mad Enthuſiaſts will ſay, who would overthrow the Regimen *Chriſt* left in his Church, to juſtify their coming in, like thieves, at the window of their impulſes, and therefore would ſhut up the doors of regular Ordination; by which all the Prieſts of God, both under the Law and Goſpel, did come in, nor can one inſtance be given to the contrary. The Tribe of *Levi* was particularly ſeparated by God's expreſs order, and outwardly ordain'd. *Chriſt* himſelf waited till he was outwardly declar'd by a voice from Heaven to the People at his Baptiſm: Till after which time he did not begin to preach, as is taken notice of by two Evangeliſts, *Matth.* iv. 17. *Mar.* i. 14. And he did not leave it to the impulſes of his Diſciples to make themſelves Apoſtles, but choſe out twelve by name, whom he ordained, *Mar.* iii. 14. *Luk.* vi. 13. St. *Paul* ordained *Timothy* by the laying on of his Hands, 2 *Tim.* i. 6. and gave him directions concerning the laying of his Hands upon others, 1 *Tim.* v. 22. and committed to him the choice of *faithful Men, who ſhould be able to teach others alſo*, 2 *Tim.* ii. 2. He appointed *Titus* to ordain *Elders in every City*, Tit. i. 5. as he himſelf and *Barnabas* had done *in every Church*, Act. xiv. 23. And as had been done to both of them, *Act.* xiii. 3. Tho' the holy Ghoſt had commanded them by name to be ſeparated for that work; and tho' *Paul* had been before called miraculouſly by a voice from Heaven; yet notwithſtanding all this, it was thought neceſſary that Hands ſhould be laid upon them

them by Men, that God's inſtitutions ſhould be fulfilled, and that order kept up which he had commanded; and without which no Church or Society can ſubſiſt, if every Man at his pleaſure can thruſt himſelf into a ſhare of the Government of it: Which God took ſuch care to guard, that it is obſervable, tho' he ſent and extraordinarily commiſſion'd many Prophets to reprove the Wickedneſs not only of the People, but the Prieſts; yet he ſuffered not even theſe Prophets to uſurp or invade the Prieſts Office, on account of their own particular Gifts and Sanctity; but kept his own Inſtitution ſacred and inviolable, tho' in the hands of wicked Men: I ſay, he kept it, that is, his Prieſthood, which he had appointed, not only inviolable by wicked Men, but even by his Saints, by his Prophets and holy Men of old. But our new Saints value themſelves, as ſuch, for invading the Prieſts Office, and diſſolving the poſitive inſtitution of *Chriſt*, on account of their own Gifts and Sanctity! Modeſt and humble Men! Contrary not only to the inſtitution of *Chriſt*, and practice of his Apoſtles, as we have ſeen, but of the whole Catholick Church from that day to this: All which muſt give place to *G. Fox*'s new Openings! which trample outward Ordination under foot, and in its room ſet up the impulſes of a wild Enthuſiaſm! Which as it muſt deſtroy all Order every where, ſo it has diſturb'd even the Quaker Government, and, like a Viper, preys upon the Bowels of its Mother. Witneſs the high conteſt betwixt *John Story*, *Wilkinſon*, and the Body of the *Weſt Country*, and other diſſenting Quakers, againſt *G. Fox*, *W. Penn*, and the Body of the *Foxonian* Quakers in *London* differing in their ſeveral Lights, which proceeded to a formal Excommunication of one another, and an open Separation; and in ſeveral other inſtances, which are ſhewn in *Sn.* Sect. VI. N. x.

5. The next Opening of *G. F.* mention'd in *Sw.* p. 475. is that of *God's not dwelling in Temples made with Hands.* This *George* had never read in Scripture, or ever heard any body ſo much as ſpeak of it! No! It was juſt then reveal'd to him by a wonderful Opening! It was News to him! He knew nothing of it before!

But *Sw.* p. 476. carries on an argument from hence againſt the Conſecration of Churches, and the ſuperſtitious Reverence (as it is there call'd) that is paid to them; and quotes 1 *Cor.* III. 16. *Know ye not that ye are the Temple of God?* But Chap. XI. of the ſame Epiſtle the Quakers will find another Church ſpoke of beſides the Temple of our Bodies: For there the Apoſtle reprehending the Irreverence with which ſome approach'd the Lord's holy Table in the Church to eat the Lord's Supper, ℣. 20. ſays ℣. 22. *What! have ye not Houſes to eat and to drink in? Or deſpiſe ye the Church of God?* Here Church is oppos'd to Houſes; and ſhews the Church to be a Houſe, but not a common one, for common eating and drinking. It was of the outward material Temple that it was prophely'd, *Pſal.* LXIX. 9. *The Zeal of thine Houſe*, &c. And our bleſſed Saviour fulfill'd it literally, *Joh.* II. 17. and would not ſuffer ſo much as a Veſſel to be carry'd through the Temple, *Mark* XI. 16. And he ſhew'd not greater Zeal in any paſſage of his Life, than in vindicating the Honour of the Houſe of God, ſcourging out the Prophaners of it; the only Act of Violence that ever he us'd: And are not our Churches Houſes of Prayer, as well as the Temple? Does the Goſpel Diſpenſation make them leſs or more ſo? God aſcribes a Holineſs to Things, as well as Perſons, that are dedicated to his Service. His Houſe is call'd *Holy*, and the Veſſels of it *Holy*, &c. And ſure as much, or more ſo, in the euchariſtical Exhibition of his bleſſed Paſſion, according to his own Inſtitution in the holy Sacrament of it, as in the typical repreſentation of it by the Sacrifices under the Law. But this is another Subject.

6. *Switch,*

6. *Switch*, p. 477. has found out another excuſe for *George Fox* making the commoneſt things, which every body knows to be great Openings, that is, Revelations to him; and quotes 2 *Cor.* XII. 9. *My Grace is ſufficient for thee*; which *Sw.* calls a ſupernatural Revelation then given to the Apoſtles. But did not the Apoſtle know before, that God's Grace was ſufficient? Yes ſurely. Then, ſo far, this was no Revelation at all; for it told him no more than he knew already. But whether God will afford his Grace, in ſuch a meaſure, to a particular Man, at ſuch a time, and to relieve from ſuch a particular Trial as he is under, this no Man knows, unleſs a particular Revelation be made to him of it: And this was the caſe of St. *Paul* at this time. He tells us ℣. 7. how he was deliver'd to the *Meſſenger of Satan to buffet him*, and a *Thorn in the Fleſh* was ſent to humble him: And ℣. 8. that *for this thing he beſought the Lord thrice that it might depart from him.* And the anſwer of God to him, that he would ſupport him under it, and deliver him from it, was a great and extraordinary Revelation: But it was ſo only as to that particular caſe; and not in the general, that God's Grace was ſufficient in itſelf; for that St. *Paul* was not then to learn. But the application of it to his particular caſe at that time, under the preſſure that then lay upon him, this was the only thing that was extraordinary in it. And this will by no means ſave the Folly and Blaſphemy of *G. F.*'s aſcribing every, the commoneſt things that came into his head, to Revelation, and extraordinary Openings of the Holy Ghoſt! For if ſuch things be extraordinary, as he calls Openings, of being bred at *Oxford* or *Cambridge*, &c. then there is nothing ordinary: And if ordinary, why given as proofs of *G. F.*'s extraordinary Miſſion? But other proofs they have not; none at all that can diſtinguiſh his Miſſion from that of *Muggleton*, or *Oliver*'s Porter. And indeed ſuch proofs are an argument, (if there were none other) that his Miſſion was of the ſame kind.

7. *Switch* comes now, p. 478. to anſwer the Quakers excommunicating *G. Keith* for his preaching of a *Chriſt* without; and ſays, It was not for that, but for his contention and oppoſition to them. But what was that contention about? Was it not wholly and ſolely for this, that he had preach'd a *Chriſt* that was without us in the Heavens as the object of the chriſtian Faith? And did they not accuſe him for this of new Doctrine, not known or heard of before amongſt the Friends; and that this was a bringing them back again to the *Chriſt* of the Profeſſors, and a ſetting up of two *Chriſts*? As is told in *Sn.* p. 43, *&c.* and in the ſeveral Accounts which *G. Keith* has printed of the original and ground of their differences. Let them name any one ſingle cauſe, but this alone, of the beginning of their contentions with *G. Keith.* Had they, or have they now, any objections as to his Morals? We ſhould have heard of it, if they had. Then their contention was wholly about Doctrine; and this was the Doctrine, and no other, about which their contention began; though ſince he has diſcover'd ſeveral others; yet now it is only for his contention they have excommunicated him! That is, if he had not contended for this chriſtian Doctrine, they would have been very loath otherwiſe to have loſt the only Scholar, and greateſt Man of their Party.

8. *Switch*, p. 479. is defending their Spirit of Diſcerning; and ſays, that they do not *appropriate to themſelves the Spirit of Diſcerning; it is only appropriated to the Holy Spirit:* As if the diſpute were concerning the knowledge of God! But they add, *What true diſcerning of Spirits is given to Men, muſt be from that Fountain:* As if any did diſpute that either? But do they not ſay, that this Diſcerning is given to them from that Fountain? Yea! This is it; this they cannot deny; they aſſert and

ſtand by it: Yet ſee how they would hide and ſcreen their meaning in theſe generals!

But there is a particular inſtance here condeſcended upon, which is a Letter of *Will. Penn*'s inſerted in *Sn.* p. 155. wherein after the conteſts were begun betwixt *George Keith* and the Quakers in *Penſylvania* upon the point before mention'd, *Will. Penn* wrote in behalf of *George Keith*, that his Studies were *ſanctify'd to the Truth's Service*, and ſays, *I love his Spirit*, &c. Tho' after *Will. Penn* was the fierceſt of thoſe that condemn'd him, (ſee *Sn.* Sect. VIII. N. x. p. 45, *&c.*) And it is ask'd, where was his diſcerning when he thought that *George Keith*'s endeavours were for the Truth's Service, as he eſteem'd it? To this *Sw.* gives two anſwers. Firſt, that this was before the Excommunication of *George Keith*, which was after that Letter of *Will. Penn*. That is true; and ſo it was ſaid; and the objection plac'd there. Well then, ſince this will not do, there is another anſwer, ſecondly, to alter the words of that Letter, and inſtead of *Will. Penn*'s ſaying of *George Keith*'s Studies *all being ſanctify'd*, &c. *Sw.* puts it, *as all are ſanctify'd*, &c. Not that it is pretended to be ſo in the Letter. No matter for that! This will do beſt for an anſwer! But even this will not hold water: For if you make it conditional, that *Will. Penn* did approve of *George Keith*'s Studies, only, *as they were ſanctified*, then he left it in ſuſpenſe, and did not know whether they were or not? Which will quite ſpoil his diſcerning! And if *Will. Penn* was in ſuſpenſe concerning him, why did he ſend orders, in theſe words, *Let him live in his Principles*; and call him *Honeſt and learned* George Keith? Then either *Will. Penn* did not know *George Keith*'s Principles, or did then approve of them. Let it be either way, the diſcerning is gone! becauſe *Will. Penn* did condemn theſe ſame Principles afterwards. Yet *Sw.* labours to defend this diſcerning in the Quakers. They are hard put to it! Will they quit it then? No, that muſt not be; becauſe they have pretended to it from the beginning, and made it a Characteriſtick of their Party, and a Proof of their Miſſion, and an Argument againſt others, that they cannot be true Miniſters of *Chriſt* who have it not: But, when pinch'd, think to come off, by ſaying, It is not theirs, but that they have it from the Holy Spirit. But the queſtion is not, How they came by it? But, Whether they have it, or not? And this they will not depart from. So we muſt even let them keep it! Only content our ſelves to diſprove it as oft as it comes in our way: And this, I think, they cannot deny to have been done effectually.

9. We come now to a Paſſage that will afford us ſome diverſion. There is a Diſcovery made in *Sn.* p. 157. of *Francis Howgil*, that Beau Clerk of the Quakers, having ſtollen that ſhew of Learning he makes upon the ſubject of Tithes from Mr. *Selden*. To which ſays *Sw.* p. 480. *It is arrogant, trifling, and impudent*, in the Author of the *Sn.* Theſe are only words of courſe. No matter for that. Well, let us go on; *I have with what care I can* (ſays he) *examin'd the charge, by comparing the Books, and cannot find one whole Paragraph ſo taken*; that is, by *Howgil* from *Selden*. His meaning is, that if *Howgil* has put but one word of his own into a Paragraph of *Selden*'s, then there is not a *whole Paragraph ſo taken!* This is their honeſt ſhift to ſave their reputation! Which we ſhall ſee by the care they have taken to compare theſe Books: I am afraid they have not yet begun it; for they could not miſs it at the very beginning of both theſe Books: They ſet out in the ſame words. *Howgil*, after his Introduction, begins thus:

Howgil's

Howgil's Works, printed *Anno* 1670. p. 554.

Abraham *in his return from redeeming his Nephew* Lot, *after the purſuit of* Chedorlaomer *the King of* Elam, *with the reſt of the Kings joined with him, having recover'd his Nephew* Lot *with all his Subſtance, and all the Subſtance of* Sodom *and* Gomorrah, *was met by* Melchizedeck *King of* Salem, *and Prieſt of the moſt high God*, &c.

And thus *Selden* begins his *Hiſtory of Tithes*, p. 1.

Abraham *in his return from redeeming his Nephew* Lot *with his Subſtance, and all the Subſtance of* Sodom *and* Gomorrah *was bleſſed by* Melchizedeck *King of* Salem, *and Prieſt of the moſt high God*, &c.

I leave it to the Reader that will be at the pains to go on with the comparing of theſe two Books, and he will find it accordingly quite through this mighty performance of *Howgil*'s.

But who dare ſay that this whole Paragraph of *Selden*'s was ſo taken by *Howgil?* Are there not ſeveral words in *Howgil* which are not in *Selden*, as *Chedorlaomer*, &c? And are there not beſides ſome important alterations? As inſtead of *Abraham* was bleſſed by *Melchiſedeck*, as *Selden* ſpeaks, *Howgil* puts it only, was met by *Melchiſedeck*. He liked not the precedent of a Prieſt giving bleſſing! No, *Selden* ſhould not draw him in there! He was upon his guard.

But does he quote *Selden* here? No, not a word of that: But, on the contrary, uſhers it in with a Preface, as if it had been all the work of his own Brain or Light. He begins the Paragraph, wherein is what is above quoted thus, *The conſideration of which thing* (of Tithes) *hath been an inducement unto my heart of late to make a true and narrow ſearch*, &c. But a great way after this, towards the end of his Book, at p. 567. he quotes *Selden* upon another point, that is, the opinion of the *Canoniſts* concerning Tithe: So *Selden* is quoted. And that clears all that is ſtollen out of him thro' all the reſt of *Howgil*'s Book. *Sw.* names another place in *Howgil*'s Works where *Selden* is quoted, that is at p. 482. But that is another Treatiſe wrote in the year 1662, whereas this here quoted was wrote in the year 1665, and bears this title, *The Great Caſe of Tithes revived:* Wherein moſt of all the quotations, if not every one, for I have not been at the pains to examine them all; but every one that I have look'd into are ſtollen out of *Selden*, and without naming or quoting of him, except in that one place that I have nam'd.

But then, alas! where they tranſcribe his quotations, which they underſtood nothing of, what murder do they make? Let me entertain you with a few of them. *Selden* in his *Hiſt. of Tithe*, p. 21. quotes *Rabbi Ben Maimon*, and puts on the Margin, *In Jad Chazeka. tract. de Theruma.* c. 1. *and Mikotzi in Præcept.* 133. which is thus tranſcrib'd, but without naming whence they had it, and ſet on the Margin of p. 558. (it ſhould be 556.) of *Howgil*'s Works. Pray obſerve it. *Rabbi Ben Majemon in jad chaz chahact de Therumah. Ch.* 1. *and Miſ.* 5. *Kotzi inp* x. *cept.* 133. Again, *Selden*, p. 186. quotes *Covarruũias*, and puts on the Margin, *Covarru. var. Reſolut. lib.* 1. *c.* 17. And there is the Letter *e* before the quotation on the Margin referring to the ſame Letter at the place in the page where it comes in. But the myſtery of this theſe learned Quakers not underſtanding, and ſuppoſing a Letter to be leſt out, they added it to this *e*, and ſet down the quotation thus on the Margin of their p. 567. *Se Cora Æxvias, Varviar. Reſolute, l.* 1. *c.* 17. They were reſolv'd not to want an *e*, and ſo they put one at the end of *Reſolut.* ſuppoſing, it may be gueſt, that this was ſome *Reſolute* Man here quoted, or ſome *Reſolute* Saying

ing of *Se Cora Ænvias*; ſo they call *Covarruũias* in his *Varviar. Reſolute.* And the misfortune is, that this is in the very page where they quote *Selden*, and his Chap. 7. where this is. Otherwiſe, who could ever have gueſt at his quotation, as they have ſet it down.

Again, *Selden*, p. 4. quotes *Joſephus*, and puts it thus in his Margin, *Joſ. Archæolog. a. c. ιθ.* which the Quakers here p. 555. put thus, *Joſeph. Arcaolog. a. c.* 1. *e.* And they repeat *Selden*'s very words of his inference from this of *Joſephus*, but without naming of *Selden* at all; that you might not think they ſtole this, but had read it themſelves in *Joſeph.* in *Arcaolog. a. c.* 1. *e.* Theſe naſty *Greek* numeral Letters! Who knew any thing of them? Yet we muſt be nibbling! We took them for *Engliſh* Letters, and made ſuch of them.

It is not unpleaſant likewiſe to ſee them make St. *Jerom* ſpeak *Engliſh* and *Latin* in one breath. *Selden*, p. 3. quotes this ſaying out of St. *Jerom*, *Decimas Spoliorum, Prædæ & Victoriæ*, which the Quakers repeat, p. 554. thus, *Decimas Spoliorum Prædæ and Victoriæ.* They had not forgot *& per ſe And.* Thence ſuppoſing that the contraction of *&* was only *Engliſh*, they put it ſo in St. *Jerom.*

There are many other inſtances of this kind in this Book of *Howgil*'s; but I ſuppoſe the Reader will excuſe me to trouble him no more at preſent with this ſort of fooling; let who pleaſe gather more of theſe Flowers for himſelf.

But thus much was neceſſary to vindicate the *Sn.* And inſtead of the character of *Arrogant* and *Impudent*, which *Sw.* beſtows upon that Author for but hinting their ſtealing out of *Selden*, it ſhew'd he had no malice in his mind, and ſpar'd them, when he might have expos'd and made ſport with them; which they have now forc'd from me. And to that of Theft, he might likewiſe have added Forgery and Murder; for if *Selden* himſelf had come in ſearch, he could not have known his own goods, as they had haggled and tranſmography'd them: And they murder'd his ſenſe as well as his words, which the Reader will perceive whenever he compares them, as they have done to the *Snake:* The Author of which was I believe a little puzzled, to know what they meant by the word *Valpoon*, which they charge upon him; and likely had never found it out, but by turning to the place in *Sn.* to which *Sw.* was anſwering p. 182. And there he found that *G. Fox* was call'd *Vulpone* in the *Sn.* p. 63. which word it ſeems the *Switch* Quakers as little underſtood as he did their *Valpoon.* And they were ſo fond of this word, as ſuppoſing it modiſh, becauſe unknown to them; and to ſhew it was no error of the Preſs, they repeat it no leſs than four times that I have met with, that is, in p. 89, 182, 190, and 313. But in the firſt place nam'd, the laſt line of p. 89. they give us a gueſs what they meant by it, that is, *one of poor underſtanding*; for they ſay that the Author of *Sn.* calls *G. F. Valpoon, one of poor underſtanding*, &c. In what *Gothick* Dictionary they found this I cannot tell: But they are in the wrong to honeſt *Reynard*, who was never counted the Fool of the Herd. But they knowing the qualifications of their own *Fox*, by chance ſaddled the right Horſe. The Friends have ill luck at hard words. I could entertain the Reader with Pages of this ſort of Diverſion out of this ſweet *Sw.* But we are now upon *Franc. Howgil.*

To this Edition of his Works are prefix'd the high Elogiums of the Quaker Worthies, that of *George Fox* in the front; who with all the Languages he pretended to in his *Battle-dore*, (not one of which he underſtood, no not his Mother-tongue) could not help to ſpell and put together a few *Engliſh* Letters, when printed fairly before them, being in *Latin*, which

which they did not underſtand, otherwiſe it had been impoſſible for them to have committed ſuch Blunders.

But their want of human Learning is not the matter, if they had the modeſty not to pretend to it, while they run it down and deſpiſe it in others. Yet they are as fond of being thought to have a little ſmattering of it, as a Boy when he firſt puts on Breeches, and thinks himſelf a Man; and have not the wit to conceal their Ignorance, but provoke their adverſaries to ſhew it, and pawn their Truth, their Light, and Infallibility, in defence of it. For as *G. Fox* has eſtabliſh'd the rule, *Whoever ſpeaks a word, and not from the mouth of the Lord, is a Conjurer.* But theſe Conjurers are ſo far from ſpeaking from the *mouth of the Lord*, that they cannot ſo much as tranſcribe aright from the mouth of thoſe from whom they ſteal.

And they have not yet anſwer'd what is objected in the *Sn.* upon this occaſion, p. 157. that *Selden* muſt be more inſpir'd than *Howgil*, who borrows from him, if he had done it right.

As to what *Selden* has advanc'd in his *Hiſt. of Tithes* againſt their divine Right, it is fully conſider'd by the Author of the *Sn.* in his Eſſay upon *Tithes*, to which the Quakers have yet given no anſwer. Therefore I ſhall ſay no more of it here.

Only I would re-mind the Reader of what he will find Sect. XX. obſerv'd from p. 92. of *Sw.* how the Quakers pretend to the knowledge of all things *needful for Man to know, and concerning the times and ſeaſons, and the changing and renewing of times*, &c. not from any outward means of hearing or reading, but all immediately told to them by their Light within. Upon which I would ask, whether their Light directed them to *Selden?* And could not help them to underſtand him, nor quote him aright? In the next place, what do they trouble us with quotations out of ancient Authors, ſince they know all things by the Light? Did the Light tell them all theſe quotations? Or did they read them? Sure they would not be at the pains to read or hear, if they believ'd themſelves, that their Light ſhews them all things *needful for them to know*, without any outward means! But they are not conſtant to themſelves, as few can be who are in error.

I deſire the Reader to look over Sect. XVI. of *Sn.* and ſee there how the Quakers run down the old primitive Fathers, and counted them all in the Apoſtaſy ſince the days of the Apoſtles, and name ſeveral of them by Name, whom *Howgil* here quotes with great honour, and builds upon their authority. He ſays, p. 554. that he had made ſearch, *not only enquiring the true ſtate of Tithes amongſt the* Jews, *but alſo in the primitive time, and amongſt the ancient Fathers of the Church, whoſe Doctrine hath been approved among the moſt faithful members of the Church of* Chriſt *downward until this laſt Age.* Here they are ſet on high, when the Quakers thought, by *Selden*'s help, to make advantage by them. At other times they are all Raveners from the Truth, and in the Apoſtaſy.

Theſe are the Men of unity and ſincerity! uniform in nothing but in their Non-conformity to the Church, to all Rule, Order, or good Government, except in their own hands. And of ſuch twigs is this Quaker Bruſh or *Switch* compos'd; which I hope I have in ſome meaſure untwiſted, not eaſily to be bundled again, unleſs to their Toleration they get a Withie of Comprehenſion,

T'unite them and their different Maggots,
As long and ſhort ſticks are in Faggots.

10. What follows is a Supplement of *George Whitehead*'s in defence of himſelf; which is ſo heavily dull, even below *Switch*, that I will in com-

paſſion to the infirmities of old Age, let it paſs; deſiring no more of any Reader that will be troubled with it, than to compare it with what it pretends to anſwer. Beſides, there is nothing material in it but what is reply'd to in what goes before. And a diſtinct anſwer muſt occaſion multiplicity of Repetitions, which the Reader as well as my ſelf would be willing to avoid. But when the Quakers have given ſatisfaction, and defended their *Switch* from this reply, then *George Whitehead*'s Supplement ſhall be all taken *pro confeſſo*, and I will yield him the Bayes.

In lieu of my conſidering this Supplement apart, I will here add a Section upon what the Author of the *Sn.* tells us, in an Advertiſement before the *Def.* he intended as a Preface to that Work; but put off then, for the reaſons there given.

SECT. XXII.

The Original of Quakeriſm.

THE firſt Quaker in the World was *George Fox*; and when we find how he came by his Inſpirations, we have the Original of Quakeriſm.

He was an illiterate Mechanick, whoſe higheſt Preferment in that rode was to be Journeyman to a Shoe-Maker in *Mancheſter:* And how he improv'd afterwards, you may compute by his laſt Will and Teſtament hereunto annex'd. He could neither ſpeak or write either Senſe or *Engliſh.* His *Journal* was wrote after he was dead: He might have afforded ſome Materials. The other Books that go under his Name, the chief of them call'd the *Great Myſtery*, were wrote by others: He might dictate; they are proportionable to that confus'd and huddled Nonſenſe: Yet they had a meaning, (as has been ſhew'd) but very hard to come at, except to his Followers, who had been inſtructed in it. They had a Jargon of their own, like the Gypſies. This kept them and their Principles ſo long undiſcover'd in the World.

But now the queſtion is, how *George Fox* came by that ſcheme of Hereſies which he broached? For he had neither Senſe nor Learning to invent or put together. This, I confeſs, was a Surprize to me. To reſolve it wholly to the Inſpirations of *Satan*, ſeem'd hard, and to exceed even his Power; for he works by means. Tho' it is made very plainly appear, P. I. Sect. VI. p. 261, *&c.* that the Quakers were at the beginning given up to the Poſſeſſion of the Devil in a moſt wonderful manner. Yet I take this to be a conſequence of thoſe curſed Hereſies which were inſtill'd into them, rather than the original and cauſe of them: For Men are firſt wicked, before God forſakes them ſo entirely.

And I find an eaſier way to account for this, how that poor Creature *George Fox* came into this complication of the moſt peſtilent of the ancient Hereſies; which will appear leſs ſtrange to us, when we conſider the black ſwarm of croaking Frogs that came in at the door of Toleration during the Schiſm and Rebellion of Forty One. There was an account of theſe printed *An.* 1645. call'd *Hereſiography.* It was reprinted *An.* 1647. with the additions of new Sects that had got up ſince the firſt Edition. The number of them was prodigious! The Book reckons fifty Sects of ſeveral denominations at that time: And there are neither Ranters, Quakers, nor *Muggletonians* mention'd: Theſe ſprung up afterwards. Moſt of theſe before

before mention'd were ſent us out of the Land fertile of Religions and Liberty, as you may ſee in their Hiſtory; where you will find all the Quakers Principles in plain terms aſſerted. It is ſhew'd P. II. Sect. VII. N. 2. how exactly they agree with the Ranters in that moſt blaſphemous of Hereſies, that every thing is God, even the Devil.

The Ranters grafted this upon the Principle of the elder Family of Love, who ſaid, * *That there was no other Deity belonging unto God, but ſuch as Men are partakers of in this Life*; *That* Adam *was all that God was, and God all that* Adam *was*. This was the old Heathen Blaſphemy, that there was no Being but God; and therefore, that every thing was God in its degree; and if ſo, then the Devil too in his degree: That to partake of God, was to be part of God; as if the Deity could be parted. This the Quakers had from the Ranters, the Ranters from the Familiſts; and from whatever immediate hand they had it, we ſee the Thread of theſe Hereſies carries us up to Paganiſm. There is the Source, tho' we may not diſcover every Chanel thro' which they have crept in among us.

Let us go to other Doctrines of the Quakers, and ſee how they have been ſet up by theſe Sects which were before them.

The Familiſts made *Chriſt*, or the promis'd Seed (*Gen.* III. 15.) not to be a Perſon, but a Quality, and ſo to be in them all †. The very words of *Will. Penn.* See before Sect. IX. N. x. That therefore that Man *Chriſt* was not God; that *Chriſt* was not one Man, but a *State or Condition in Men.*

The firſt Author of this Sect was *David George* of *Delf*; and after taken up by *Henry Nicholas*, born in *Amſterdam*, who brought it into *England*, and became the head of the Family of Love; who call'd him (as the Quakers did *Fox*) ‡ the Son of God, and *Chriſt*, ſent to rebuke the World of Sin and Iniquity. They call'd him, the new Man, or the holy Nature, or Holineſs, which they made to be *Chriſt*, and Sin to be *Anti-chriſt*. They ſay, that when *Adam* ſinned, then *Chriſt* was kill'd, (the very words of *G. Fox*, P. I. p. 257.) and *Anti-chriſt* came to live. *They teach the ſame perfection of Holineſs which* Adam *had before he fell, is to be attained in this Life*; *and affirm, that all the Family of Love are as perfect and innocent as he.* [Thus ſaid *G. Fox*, that *he was in the ſtate of* Adam *before he fell, and in the ſtate of the ſecond* Adam *who never fell*; quoted in *Sn.* &c.] They ſay, *That the Reſurrection of the Dead ſpoken of by St.* Paul, 1 Cor. XV. *and this Prophecy*, O Death, where is thy Sting? O Grave, where is thy Victory? *is fulfill'd in them: And they deny all other Reſurrection of the Body to be after this Life*; *and ſay, that the day of Judgment is already come*; *i. e.* the judging and condemnation of Sin in them. This *H. N.* (as *G. F.*) makes ** *every one of the Family of Love to be* Chriſt, *yea and God*; *and himſelf God and* Chriſt, *in a more excellent manner*, ſaying, *That he is godded with God, and co-deify'd with him*; *and that God is hominify'd with him.*

†† *That the Family of Love is perfect in this Life, and therefore, that they muſt not pray for the forgiveneſs of Sin: That to pray for the pardon of Sin, after he is aſſur'd of God's Love, is to offer* Chriſt *again.*

That their Spirit is not to be try'd by the Scriptures, but the Scripture by their Spirit: That we muſt not go by Motives, but by Motions: That they have clean vanquiſh'd the Devil, and are pure from all Sin, and never ſo much as once tempted to doubt of their ſpiritual Eſtate.

---

* *Hereſiography*, Edit. 1647. p. 94. † Ibid. p. 94, 97. ‡ Ibid. p. 92. ** Ibid. p. 93. †† Ibid. p. 99.

The

The ancient Anabaptiſts ſaid, * *That* Chriſt *did not aſſume his Fleſh and Blood of the Subſtance of the Virgin* Mary. [Here is the Quakers notion of the ſpiritual or heavenly Fleſh and Blood of *Chriſt*, mention'd P. I. p. 256, *&c.*] *That* Chriſt *is not true God, but only endued with more gifts than other Men: That our Righteouſneſs does not depend upon Faith in* Chriſt, *but upon the Works of Charity and Affliction: That it is not lawful for a Chriſtian Man to take an Oath, nor to bear Arms; nor the Office of a Magiſtrate to puniſh Offenders.*

This they advanc'd at firſt as a Principle, till they had got Power into their hands; but then ſet up for worldly Empire, made their *Dutch* Taylor of *Leyden* a King, and committed the moſt barbarous and bloody Outrages. The Quakers have not yet had it in their power to do the like; but they have aſſerted their right to it, (as ſhewn P. I. p. 282. P. II. p. 379, *&c.* p. 396, *&c.*) And where they had a taſte of Authority in *Penſylvania*, they aſſerted it to the utmoſt againſt *George Keith*, and thoſe who oppos'd them there. Their Clamours were loud and endleſs againſt our Clergy bearing any civil Office, particularly that of being ſome of them Juſtices of the Peace. But now their Preachers in *Penſylvania* are not only Juſtices of Peace, but Sheriffs, and Judges of Life and Death; and exerciſe their Dominion like Boys that are new-fangled, without reſt or moderation. For inſtances of this, ſee *Dan. Leeds*'s *News of a Trumpet*, &c. p. 84, *&c.* particularly p. 94. of *John Wood* a Quaker Preacher, and Sheriff of the County of *Glouceſter* in *Weſt-Jerſey*, who having treacherouſly got into *John Roberts*'s houſe on pretence of Friendſhip, began to execute his Office, and told him, *I come not as* John Wood *the Preacher, but as Sheriff of* Glouceſter: And was ſo ſevere, that he would not ſpare a Warming-Pan, (of which there was but that one thereabouts) though he was offer'd other diſtreſs ſufficient for his demand; and *Roberts*'s Wife imputed his death to the want of it when he was ſick, it being then Winter. And the cauſe of all this violence, for which this diſtreſs was taken, was only for not anſwering a Summons to *Glouceſter* Court, when the Court at *Burlington* requir'd the ſame; that place having been in conteſt ſome years between the two Counties about the Bounds, and not decided to which County it did belong. Thus preciſe was the Quaker Preacher and Sheriff, in not loſing an inch of what he could lay claim to. But to return.

The *Cathariſts* pretended themſelves to be free from Sin†; and therefore would not ſay that Petition in the Lord's Prayer, *Forgive us our Treſpaſſes.*

For the ſame reaſon the Quakers except againſt it. See P. I. p. 314.

Another Sub-diviſion, then call'd *Enthuſiaſts* (tho' that name belong'd to them all) pretended to the gift of Prophecy, and would lie in Trances, like Men having the Falling-Sickneſs. How the Quakers have exceeded all others in this, ſee P. I. Sect. VI. p. 261, *&c.*

There were likewiſe then thoſe call'd *Silentes*, who deſpis'd all human Conſtitutions, and affected great Silence: Whence the Quakers had their Silent Meetings.

There was another Sect of theſe Anabaptiſts, call'd, *Deo Relicti*‡; who pretended that they did rely only upon God, and therefore rejected all outward means.

The *Anti-nomians* held**, that *the Child of God need not, nor ought to ask pardon for Sin; and that it is no leſs than Blaſphemy for him ſo to do: That it is as poſſible for* Chriſt *himſelf to ſin, as for a Child of God to ſin: That all Graces are in* Chriſt *as in the Subject, and none in us;*

---

* Ibid. p. 10, 11, 36. † Ibid. p. 29. ‡ Ibid. p. 31. ** Ibid. p. 105, 107.

ſo

ſo that Chriſt *believes*, Chriſt *loves*, &c. And, *That* Chriſt *is the new Creature.* This is the very Quaker dialect; that *Chriſt* or the Light does every thing in them; that they have no natural Light or Reaſon, but that it is *Chriſt* who believes, rejoices, riſes, revives, and aſcends within them; as ſhew'd P. II. Sect. VII.

I could multiply other Parallels betwixt the Quakers and theſe wicked Sectaries; but theſe are ſufficient. And there is none of the mad Freaks or Hereſies of the Quakers, but can be trac'd among that viperous Brood.

The Levellers firſt began the Stiffneſs of not taking off their Hats; purſuant to their Principle of making all Men equal: And the Quakers have follow'd them, both in the one and the other. And their end was the ſame, to overthrow the Government in the hands of other Men, that they might ſeize upon it for themſelves, as is fully ſhew'd, P. II. Sect. VI.

If it ſhould be objected by any of the Parties concern'd, that *Hereſiography* is not wholly to be truſted for the account of theſe former Sects; let thoſe of them that think themſelves aggrieved make their exceptions. He quotes their Books, and liv'd in the time: Yet this is nothing to the Quakers! But ſuppoſe that the Author of *Hereſiography* had invented all that he has ſaid; then it was invented before the Quakers did light upon it.

But there is farther proof than this: For the Books of theſe forenam'd Sectaries are many of them ſtill in being; and the Quakers do like and approve of their Doctrine; tho' like Vipers their Rage is moſt againſt their Mothers. But (as ſhew'd P. II. p. 414.) they object not to them their Doctrine; that they approve, as being the ſame with their own. But they alledge, that they fell from their meaſure (to repeat their cant) and ſo were Apoſtates from their own Principles: The ſame that they now object againſt their ſeparate Quakers; and they the ſame againſt them; that they hold not to their Light.

I have now before me the Works (or part of them) of *Henry Nicholas*, before-mention'd, the Father of the Family of Love: They were given to a Friend of mine by a Quaker, with this Encomium, that he believ'd he would not find one word amiſs, or one ſuperfluous, in the whole Book; and commended it, as an excellent Piece.

It is not unlikely that he took it for a Quaker Book; for there is not his name at length, only *H. N.* to it; and it has quite through the Quaker Phyz and Mien, that Twins are not more alike. And tho' he directs it, *To the Family of Love*, yet an ignorant Quaker might take that for his own Family, and apply it to the Quakers.

I have a Collection of ſeveral Ranters Books in a thick Quarto: And tho' I am pretty well vers'd with the Quaker ſtrain, I took all theſe Authors to be Quakers, and had mark'd ſome quotations out of them, to ſhew the agreement of the former Quakers with the Doctrine which their later Authors do hold forth: Till ſhewing this Book to a Friend, who knew ſome of them, and had heard of the reſt, he told me, they were Ranters, and that I could not make uſe of theſe quotations againſt the Quakers. But tho' I cannot do it in the ſenſe I intended, yet it may ſerve to better purpoſe, *viz.* to ſhew the agreement 'twixt the Ranters and the Quakers. There, in a Treatiſe call'd, *A Man-child born, or, God manifeſt in Fleſh*, by *Richard Coppin*, An. 1654. p. 5. you find the diſtinction between *Chriſt in the Hiſtory, and Chriſt in the Myſtery*; *i. e.* that our bleſſed Lord *Jeſus* of *Nazareth* was only *Chriſt* in the Hiſtory, but the Light within was *Chriſt* in the Myſtery, which was far greater than the other, than *Chriſt* in the Hiſtory; for that was but a Type or facile Repreſentation of what

was fulfill'd within them by *Chriſt* in the Myſtery. And therefore that our Regeneration by the Light within was a greater Myſtery than what we call the Incarnation of *Chriſt* in the womb of the bleſſed Virgin *Mary:* That the Myſtery of *God manifeſt in the Fleſh,* and *the Man-Child born,* Iſai. IX. 6. (which is the Text of this Diſcourſe of *Coppin*'s) is *Chriſt* or the Light born in us; which is firſt a Seed, then a Son born, and at laſt grows up to be God the Father eternal. See P. II. p. 415, *&c.* The ſame exactly the notion and doctrine of the Quakers. And ſee *Sat. Dif.* Sect. I. N. XII. p. 86, *&c.* where you have the ſame words of *Chriſt* the Hiſtory, and *Chriſt* the Myſtery, and apply'd to the ſame purpoſe by *Will. Penn,* &c. Compare all this with the Quaker's Anſwer to *John Wigan,* which is quoted before at the end of Sect. IX. And you will ſee them all ſo punctually agreeing, that it is only tranſcribing from one another. *Coppin* in his Book above quoted, gives this title to Chap. 3. p. 6. *Of* Chriſt*'s being born of the Virgin* Mary, *but a ſign how his being born in us is the ſubſtance: What is meant by Woman, and how ſhe is ſaid to compaſs a Man.* By *Woman* here he means the weakneſs of our Fleſh: And by *Man,* the power and ſtrength of God, which coming into our Fleſh, which is the Woman, ſo our Fleſh, or the Woman, does compaſs it. And *then* (ſays he p. 8.) *are we ſtrong and wiſe in the Lord; and ſo a true Virgin that hath brought forth* Chriſt, *that as he was conceiv'd in the Virgin* Mary, *ſo in our Virgin Nature, and as ſhe travelled to bring him forth in the Fleſh, ſo we in the Spirit; as ſhe in the Sign, ſo we in the Subſtance:* And ſays, p. 6. *That* Chriſt *being born of the Virgin* Mary *in a corporeal ſubſtance of Fleſh and Bones, was but a ſign or ſhadow of his being born in you in Spirit and Glory.* And that he was not *Emanuel* as he was born of her Body, but as he is born in our Hearts: For, ſays he, *Though the Virgin* Mary *bring him forth as a Son, yet his Name ſhall be call'd* Emanuel, *which being interpreted, is God with us; that is, God declared, revealed, and made manifeſt in our Fleſh, as in the Fleſh of our elder Brother* Jeſus; which is the very Quaker Doctrine, deriv'd from *Cerinthus,* that *Chriſt* dwelt in the Man *Jeſus* as in us, but not, according to the Apoſtles Doctrine, that this *Jeſus* was the *Chriſt,* otherwiſe than as the Quakers ſay that we are *Chriſt, i. e.* by his dwelling in us; and therefore, that the name *Chriſt* belongs to us as well as unto him. See P. I. p. 259, *&c.* and p. 325, *&c.* See likewiſe *Sat. Dif.* Sect. V. N. III. and N. XII. where you will find *George Whitehead* and *Will. Penn* turning this Text, *Iſai.* IX. 6. from the outward *Chriſt* to the Light within, as *Coppin* here does.

But he goes on; and having made the outward *Chriſt* but a ſign and a ſhadow, he perſuades to leave him, and go to the ſubſtance, *i. e.* truſt wholly to the Light within: For *then* (ſays he p. 7.) *having ſeen and known the Subſtance, you no more will mind the Shadow;* and condemns thoſe as unbelieving and hard-hearted, who *now look back upon that which is come and paſt, to wit,* Chriſt *in the Fleſh, who then appeared as a Sign.* Agreeable to this are the words of *Will. Penn,* in his *Quakeriſm a new Nick-name for old Chriſtianity,* (he ſhould have ſaid, *for old Ranteriſm)* p. 12. *That ſince they believe that outward appearance,* (i. e. of *Chriſt* in the Fleſh) *they need not preach what is not to be again.* And p. 6. *That Faith in the hiſtory of* Chriſt*'s outward manifeſtation has been a deadly Poyſon theſe later Ages have been infected with.* See *Sat. Dif.* Sect. I. N. IX. and X. And the Quakers ſay, in their *Doctrine of Perfection vindicated,* p. 19. *So when you come to know this* (viz. the power of the Light or *Chriſt* within) *you will ceaſe remembring his death at* Jeruſalem, *and will come to ſee how he hath been crucify'd in you.* And

George

George Fox in his *Several Papers for the ſpreading of Truth*, p. 59. ſays, *So all Chriſtendom hath talked long enough of* Chriſt's *Fleſh and Blood.*

In this Volume I have before mentioned theſe Ranters Tracts; there is one without a Name, but bears this Inſcription, *To the Miniſters of the Church of* England *and* New-England *Churches*, where p. 24. it is ſaid, *That the Churches know not the Doctrine of* Chriſt, *nor yet ſo much as* Chriſt *after the Fleſh.* Thus ſay the Quakers, *that neither Pope, Epiſcopal, Presbyterian, Independents or Baptiſts, underſtand the Blood of* Jeſus Chriſt *no more than a brute Beaſt.* What they mean by this Blood, ſee P. I. p. 258. It is the ſame with this Author, who will not have *Chriſt* to be God, but only that God was in him, as in all good Men. *For what was the Man* Chriſt Jeſus (ſays he) *but God in Fleſh, the Saviour of Men? Not the Man, but God in that Man was* Jeſus *the Saviour*——*The hypoſtatical Union, ſo called, being not between the Perſon of the Son and human Nature, but the human Nature united to God even the Father, was the Perſon of the Son.* This is what *George Fox* aſſerts, that it was God the Father who took Fleſh. See P. II. p. 113. And he means our Fleſh in our Bodies as well as in that of the bleſſed Virgin.

For they explain this union of God with us to be more than by the influences or inſpiration of his Holy Spirit, or a myſtical union, in the chriſtian Senſe; but to be even a natural union, *in very Nature, Eſſence, Subſtance, Perſon*, and *Being*, ſo that we are very God; which they have taken from the *Ranters*, as ſhew'd P. II. Sect. VII. N 11.

Thomas Higgenſon wrote a Book, call'd, *Glory ſometimes afar off, Now ſtepping in*, &c. *An.* 1653. on purpoſe upon this ſubject, to ſhew, that God's *in-being*, as he calls it with us, is not by *effects and habits of Grace*, but that the *union of* Chriſt *and Saints is in Subſtance*; and that *the Saints partake of his Nature as he did of theirs.* He ſays, Sect. IV. p. 10. *That the union of* Chriſt *and Saints ſtands in, or is by a mutual participation each of others Subſtance, or ſubſtantial Natures, and not only each of others Qualifications or Habits.* Thus the Quakers do deny that *Chriſt* is a diſtinct Perſon from the Saints and Angels, as in their *Sword of the Lord drawn*, p. 5. See P. I. p. 305.

Again, *William Erbery*, another famous Author among the *Ranters*, wrote his *Babe of Glory breaking forth in the broken Fleſh of the Saints*, printed *An.* 1653, on purpoſe to ſhew, that *Chriſt*, whom he calls the *Babe of Glory*, is now born in the Fleſh of the Saints: And applies to this the Texts before-mentioned, which ſpeak of the Incarnation of *Chriſt*; and ſays, that the outward *Chriſt* was but a Child while he was upon Earth, but is now grown to be a Man in them, even God brought forth in them: And ſo thinks that they are come to a far higher ſtate than the firſt Goſpel Diſpenſation. Thus ſays he, at the end of his Preface, *'Twas but a Child, the Child* Jeſus *was brought forth in the Goſpel Diſpenſation*, Act. IV. 27. [This is becauſe it is there ſaid, *Thy Child* Jeſus; ſo that he thought that was but an imperfect ſtate, and that a more perfect was to come upon them the *Ranters*, therefore he goes on] *When we all come to a perfect Man, to the meaſure of the ſtature of the fulneſs of* Chriſt, *then the Prophecy is fulfilled, A Woman ſhall compaſs a Man*, Jer. XXXI. 33. *'Tis not a Babe now, nor a Child any more, but a Man, that's the mighty God is brought forth in Glory.* This is almoſt copy'd *verbatim* by *Will. Penn* in his *Chriſtian Quaker*, p. 98. See P. II. p. 415.

It is ſhew'd before, Sect. XX. how the Quakers have attributed all ſorts of knowledge of all things ſince the creation of *Moſes*, of *Chriſt*, and of all Hiſtories, not to reading or hearing, but immediately to the diſcovery of

of their Light within, without any outward helps whatſoever. This was not their own; the *Ranters* had it before them. This ſame *Erbery* in his *Whirlwind from the South*, p. 30. ſays, *So then 'tis not by any human Learning, nor yet by divine Labours, nor by Study, nor by Striving, nor yet by reading Scripture, or receiving any thing from Man, but merely by the Revelation of* Jeſus Chriſt, *his Deity, Death, and Reſurrection comes to be known.*

I could go through all the Heads of Quakeriſm, and ſhew their very words as well as meaning in the Books of the *Ranters*. They are ſo the ſame, that no Man can know the one from the other; which any body will be convinc'd of that will be at the pains to read them. And to give more inſtances now, would but tire the Reader.

The latter of theſe vile Sects ſtill borrow'd from the former. The lateſt the worſt of all, that is, the Quakers, who have inherited and improv'd the wicked Doctrines of thoſe before them. I will name but one more here, becauſe it is very material to be fully examined and known in time, for the extreme danger of it, if the Quakers ſhould prevail. And that is what they have taken up from the Fifth-Monarchy Men, whoſe Declaration I have annex'd N. v. That of the Quakers is ſpoke to before. And this ſhews that they were not the original of that pretence to *univerſal Heirſhip throughout all the Earth.* Tho' they poſſeſs the folly and wickedneſs of it, yet they muſt not go away with the honour of having invented it. They have but tranſcrib'd from the former Fifth-Kingdom Men.

Now let the Reader judge what ground *Will. Penn* had for that Boaſt, p. 31. of his Preface to *George Fox*'s *Journal*, that *G. Fox* was an *Original*, and *no Man's Copy*. He muſt not be allow'd the credit of being an Hereſi-Arch; nor the Quakers of being a new Sect: Only thus far, that as in the progreſs of wickedneſs the laſt does ſtill exceed, the Quakers are the *Fæces*, the Dregs and Lees, of all the monſtrous Sects and Hereſies of Forty One, thicken'd and ſour'd into a tenfold more poiſonous conſiſtency. They are all center'd in Quakeriſm, as the beams of the Sun contracted in a Burning-glaſs meet in a point, and there throw in their united force.

But the original of Quakeriſm is not only thus to be gueſs'd at in the general; for we can tell the Man, who was call'd *G. Fox*'s *Lear-Father*, that is, who firſt taught and founded him in his blaſphemous Principles. It was *John Hinks*, a Ranter, with whom *George Fox* kept Sheep for ſome time; whence *Will. Penn*, p. 29. of his Preface before-nam'd, makes him a Shepherd. *A juſt figure* (ſays he) *of his after Miniſtry and Service.* But this he was not brought up to. His trade was a Shoemaker; and he arriv'd no higher than a Journeyman. But *Will. Penn* could not make ſuch a piece of wit of this; therefore he kept that under his thumb. Nor was he a Shepherd, only a Boy hir'd to look after the Sheep with his fellow *Hinks*. The Quakers would fain make ſomething of him: But *Hinks* made him a Ranter. And he had afterwards a mind to ſet up for himſelf: Yet wanted wit to invent a name for his Party; till the name of Quakers was beſtow'd upon them by others from their monſtrous quaking and ſhaking, while under the poſſeſſions of the Devil; which is fully ſhewn P. I. p. 261, *&c.* and their guilty excuſes confirming it. And this was as juſt a figure of their Inſpirations as the *Fox*'s keeping Sheep of his Miniſtry.

But as the Principles of Quakeriſm were none of the invention of *Fox*, or any of his Cubbs; ſo can it not be imagin'd, that all thoſe Sects of Forty One came from the ſilly Ringleaders of them that ſtarted up here in *England*. They were but vaumpt here. The Cargo came from *Holland*, which always found kind hoſpitality at our hands. Thence came *the Fa-*

mily

mily of Love, ſet up firſt by *David George* of *Delf*, and after by *Henry Nicholas* of *Amſterdam*. Thence we had likewiſe the Anabaptiſts about the year 1535 *. And they have ſince that time been duly recruited from thence, notwithſtanding that there was an Age when ſome Zeal was ſhewn againſt them. The 24th of *Nov.* *An.* 1538, four *Dutch* Anabaptiſts bare Fagots at *Paul*'s Croſs †. And the 27th of *Nov.* two *Dutch* Anabaptiſts were burnt in *Smithfield*. *An.* 1539, two *Dutch* Anabaptiſts were burnt betwixt *Southwark* and *Newington* ‡. And *An.* 1575, a congregation of *Dutch* Anabaptiſts were diſcover'd upon *Eaſter-Day* at a Houſe without *Aldgate*; of whom twenty ſeven were taken, and ſome made to recant. The ſame year (which was the 17th of Queen *Elizabeth*) one Man and two Women, *Dutch* Anabaptiſts, were condemned to be burnt; but the Women were converted, and the two Men were baniſh'd. The 22d of *July*, the ſame year, two *Dutchmen*, Anabaptiſts, were burnt in *Smithfield*. And in the year 1561, the Queen iſſu'd a Proclamation, commanding the Anabaptiſts, and other Hereticks who had flock'd hither from beyond Seas, to depart the Realm in twenty days, upon pain of Impriſonment and forfeiture of Goods and Chattels, whether they were natural born Subjects or Foreigners.

But when theſe Guards were taken away, and the *Dutch* Toleration was made a precedent for the *Engliſh* Reformation in the grand Schiſm and Rebellion of Forty One; then the Flood-gates of the infernal Pit being ſet fully open, the Sun and the Air were ſoon darkned with the Smoke, out of which came crowned Locuſts, that ſet up for Kings and Prophets; but their Faces were as the Faces of Men, tho' their Teeth were as the Teeth of Lions: For they are the Spirits of Devils, which came out of the mouth of the Dragon.

From theſe two great branches of the Anabaptiſts, and the Family of Love, there ſprung multitudes of Sub-diviſions of them, which were known by ſeveral names. And theſe refin'd and ſuperfin'd upon one another, till this Monſter came to its full growth of deformity in the Quakers.

Which tho' it was farrow'd in *Holland*, and ſent to be nurs'd in *England*, was begot by *Rome*. For *John Becold*, the Taylor of *Leyden*, or *John Matthias* the Baker of *Harlem*, and other Mechanicks, who led the Dance in *Dutchland*, were as incapable of themſelves to have broach'd theſe Hereſies as our Cobler *G. Fox*, and other raſcally Vermin, Tinkers, Taylors, and Fidlers, who danc'd after their Pipe here.

But that being then the place of univerſal Liberty of Conſcience, the Jeſuits, and other *Romiſh* Emiſſaries there, began to purſue their curſed policy of ſowing the Seeds of all the ancient Hereſies (unknown) among the ignorant and deluded Mob; that, by the many Diviſions and Confuſion that muſt needs thence enſue, People might be forc'd back to Popery, to preſerve any face of Chriſtianity, as if they had rather we ſhould not be Chriſtians, than not be of their Communion.

And when the like Toleration was open'd here, then they came hither as faſt under the ſeveral diſguiſes of thoſe multifarious Sects, which they had propagated amongſt us: Of this the inſtances are numerous and undeniable, ſome authentically vouch'd in *Foxes and Firebrands*.

Here I might take occaſion farther to vindicate Sect. XV. of the *Sn.* of the probability that Popiſh Emiſſaries did ſet up and propagate Quakeriſm in *England*. For tho' they had not appear'd in the very guiſe of

---

* *Hereſiogr.* p. 35, 36. † Howe's Chron. p. 576. ‡ p. 579. 679.

the Quakers. Yet having broach'd thoſe former Sects and Hereſies, after whom the Quakers did copy, it may be truly ſaid, that Quakeriſm alſo came out of their Quiver. The Quakers are very angry that this ſhould be ſaid, as *G. Whitehead* in his *Antidote*, p. 56, 57. And *Sw.* here over again. But they anſwer not to what is alledg'd againſt them upon this Head. They are referr'd to *Foxes and Firebrands* in that Sect. of the *Sn.* but take no notice of it. Therefore I have annex'd N. III. another Teſtimony from Mr. *Prinn*, with *John Audland* the Quaker's Anſwer and Mr. *Prinn*'s Reply. To which I have only to add, that by good Providence the original depoſition upon oath there mention'd is ſtill in being; and a Friend of mine told me he had it. I could produce ſeveral other atteſtations of the like from Perſons of credit paſt exception: But this being upon oath, the Quakers are oblig'd to invalidate it if they can; otherwiſe, their raving and raging ſhews only their guilt, and how impatiently they bear the diſcovery.

A N

AN APPENDIX OF PAPERS

Referr'd to in the foregoing

DISCOURSE.

NUMB. I.

George Fox's *laſt Will and Teſtament, written with his own Hand, and now to be ſeen in the* Prerogative-Office.

[I have put on the Margin the *Engliſh* of ſome Words, which Readers not acquainted with his way of Spelling might not know the meaning of.]

I Do give to Thomas Lower my (1) ſedell the ar at Jhon Nellons and (2) bridall and (3) ſpoȝes and bootes inward (4) lethereths and the newengland (5) indan Bible and my great book of the ſigniſing of names, and my book of the new teſtement of eight (6) langes and all my (7) fiſekall things that came from beyond the (8) ſeay with the outlandeſh cup and that thing that people do give gliſters with and my (9) tow diales the one is an (10) eknockſha dial and all my (11) over pliſh bookes to be divided among my 4 ſones in law and alſo all my other bookes and my (12) hamack I do give to Thomos Lower that is at (13) bengamin antrobus his cloſet and (14) rachall may take that which is at Swarchmoȝ. and Thomas Lover may have my walnut (15) equnock ſhall diall and if he can he may get one cut by it which will be hard to do and he ſhall have one of my proſpect (16) glaſeſes in my (17) tranck at London and a pare of my (18) glovefels and my ſeale G. F. and the flaming ſwoȝd to Nat Mead and my other two ſeals I Roſe and the other Dan Abȝaham and Thomas Laier ſhall have my Spaneſh lether (19) hud S. Meade ſhall

1 Saddle that is
2 Bridle
3 Spurs
4 Leathers
5 Indian
6 Languages
7 Phyſical
8 Sea
9 two
10 Equinoctial
11 overplus
12 Hammock
13 Benjamin
14 Rachael
15 Equinoctial
16 Glaſſes
17 Trunk
18 Gloves
19 Hood

20 Tortoise
21 Comb
22 Case
23 Concerning
24 Relations
25 John
26 Write
27 Carrier
28 Trunk
29 Receit
30 Little
31 Papers
32 Sarah
33 Guinea
34 Serviceable
35 Noise
36 Remains
37 Use
38 Services
39 Epistles
40 Passages
41 they
42 their
43 Travails
44 Beginning
45 Truth
46 kept
47 the
48 Apostasy
49 Apostles
50 Reigns

shall have my magnifing glas and the (20) tortel shell (21) com and (22) cace. G. F.

and all that I have written (23) consaring what I do give to my (24) relashons ether mony or other ways (25) Jhon Loft may put it up in my (17) tronke at (25) Jhon Elfenes and (26) wright all things downe in a paper and make a paper out of all my papers how I hane ordered things for them and (25) Jhon Loft may send all things down by Powelsworth (27) carrer in the (28) trounke to Jhon For at Powelsworth in Warwickfher and let (25) Jhon For send Jhon Loft a full (29) receat and a difcharge and in this mater and non of you may be consarned but Jhon Loft only. G. F.

and my other (30) letell (17) tronke that ftandeth in (13) Bengmin Antrubefes clofet with the outlandifh things Thomas Lover fhall have and if it be order'd in any other (31) papeers to any other that muft not ftand fo but as now orders. F. G.

and (32) Sary thou may give (32) Sary Frickenfeld half a (33) gine for fhe hath been (34) farvefable to mee a honeft carfull young Woman. G. F.

make no (35) noyes of thef things but do them in the life as I have ordero them and when all is don and cleared what (36) remenes to the printing of my books.

(13) Bengmin Antrabus hath one 100 of mine take no (37) powes of them for it when you do receive it.

and in my cheaft in Bengamen Antrabs chamber there is a letell gilt box with fom gold in it Sary Mead to take it and let it do it (38) farbefes among the reft fo far as it will go the box is fealed up. G. F.

and let Thomas Docker that knoeth many of my (39) Epefeles and writen bookes which he did (26) wright com up to London to aflft frends in forting of my (39) Epefeles and other writings and give him a (33) gine. G. F.

This is to be put up among G. F. feled up papers that pocket that Sary Mead hath.

I do order W. and Sarah Mead and J. Lover to take care of all my books and (39) Epefeles and papers that be at Benjimin Antrobis and at M M chamber and thofe that com from Swarthmor and my jornal of my life and the (40) pafeges and travels of frends and to take them all into ther hands and all the over (11) pluch of them (41) the may have and keep together as a libary when (41) the have gathered them together which is to be parted.

and for them to take charge of all my mony and defray all as I have ordered in my other papers and any thing of mine the may (41) the may take and god will and fhall be (42) ther reward the 8 mo. 1688. G. F.

Thomas Lover and John Rous may aflft you and all the (40) pafeges and (43) travild and fufferings of frinds in the (44) beging of the fpreading of the (45) troath which I have (46) keep together will make a fine hiftory and (41) the may be had at Swarthmor with my other bookes and if (41) the com to London with (47) they papers then (41) the may be had either at W. M. or ben Antrubs clofet for it is a fine thing to know the (44) beging of the fpreading of the gofpell after fo long night of (48) apoftace fince the (49) Apofels days that now Chrift (50) reines as he did in the hearts of his people glory to the lord for ever amen. G. F.

The 8. mon. 1688.

Endorfed thus,
For G. F. to be layed in the tranke at W. M. the 8. Mo. 1688.

Let

Let me obſerve a few things here upon this Will.

1. It was prov'd by *George Whitehead*, which adds no little authority to it: And the truth of this Copy here printed can be atteſted by ſeveral who have ſearched the Office.

2. Here is no beginning of his Will, *In the name of God*, as is uſual with all Chriſtians in this laſt Act of their Life; nor recommending of his Soul to God, (for he thought that was a part of God:) Far leſs, of his Body to the Earth, in hopes of its Reſurrection; for the Quakers believe nothing of that: Nor is there a word of his truſting to the Merits, Sufferings, or Death of *Chriſt* for his Salvation; for he thought that all that was perform'd within him, and that he himſelf was *Chriſt*. He calls not upon God's Mercy, for he thought he had no need of it, as having no Sins to anſwer for, but that he was pure and perfect as God; and ſo they ſay all No right Quaker was ever known to die with a *Lord have mercy upon him* in his Mouth.

It has been ſhew'd P. I. Sect. xvi. that the Quakers are Deiſts; and as they live they die; in the mode moſt in vogue amongſt the Deiſts, that is, hard! Without any ſenſe of *Chriſt*, or of reveal'd Religion; truſting only to what is within them: Which the one call *Light*, the other, *Reaſon*; and in which they magnify themſelves!

We are beholden to *George Whitehead* for a notable Example of the Quaker manner of dying, without any ſenſe of their Sins; which is told P. II. p. 347. But here is a greater inſtance in their firſt and chief Apoſtle, *George Fox* himſelf! and ſtands inſtead of many arguments, as a Picture is a more lively repreſentation, than a Deſcription. And ſurely they cannot be angry to make this inference from it; That to live a Quaker is the moſt likely way to die like one.

3. The hand-writing of *George Fox* (for I have ſeen it) is as bad as his ſpelling; both equal to his Senſe and Learning: Judge then what licking there muſt be to print any thing that he wrote! When after being the pretended Author of ſo many Books, he ſhews us how he could write and ſpell *Engliſh*. They could never lick this lump beyond a Bear; and yet had he the unparallell'd Impudence to put his name to a Book of thirty two Languages, (for of ſo many, as I remember, does his *Battle-dore* conſiſt;) and ſets his name not only on the Title-page, but under the ſeveral Pages, as here in his Will under ſeveral Paragraphs: And yet he underſtood not one Letter of any of theſe Languages, but the *Engliſh*; and that, as here we ſee. And I have heard ſome of his deluded Followers ſay, that they did once believe he underſtood all thoſe Languages by immediate Inſpiration, ſuch as was given to the Apoſtles at *Pentecoſt*, (for they were ſure he had no other way:) And to what other end did he put his name to a Book, and under-ſign the ſeveral Pages of it, but to be thought the Author? at leaſt, the Corrector? And there is no ſtranger (who knew not *George Fox*) but would certainly conclude that *G. F.* and no other, was the Author; and After-ages might not know what a prodigious Dunce he was: And then the Apoſtle of the Quakers might come in time to vie with the Apoſtle of the *Indies*.

But what is more monſtrous, this notorious Lie and Deceit of *G. F.* he fathers upon the Holy Ghoſt, by whoſe immediate inſpiration he pretends that he wrote every thing that he did write; and that *whoever ſpeaks a word, and not from the Mouth of the Lord, is a falſe Prophet, and a Conjurer.*

And this *G. F.* muſt be, by his own rule, and the confeſſion of all the Quakers in the World, if he underſtood not all theſe Languages to which he pretends in his *Battle-dore*; which no Quaker now alive dare ſay, while there are ſo many ſtill living who knew *George Fox*.

But *all Languages were to him no more than Duſt, who was before Languages were!* See before, p. 509.

4. What he left of value is not expreſs'd in his Will, (there might be reaſons for that) but in other Papers which are therein nam'd. What need the World's People know how rich the Journey-man Shoe-maker died by his Preaching trade, and clamouring againſt Hirelings!

Therefore what is here diſpos'd of muſt be underſtood by way of Reliques from their firſt Saint and Founder: For what other uſe could old Spur-leathers, a naſty Comb, and Gliſter-pipe be bequeathed; and with ſuch caution, *Make no noiſe of theſe things*, and that religious regard, *but do them in the Life, as I have ordered them?* How otherwiſe could theſe Spur-Leathers, *&c.* be uſed *in the life*, but as Reliques, and carrying ſome virtue in them, convey'd from him who wore them! And we may perhaps hear hereafter of Miracles done by them, as good as any pretended to by their Owner, and publiſhed by his Followers, in their Legend of his *Journal*.

NUMB. II.

William Clark's *Letter to* Geo. Whitehead.

George Whitehead, *September* 14th, 1699.

I Having ſeen lately a Book in thy Name titled, *Truth and Innocency vindicated*, &c. I deſire thee to anſwer me by a Letter under thy own hand, whether thou art willing to agree to Time and Place, and publickly ſtand by thoſe Pages in thy Book, and the other of the Friends, as thou haſt cited, and not lie lurking in thy hole ſcribbling, as thou haſt done for many years; and in thy Letter to anſwer the following Queries.

Quer. 1. *Truth and Innocency vindicated*, &c. p. 21. 'Tis not ſaid to be dangerous for all Men to *read the Scriptures*, but to them that *pervert them.* ——Did *Richard Hubberthorn* pervert the Scriptures when he ſaid, *Chriſt made his Grave in the righteous, and in the wicked*; I ſay, did *R. H.* pervert the Scriptures, *Yea* or *Nay?*

Quer. 2. *Truth and Innocency vindicated*, &c. p. 22. *That whatever might be known of God, was manifeſted within, for God hath ſhewed it unto them.* This is cited by *W. P.* for *Rom.* 1. 19. The words are as followeth, *Becauſe that which may be known of God was manifeſt in them*, or, *to them*, as on the margin, *for God hath ſhewed unto them*, Rom. 1. 19. Did *W. P.* pervert the Scriptures, in ſaying, *Whatever might be known of God*, &c. *And is it not then dangerous for him?* &c.

Quer.

Quer. 3. Did *George Fox* do well, when I and others ſaw *B. M.* kneel down and adore *G. F.* and he forbid it not, but ſtroked *B. M.* on the Forehead? And did that Quaker anſwer me right when I told of it? The anſwer was, *He did not worſhip* G. F. *but the Light in* George Fox. This I can prove, anſwer, *Yea* or *Nay*. Bartholomew Malam.

Quer. 4. Did *T. M.* of *Newbury* do well in ſetting open his Shop-Windows on a firſt day, as on Market-days, and ſaid he was moved of God to do it, *Yea* or *Nay*? *George*, I have known thee about forty years; direct thy Letter to be left with *Joſeph Gray* in *Newbury* for me. Thomas Maſh.

Will. Clarke.

Anne Whitehead's *Anſwer.*

W. C.

I Thought meet to return thee thy uncivil ſcornful ſcribble, rather than concern my Husband with it, and ſo I think to ſerve the reſt, if any more of that kind be ſent by thee.

Anne Whitehead.

London the 16 *7ber* 1699.

NUMB. III.

The Quakers unmask'd, and clearly detected to be but the Spawn of Romiſh *Frogs, Jeſuits and* Franciſcan *Fryars*, &c. *by* Will. Prynne *of* Swainſwick *Eſq*; *2d Ed.* London, *printed for* Edward Thomas *in* Green-Arbour, 1655. 4*to*.

The Information of George Cowliſhaw *of the City of* Briſtol, *Ironmonger, taken the* 22*d of* January, 1654. P. 3.

WHO informeth on his oath, that in the Month of *September* laſt this Informant had ſome diſcourſe in *Briſtol* with one *Coppinger*, an Iriſhman, formerly a Schoolfellow of his, that came thither for his paſſage into *Ireland*, who told this Informant that he had lived in *Rome* and *Italy* for eight or nine years, and had taken upon him the Order of a Fryar of the *Franciſcan* Company: And he told this Informant, that he had been at *London* lately for ſome Months; and whilſt he was there, he had been at all the Churches and Meetings, publick and private, that he could hear of, and that none came ſo near him as the Quakers. And being at a Meeting of the Quakers, he there met with two of his acquaintance in *Rome*, (the which two Perſons were of the ſame *Franciſcan* Order and Company) that were now become chief Speakers amongſt the Quakers, and he himſelf had ſpoken among the Quakers in *London* about thirty times, and was well approved of amongſt them. And this Informant farther ſaith, that he (the ſaid Mr. *Coppinger*) asked him, what kinds

kinds of opinions in Religion there were in *Briſtol?* And this Informant told him, that there were ſeveral Opinions and Judgments. But not naming the Quakers, the ſaid Mr. *Coppinger* asked him, whether there had been any Quakers in *Briſtol?* And the Informant anſwered him, No: Whereupon the ſaid Mr. *Coppinger*—expreſſly replied, that if this Informant would give him 5*l.* he would make it 500*l.* if ſome Quakers did not come to *Briſtol* within three Weeks or a Month then following. And on the Morrow following the ſaid *Coppinger* departed this City for *Ireland* his native Place, and about eighteen days after there came to this City two Perſons that bear the name of Quakers; [*Moſt likely his two fellow* Franciſcan *Fryars foremention'd, who have there done much hurt, and gain'd many Diſciples, ſome whereof diſturb'd two of the Miniſters publickly in the Church, and aſſaulted and revil'd one of them in the Streets very lately.*]

Mr. Prynne's *conj ecture.*

Id. Ibid. p. 39, *&c.*

A brief Reply to John Audland's *railing Paper.*

MEeting (ſince the Premiſſes ſent to the Preſs) with a printed Pamphlet lately publiſhed, entituled, *The Innocent delivered out of the Snare*, &c. full of unchriſtian Railings, againſt our Miniſtry, Magiſtrates in general, and my ſelf with others in particular, written by *John Audland*, an Arch-Quaker, (who cannot write ſix Lines of true *Engliſh* together) and finding in the Title-page, and p. 36, *&c.* thereof this Inſcription, *An Anſwer to a ſcandalous Paper put forth by* William Prynne, *entituled*, The Quakers unmask'd and clearly detected; *wherein his Slanders are made to appear, and he is clearly unmask'd, and plainly detected, being taken with a Lie in his Mouth:* I thought meet by way of reply to ſo much only as concerns my Paper, to give thee this brief account thereof, in the cloſe of this enlarg'd Edition.

1. That his chief exception is againſt *Cowliſhaw* his oath, as untrue, only upon this ſlender ground, p. 37, *Two of us, whom the World reproachfully calls Quakers, came from the* North *(being mov'd of the Lord) in the Month of* June; *we came into the City of* Briſtol *the* 12th *day of the Month call'd* July; *and on the morrow, being the* 13th *day, we were at two Meetings, the one with the People call'd Anabaptiſts, the other with the People call'd Independents, and we were mov'd by the Lord to ſpeak at both their Meetings, which we did, as ſeveral of thoſe People can bear witneſs. Thou ſaith, in* September, George Cowleſhaw *being ask'd by* Coppinger, *if there had been none of thoſe People call'd Quakers in* Briſtol? *He anſwered, No. Now this is falſe; for ſome of us, who is ſo call'd,* (mark his *Engliſh) was then at* Briſtol, *for we had Meetings at the* Redde-Lodge *in* Briſtol, *the* 10th *and* 13th *of* September, *at which were ſeveral hundreds of People, which will all witneſs, that thy Oath is falſe. Anſw.* But doth this convince the Oath to be falſe? No verily, but rather confirms it for truth. For tho' two of you went to two private Meetings of Anabaptiſts and Independents in *Briſtol*, and ſpake to them in *July* the 13th, yet that was unknown to *Cowleſhaw* and moſt others; and you ſpake to thoſe People then, not under the name or notion of * Quakers, but only of Anabaptiſts and Independents: And your ſpeaking to ſundry after in and about *Briſtol* on the 10th, 13th, 15th, 17th, 19th of *September*, at which

---

* *Whoſe opinions they juſtify againſt Infant Baptiſm in this new Pamphlet,* p. 20, 31, 32.

time

time you began to take upon you the name of Quakers, and to be known in *Briſtol* by that Title) was after *Coleſhaw*'s Conference with *Coppinger*, who adds, that about eighteen days after, there came to the City two that were nam'd Quakers. Now ſeveral of you coming thither, (like *Franciſcan* Fryars two by two after each other) juſt about that time he depoſeth by your own relation, convinceth *Audland* of an apparent Slander, *&c.*

2. He excepted againſt *Coleſhaw*, that he accuſed not *Coppinger* to the Magiſtrate, (p. 38.) confeſſing himſelf to be a *Franciſcan* Fryar, but concealed and let him go; whereupon he taxeth the Magiſtrates of *Briſtol* for Injuſtice, *&c.* P. 35.

Anſw. But this is very frivolous; Firſt, becauſe his printed Oath is no concealment, but a clear diſcovery of him and all his conference with him to the Magiſtrate.——Secondly, *Coppinger*'s haſty departure the very next day into *Ireland* diſabled him and the Magiſtrates to ſeize him. Thirdly, The ſuſpenſion of the Laws by ſome in ſuperior Power againſt ſuch *Romiſh* Vermin at that ſeaſon, will excuſe both him and the Magiſtrates from any puniſhment or blame in not ſeizing on him, could they have conveniently done it.

Id. p. 38. & *ult.* on the Margin.

Two Quakers did lately in *Weſtminſter-Hall* (*May* 14.) deny the Scriptures to be the Word of God, *&c.* Heaven, Hell, and the Reſurrection of the Dead, *&c.* as the Diurnal's Print.

Id. p. 20.

Mr. *Tillam*, the Adminiſtrator of the Anabaptiſtical new dipt Congregation at *Hexam* near *Newcaſtle*, (a * Papiſt or Popiſh Prieſt of late, tho' now a zealous Anabaptiſt and Dipper) in his *Banners*, p. 24, profeſſeth, that theſe Shakings, *&c.* (now us'd by the Quakers) were deriv'd from the *Franciſcan* Fryars, as Mr. *Tho. Weld*, *Rich. Prideaux*, *Sam. Hammond*, *Will. Cole*, *Will. Durent*, (five Reverend Miniſters in and near *Newcaſtle*) aſſure us in their *Perfect Phariſee*, *under Monkiſh Holineſs*, *manifeſting itſelf in the Generation of Men call'd Quakers*, London, 1654.

One Mr. *Winchurſt* Ironmonger in *Abington*, in the County of *Berks*, married a Papiſt, and finding that he could not prevail with her to change her Religion, he allow'd a Popiſh Prieſt to viſit her frequently, ſo that he became very well acquainted with him. This Mr. *Winchurſt* was oblig'd to go to *London* one Sunday; he went from home Betimes in the Morning, and overtook (his Wife's Confeſſor) the Popiſh Prieſt about *Henly upon Thames* in *Oxfordſhire*. They travell'd together till they came near *Longford*, (about a Mile beyond *Colebrook*) where there was, and (I'm told) ſtill is a Quakers Meeting-Houſe. When they came thither, the Friends were coming out from the Meeting: The Prieſt (perceiving this at ſome little diſtance) ſtopt, and let Mr. *Winchurſt* go on. When he had rode a little way, he look'd back to ſee what was become of his Fellow-Traveller, and (to his great wonder) perceiv'd the Friends come up to the Prieſt, ſhake him by the hand, and expoſtulate why he was not with them that day? They told him they expected he would have been there ſooner; and he anſwer'd, that he had deſign'd it, but was otherwiſe hinder'd. Mr. *Winchurſt* ſtay'd however till he came up; he rated him for pretending to be a Prieſt, when now he found he was a Quaker, and forbid him ever to come to his Houſe again. The Prieſt ſaid, that they were a good innocent ſort of People, own'd that he was acquainted with and had kindneſs for ſeveral of them, *&c.* This *Winchurſt* has not been dead above twelve or fourteen years, and I

* *See* A falſe *Jew* diſcover'd, *An.* 1653. p. 6, 11.

believe there are a hundred People in *Abington* (now alive) who have heard him tell this Story: I have had it from three credible Perſons, who affirm that they have heard him tell it. And another (a Clergyman in this Neighbourhood, who was at *Abington* School when this thing happened) tells the Story with this only difference, that Mr. *Winchurſt* riding by *Longford* of a Sunday about Noon, ſaw the Prieſt come out of the Meeting-Houſe in the habit, *&c.* of a Quaker, ſpoke with him then, and underſtood by the other Friends, that he had preach'd there that day. But this does not alter the caſe much.

NUMB. IV.

George Fox *his Letters in vindication of* James Naylor, *when under Examination for his blaſphemous riding into* Briſtol, *the Quakers crying* Hoſanna *before him*, &c.

Inſerted at the end of *James Naylor*'s Tryal, printed by the Quakers, *An.* 1657.

To the Protector, and

TO you who are choſen by theſe Nations to be the Parliament of *England* to divide, rule and govern things, this is the Word of the Lord God to you: Take heed of acting againſt *Chriſt* where he is made manifeſt; take heed of acting or doing any thing againſt them that be in the pure Religion, or acting any thing againſt Religion; how know you but this thing is fallen out to try you whether or no you act againſt *Chriſt* where he is manifeſt in his Members, for it is ſaid, *Chriſt in you*; and if *Chriſt* be in you the Body is dead becauſe of Sin; and if *Chriſt* be within, may not he ſpeak in Righteouſneſs, and be confeſſed there? Now if *Jeſus Chriſt* be not in you (mark) *Jeſus Chriſt* be not in you, ye are reprobates; and if *Chriſt* be within muſt he not ſpeak (mark) *Jeſus Chriſt* the *Emanuel*, the ſame; is it offence for *Chriſt* to ſpeak, and *Jeſus* to ſpeak where he is within? Now examin your ſelves; know not you your ſelves how that *Jeſus Chriſt* is in you except you be reprobates? And if *Jeſus Chriſt* be in you muſt he not ſpeak in you? Is it not he that muſt ſpeak? for the natural Man receives not the things of God, becauſe they are ſpiritually diſcerned, and they are fooliſhneſs unto him; and did not the Apoſtle ſay, He did not live, but *Chriſt*, it was *Chriſt* that lived in him (mark again) it was *Chriſt* that lived in him; if it was *Chriſt* that lived in him, it was *Chriſt* that ſpeak in him, and the life that he lived it was by the faith of the Son of God (mark) what a life was this; and did he not ſay that the Son of God was revealed in him? and if the Son be revealed in any, muſt it not be he that muſt ſpeak and declare of the Father? but people have had the form of godlineſs ſince the days of the Apoſtles, but have wanted the thing, and wants the thing that the Apoſtles

poſtles were in, who had the Son of God, *Chriſt Jeſus*, and therefore it is by them that have the form wondred and ſtranged at, and not the power of God wondred, eſtranged, where *Chriſt Jeſus* is manifeſted, and ſpeaks, and acts, and rules, was it not the Apoſtles Doctrine to preach *Chriſt* in them? and told them the hope of the Glory, which was in them, which was the Myſtery hid from ages and generations: And is not this *Chriſt* the hope of Glory a Myſtery in this age as it was in the days of the Apoſtles, to the world, and had been to generations before? and hath it not been a myſtery in the ages paſt amongſt them that have had the form of godlineſs ſince the Apoſtles? But where *Chriſt* within, this Myſtery, this hope of glory is witneſſed, may he not ſpeak without offence? And did not *Chriſt* ſay he would come again to his Diſciples, and make his abode with them? And did he not ſay, I in you, and the Spirit of the Father which ſpeaketh in you? They were not to take thought when they were brought before Rulers and Magiſtrates; and is not the ſpirit of the Father the Spirit of *Chriſt*? And are not they that have not the Spirit of *Chriſt* none of his?

Therefore take heed, I am moved to warn and charge you in the preſence of the Lord God, (ye Rulers and Magiſtrates of this Nation) leſt ye be found acting againſt the ſpirit of the Father where he ſpeaks in ſuch as are brought before you who having the form of godlineſs, ſuch as witneſs *Chriſt* in them, and the ſpirit of the Father to ſpeak, and the Son of God come according to his promiſe, which doth witneſs that fulfilled; doth not *John* ſay in his Epiſtle, that the Son of God was come, and they were in him; and this was the true God and Eternal Life; and do not the Apoſtles in their ſeveral Epiſtles, which have been read amongſt you long, ſpeak that *Chriſt* is in you, and of their being the ſons of God and the ſon of God reveal'd in them, and the ſpirit of the Father, in them, and *Chriſt* the myſtery in them? Have ye not heard theſe things read, and amongſt you? and have not theſe things long been hid amongſt them that have had the form of godlineſs; and *Chriſt* in the male and the female, and God will dwell in you, and walk in you; and the Word is in thy heart, and is not *Chriſt*'s Name called the Word of God? Now think you not it ſtrange to find any to witneſs theſe things, and that theſe things ſhould be poſſeſſed; you that have had the form of godlineſs long, the night of the apoſtacie hath been long ſince theſe words were ſpoken forth, and the thing enjoyed that theſe words ſpake of; but now cometh to be poſſeſſed the things that they did enjoy which ſpoke the words, which long they have had the form of in the night of the apoſtacie ſince the days of the Apoſtles: Now if it be not the ſpirit of God, nor the voice of the Father, nor the Spirit of *Chriſt* that ſpeaks in man, it is natural and deviliſh, and that is it that ſtands againſt the voice of *Chriſt* and the ſpirit of God; but if any meer creature by him made, ſaith that he is *Chriſt*, that is falſe, and is not ſo; for all creatures that were created were by him, and for him; and all things that were made were created for his ſervice, *Chriſt Jeſus* the Power of God, by which all things were made and created; and where the Power of God is, there is *Chriſt*, and *Chriſt* is the Power of God (take notice of that) the Power of God is everlaſting, where the Power of God is received and felt, *Chriſt* is receiv'd and felt; and where the Power of God ſpeaks *Chriſt* ſpeaks; and ye that feel the Power of God, ye feel *Chriſt*, and will not be offended at the Power of God where it ſpeaks, which is *Chriſt*, and ſo *Chriſt* is one in all who are in the power; and where the power of God doth not rule and ſpeak, the power of the Devil that ſpeaks, and that is it which is tormented at the power of God, which is *Chriſt* that ſpeaks; if the truth ſpeak, is it not *Chriſt*? Doth he not ſay *I am the Truth*; and if the life ſpeak,

is

is it not that I which is the Life? If the Unrighteous ſpeak, it is a falſe thing, but if the power of God ſpeaks, it is the truth: If it be the power of God that ſpeaks, which is the true *Chriſt*, it is the power of the Devil, which is the falſe *Chriſt*. So examine your ſelves, if *Chriſt* be in you, the Body is dead becauſe of Sin, and there the Sin is dead: And is not *Chriſt Jeſus*, which except he be in you ye are Reprobates, is not he the *Emanuel* and the Saviour, and the Prince of Peace? And is not he the Prince of Life, and the Hoſannah? And is not this witneſſed within where he is made manifeſt? Or is he divided from theſe? And is not he the Lamb of God? And are not they againſt him where he is manifeſt with him, that would not have him to ſpeak, and ſuch as would not have him to reign? Here you may ſee what hath been loſt ſince the Apoſtles, that they were in and rejoiced, this night of Apoſtaſy, which time had the form, but not the power; but now is coming again to be made manifeſt, which have been loſt, the Truth, the Power of the Form, and the life of *Chriſt*, and *Chriſt* himſelf the *Emanuel*: Therefore take heed of Perſecuting that which is Created and Made by his Power, where the power is receiv'd and dwelt in, for the powers ſake, which power is *Chriſt*, and which the power ſpeaks through, and where the power of God rules; where there is a fault the fault is judged; but where the Seed is, that is to be owned; and it is not juſt that the mouth of the Seed ſhould be ſtopped; in the fear of God and meekneſs weigh and conſider theſe things before you act, and conſider what was in the Apoſtles that cauſed them to ſuffer.

P. S. If the Seed ſpeak, which is *Chriſt*, he hath no other Name, for the Seed is *Jeſus Chriſt*, and it is not Blaſphemy, but Truth; but if the Seed of the Serpent ſpeak, and ſay he is *Chriſt*, that is the Lyar and the Blaſphemer, and the ground of all Blaſphemy; and is not the Seed which is *Chriſt*; but the Head of the Serpent is to be bruiſed, which is the cauſe of all enmity, ſtrife, and debate, with the Seed of the Woman, which is *Chriſt*.

George Fox.

WAS not the appearance of *Chriſt* when he was born glorious, when that the Voice was cry'd *Hoſannah* to the higheſt? Was not this to the aſtoniſhing of the Beholders, and amazement of the World? Did it not ſtir up all chief Prieſts, and *Herod*, was not he puzled about his Birth, and they troubled at his coming? Did not the Chief Prieſts and Rulers gather againſt him who was full of Grace and Truth? Did not the Glory of him ſhew it ſelf forth when he went up into *Jeruſalem*, when the high Voice was ſpoken, and the Songs to him ſung, the ſtrength ordain'd out of the Mouths of Babes and Sucklings? And was not *Jeruſalem* the higheſt place of Worſhip? And did not the ſtrength which was ordain'd for the Babes and Sucklings, ſet the Prieſts and Rulers on rage againſt *Chriſt*, that they crucify'd and ſlew him? And did not that make *Herod* and *Pilate* Friends in the higheſt place of Worſhip? Did not he ſay, and tell his Diſciples, he would come again, the *Hoſannah*, him that was cry'd *Glory to the higheſt?* And did not he come again to his Apoſtles according to his promiſe, and make his abode with them, and ſup with them? Did not the Apoſtles ſay to the Saints that *Chriſt* was in them the Myſtery, the hope of Glory; and if he was in them, the Body was dead becauſe of Sin? Did not the Apoſtle ſay, *Examine your ſelves, prove your ſelves, know ye not that* Jeſus Chriſt *is in you except you be Reprobates,* [mark] Jeſus Chriſt *in you, the* Emanuel, *the Saviour, the Lamb of God, the Hoſannah*: Is not

not his appearance in the Spirit as glorious in his ſecond coming as it was at his firſt? Is it not as much to be admir'd in the World as it was ever? Anſwer theſe things, and ſatisfy your ſelves: To the Light wherewith *Chriſt Jeſus* hath enlightned you all, I ſpeak, that with it you may ſee when you act againſt him where he is manifeſted.

To Priſon them contrary to the Juſt is to make them to grow, and to baniſh them, is to ſhame your Religion, and not to own the thing the Scripture ſpeaks of, and to put them to Death, is to deſtroy your ſelves.

George Fox.

WHether or no you will ſuffer Chriſt *to have as much honour in the Earth, and the World, as the Devil hath? Where* Chriſt *is manifeſted, whether or no he ſhall not have more honour, or as much, where he is manifeſted? And whether or no it is offence to bow to Man, or to kneel before a Judge in the World? Whether this be offenſive to the World, amongſt the World, to bow before ſuch, and among ſuch the Truth is not in? And whether or no it would not be offence to ſuch, to bow to* Chriſt *where he is manifeſted, and perſecute ſuch as do bow where the thing is in the Truth; whether or no ſuch a thing may not be done in the Truth, and be a figure to all the bowings of the Earthly Powers which be out of Truth; which hath reigned above the Seed of God? An example to you all.* Therefore take heed and conſider, before you act any thing or judge, leſt God judge you afterward, for be aſſur'd he will. *Whether bowing in the Truth may not be a figure, that the Seed of God ſhall riſe, and reign above the Earthly Powers, and they ſhall bow to it? And how know you but ſuch things as theſe may be trials to you, whether you will perſecute another for taking that which is acted among you to your ſelves, in another way different from this?* Now come to do as you would be done by, and do not perſecute that in another that is acted in the World, though it be profeſſed otherways in the intent, and come to the true meaſure and weight: And act nothing in your own wills, nor out of the counſel of God, to Judge the Juſt upon Earth in this World, the Juſt you'll be Judg'd by, that is of the World to come, without end. I receive not Honour of Man; *Whether or no if any do perſecute the Seed, which doth take the honour of God, which is over the World and it. They themſelves do take the honour of the World, and perſecutes the contrary. Are theſe things Judged with a juſt meaſure, and weighed with an equal ballance, Yea or nay?*

George Fox.

DID not *Chriſt* Waſh the Diſciples Feet? Did he not do that as a pattern and example to thoſe that came after him, that they ſhould do ſo to one another? Have you Waſhed one anothers Feet? Have ye Anointed one another with Oyl that ſtumble at theſe where they are acted? Are not theſe the expreſſions of Love to one another? And are not theſe things to be acted amongſt the Diſciples of *Chriſt?* Are not theſe things Wonders amongſt you that do not Waſh one anothers Feet, that be out of the example of the Lord? Did not the Diſciples Waſh one anothers Feet according to *Chriſt*'s example? Were not the Prophets Feet Waſhed? Did not *Peter* deſire his Head to be Waſhed? Do not wonder and ſtrange at theſe things where they are practiſed: Were not the Saints to ſalute one another with a holy Kiſs? And was not *Peter* to be carried

whither he would not? Was not there a time that he girded himſelf? And is it not the Prince of the Air that Rules in the Children of Diſobedience, if it be not the Prince of Peace and the Lamb of God? And is it not an expreſſion of Love and Honour, where there is the Waſhing of one anothers Feet? And for the Waſhing or Kiſſing of Feet, it is but an expreſſion of Love and Humility? And is not this a pattern and example to all you to Judge you all how far ſhort ye are of Waſhing one anothers Feet, or Kiſſing one anothers Feet; and do not Wrong one another about theſe outward things, but to come to know the Seed of God, which Bruiſed the Serpents Head, which would deſtroy and ſet one at enmity with another; that cruſheth down theſe outward things, and reigns over theſe outward things; which Seed of God comprehends all ſtrife, and comprehends the World; which Seed the promiſe and bleſſing of God is to; in which Seed is the Unity, and not the Enmity, for that is it which is bruiſed with it. Therefore do not ſhew your ſelves in Enmity againſt theſe Actions, where they are acted in the Seed of God in Righteouſneſs, not in the World, out of the Enmity; not as Juſtifying the Wicked in theſe things, nor Condemning the Righteous. Mind conſideration before you do judge of ſuch as are moved to act theſe things, whether or no they be not examples to you all, to try you all, whether or not you will Perſecute, or lift up your hands againſt ſuch; and an act whereby you may ſearch your ſelves, and ſee how far ſhort ye come of a Diſciple: And come to that good in you all, that is of God, that with it you may overcome, if there be any thing that is evil, and the heaping the Coals of Fire upon that which is the Adverſary: And whether or no there be not ſuch things to be acted in Righteouſneſs and Simplicity, as Waſhing the Feet of the Diſciples, or that ſome may be carried whether they would not go; and if any ſhould Kiſs the Feet, or Waſh the Feet of another in Love and Simplicity, is that ſuch a Crime? And for *Jeſus* and *Chriſt*, and the Prince of Life and Peace; if *Jeſus Chriſt* be within, the ſecond *Adam* is witneſſed, God with us, which is *Jeſus*; and be not offended with this, if any do witneſs the State reconcil'd to God, who hath witneſſed the State drove from God, the firſt *Adam*'s State, who witneſſes the ſecond *Adam*'s State, the *Emanuel*, God with us. Again, Now be not ye offended at this, leaſt you do manifeſt your ſelves to be in the firſt *Adam*'s State, driven from God, not Witneſs *Jeſus Chriſt*, God with you reconcil'd to God again. But if you ſtand againſt this, it ſhews your ſelves to be in the tranſgreſſion, ſtanding againſt the *Emanuel*, which is God with us: Be not haſty in acting theſe things, but examine and conſider before you do act.

George Fox.

Except ye ſee Signs and Wonders ye will not believe; but this is come to paſs, that the Scriptures might be fulfill'd, that ſaith, the time will come that they ſhall think they do God good Service when they kill you.

Remember the Scripture, which ſaith, His Face is more marr'd than any Man, Iſa. LII. 14. *And whether this be not the ſame that gave his Cheeks to the Smiter, and open'd not his Mouth? And ſee now who they are that have ſpit upon him; but what evil hath he done?*

Notwithſtanding all theſe warnings, yet on the 17th *of the Tenth Month the major part of the Houſe pronounc'd Sentence on him.*

Thus ſays the Narrative.

NUMB. V.

A Declaration of the Fifth-Monarchy Men; ſet down by Chr. Feake *one of their Preachers, in his Book entituled,* A Beam of Light ſhining in the midſt of much Darkneſs and Confuſion, *&c.* London, *printed for* Livewell Chapman *at the* Crown *in* Pope's-Head Alley, 1659.

THere, p. 53. he begins a *Table of the ſeveral Interſts* then in *England*; *principally* (as he ſays) *for the uſe of the Fifth-Kingdom Men, or the Subjects of* Meſſiah *the Prince:* And p. 57. coming to what he calls their Intereſt, he ſets it down as follows.

The Intereſt of the real Fifth-Kingdom Men, in this day.

Their proper Intereſt is, in the nobleneſs of a true Goſpel Spirit, and in proportion to the meaſure of Grace and Gifts beſtow'd upon them for the Service of their Lord, to endeavour the ſupplanting and deſtroying of Anti-chriſt *and his Intereſt, both at home and abroad, and to improve with all diligence their Time and Talents for the advancement of the Kingdom of the Lord* Jeſus Chriſt *throughout all the Earth. In order whereunto, they are to ſave themſelves from that untoward Generation which will not have* Chriſt *to reign over them; and uniting themſelves in one Spirit, to become a peculiar People (or as it were a Nation in the midſt of the Nation) waiting for the Word of Command from their Leader, to execute the vengeance written againſt* Babylon, *for being drunk with the Blood of the Saints, and with the Blood of the Martyrs of* Jeſus. *Amen.* Hallelujah.

And after, beſtowing an Exhortation upon them, he ſays, p. 59. *You are invited to be in a readineſs, and at an Hours warning, to plead and to promote this bleſſed buſineſs,* &c.

NUMB. VI.

Several Paſſages and Quotations out of the Quaker Books, which are in the Snake, *to which no Anſwer is given in the* Switch.

THE following Liſt of theſe Quotations and Paſſages omitted was ſent me by a Friend, who was at the pains to collect them: I examin'd ſome of them, and found them juſt; and I ſuppoſe all the reſt are ſo. Some of the Pages there ſet down as omitted, are nam'd in the *Switch*, tho' paſs'd over without any Anſwer; but for the greateſt part are not ſo much as nam'd at all. And among the quotations omitted, you will find ſome that are partly quoted in the *Switch*, but the moſt material part omitted, (of which ſeveral inſtances are given in this Reply) and is a greater deceit than where they omit them altogether, by ſeeming to anſwer what themſelves know they do not.

I had not indeed thought of this method, as believing that enough was ſaid in the quotations they have produc'd fully to expoſe their Hereſies, and their fallacious ſelf-condemn'd manner of defending or excuſing them.

And it had not been needful, if they had not pretended to anſwer every thing in the *Snake*, and to omit nothing that deſerv'd notice; which they place in the front of their *Switch*, p. 3. and ſay, that they *omit not any thing in the* Snake *deſerving notice*.

And in paſſing from one quotation to another, they ſay, *The next quotation* that is in the *Snake* is——as if they had omitted none at all. Of this notice is taken in ſeveral places of this Reply.

If they think to come off by the favour of thoſe words before quoted, *deſerving notice*, that they have omitted none that *deſerve notice*, you will find, that where they thought it convenient to ſlip a quotation, it was ſome troubleſome one, to which they had not an anſwer ready: And they inſiſt moſt, and make moſt ſtir with the leſs material quotations and paſſages, thereby to carry the Reader from the ſcent of thoſe, upon which the greateſt ſtreſs was laid. But they pretend to anſwer all. Therefore they begin with the Preface; and, to ſhew their exactneſs, quote nothing of it in order, but skip forward and backward, ten or twelve pages diſtance, and catch at an expreſſion which they wilfully pervert, againſt the plain ſenſe and coherence it bears with what goes before and after.

For example, they ſay, p. 12. *When he ſays*, Preface, p. 34. [12.] *Hence we (himſelf and Party) diſpiſe* [thus they correct the Spelling in the *Sn.* where it is *deſpiſe*] *others, and are apt to cenſure them even unto Hell; he ſays true, to the ſhame of himſelf and them.* Now it is plain from that place in the Preface, that the Author was not there ſpeaking either of *himſelf* or *Party*, (as this *Switch* calls it) but was deſcribing thoſe who were poſſeſs'd with ſuch *Phariſaical* Pride as inſpires the Quakers: And this they could not but know, or any one who reads the place.

I might

I might ſhew other the like ſort of Anſwers which they make through this Preface; but I think it not worth the while; and for brevity I have omitted it, and many other of their Abſurdities in the foregoing Sheets, thinking that there is ſufficient there done, and that more would but cloy the Reader.

Here then follows the Liſt above mentioned.

[*The Reader is deſired to take notice that the Pages referr'd to under the firſt Title of this Table, could not with any certainty be adjuſted to the preſent Edition; becauſe each ſingle Page in* Octavo *not exceeding the third part of a Page here, it would have been an impropriety to have cited the whole Page as omitted where a ſmall part only was neglected.*]

Pages of the Book omitted according to the 8vo Edit.			Material Quotations omitted.								Pages wherein material Paſſages are omitted.			
			8o Edit.		Fol. Ed.		8o Edit.		Fol. Ed.		8o	Fol.	8o	Fol.
			P.	Q.	P.	Q.	P.	Q.	P.	Q.	P.	P.	P.	P.
	16	213 330	5	1	19	1	217	1	106	4	18	24	327	149
	51	214 331	13	2	22	2	218	2	107	1	27	28	330	151
	52	219 336	22	9	26		219	1	ib.	3	54	38	334	152
	53	222 327	26	1	27	2	220	2	ib.	4	63	42	357	165
	56	230 328	29	1	28	ult.	221	6	108	6	84	50	365	168
	65	231 329	30	1	29	4	222	3	ib.	10	104	58	&c.	&c.
	71	234 330	33	1	30	1	223	4	ib.	14	105	ib.		
	74	239 331	44	1	35	1	226	1	110	1	108	60		
	80	241 334	47	1	36	1	228	2	ib.	ult.	111	61		
	89	253 337	54	1	39	1	229	1	111	2	116	63		
	90	254 338	84	1	50	1	230	3	ib.	7	117	ib.		
	93	255 339	85	1	51	1	231	1	112	1	118	64		
	97	256 340	86	3	ib.	4	232	2	ib.	3	133	70		
	100	257 341	87	2	52	2	233	2	ib.	ult.	179	91		
	103	258 342	88	2	ib.		234	8	113	9	180	ib.		
	106	259 343	89	1	53	1	238	1	114	ult.	181	ib.		
	127	260 344	90	3	ib.	5	239	3	115		182	92		
	128	261 345	91	1	ib.	ult.	243	1	116	ult.	183	ib.		
	135	281 346	94	1	54	ult.	245	1	117	1	184	93		
	136	287 347	98	3	56	3	246	1	118	2	185	ib.		
	137	290 348	102	1	57	ult.	248	2	ib.	7	186	94		
	138	293 353	119	1	64	1	249	1	119	2	188	ib.		
	148	294 354	120	2	65	1	252	2	120	6	189	95		
13	142	298 364	122	1	ib.	2	253	3	121	3	193	96		
14	144	299 365	123	1	66	1	254	3	ib.	6	209	103		
17	152	300	127	2	68	2	255	2	ib.	8	215	105		
18	156	301	128	3	ib.	6	256	1	122	1	224	109		
19	161	302	129	3	ib.	ult.	257	1	ib.	3	225	ib.		
20	171	303	130	1	69	1	259	2	123	2	236	114		
21	172	304	146	1	75	3	261	1	124	1	237	ib.		
22	173	305	148	1	76	1	270	1	127	1	240	115		
23	174	306	151	1	77	2	273	1	128	4	243	116		
25	175	307	194	1	97	1	275	3	129	3	254	121		
26	180	308	199	2	99	2	276	2	130	1	255	ib.		
27	181	309	200	7	ib.		284	1	133	1	256	122		
28	182	310	201	3	100	1	295	1	137	1	257	ib.		
30	183	311	202	10	ib.		299	1	138	ult.	258	ib.		
32	184	312	204	1	101	1	321	1	147	3	259	123		
33	185	313	207	1	102	3	324	1	148	1	260	ib.		
35	186	315	208	2	ib.	ult.	325	1	ib.	ult.	261	124		
	196	316	211	1	104	1	326	1	149	1	264	125		
	197	318	212	2	ib.	3	331	2	151	3	287	134		
	201	323	214	2	105	2	366	1	168	1	299	139		
	207	326	216	2	106	2								

The firſt Ten Pages of the Preface omitted, and pag.

8o Edit.		Fol. Ed.	
P.	Q.	P.	Q.
106	1	59	1
114	2	62	3
117	1	63	ult.

N. B. *In the fourth Column,* p. 327, &c. *which follow* p. 336. *is occaſion'd by the falſe Paging of Sheet* Z *in the* Snake, 8vo. *which ſhould be* p. 337. *but is put* 327, *and ſo on.*

NUMB. VII.

THE occaſion of the following Letter was this: The Quakers have printed ſeveral Letters of ſhort Papers, which Mr. *Elys* ſent to them concerning the Light within: They made their boaſts that they had got a Clergyman of the Church of *England* on their ſide.

But he exchanging ſome Letters after this with the Author of *The Snake in the Graſs*, and reading ſome of the Books which he had wrote, came to find, that as he did own the Light within in the true chriſtian ſenſe; ſo, on the other hand, that the Quakers did miſerably pervert it, to moſt blaſphemous and heretical purpoſes. Therefore, leſt he ſhould be thought to have eſpouſed all their wicked Doctrines, and they receive any ſtrength from his Name and Character, he ſent up the following Letter, wrote with his own hand, and deſir'd it might be printed here for his vindication.

A Letter from Edmund Elys *to all thoſe Perſons call'd Quakers, who affect any of his Writings.*

Dear Friends,

HAving had ſome Communications with the learned Author of *The Snake in the Graſs*, I find that virtually, or in effect, he ſtedfaſtly believes all the truth concerning the Light within, contain'd in the Papers that ſome of your Communion have gotten to be publiſh'd for me: Since he acknowledges the authority of Biſhops, and makes profeſſion of the chriſtian Faith according to that form of ſound words, which we call the *Nicene* Creed, I declare to all the World, that I have Fellowſhip with him, as a Member of the Holy Catholick Church: And I beſeech Almighty God that he and you may carry your ſelves with all Fairneſs and Juſtice in that part of your Controverſy, which I ſhall not undertake to determine. This I ſhall determine, or abſolutely aver, that ſuch expreſſions, as he charges upon ſome of your moſt eminent Writers, (in ſeveral of his Books, namely, *The preſent State of Quakeriſm*, I ſay, that ſuch expreſſions) could not proceed from any other ſort of Men, but ſuch who were agitated by the fury of an ungovern'd natural Enthuſiaſm, or inſtigated by the Malice of the Devil.

I abhorr'd this paſſage in *Sam. Criſp*'s Letter before I had read the ſober Anſwer that was given to it:—— "A mock Prayer and Devotion in "theſe words, *viz. I pray God direct you, and have mercy upon you.* If "a Mountebank, or a Stage-Player had told me ſo, I ſhould have given "as much heed to him: For what thy Prayers ſhould ſignify, I can't tell, "unleſs it be to encreaſe thy own Damnation.

If

If any one ſhall think fit to publiſh any manner of objections againſt any of my aſſertions, in a Paper, entituled, *A Vindication of the Liturgy of the Church of* England, *in anſwer to ſome Paſſages in* Robert Barclay's *Apology:* I reſolve, by the Grace of God, to give him ſuch reply as ſhall become the Profeſſion I have made above forty years, that the Fountain of all my conceptions about the matters of Religion, is the Senſe of thoſe ſacred words, Ὁ Θεὸς Ἀγάπη ἐϛὶ, *God is Love.*

NUMB. VIII.

A Paper of the Quakers againſt Tithe: Being the Subſtance of a Diſcourſe ſome time ſince betwixt a Countryman, a Juſtice of Peace, and a Counſellor at Law, in the County of Eſſex, *(all yet living) concerning Tithes, Now made publick, by* John Raven. *Printed and ſold by* T. Sowle *in* White-Hart-Court *in* Gracious-ſtreet. 1701.

Juſtice. HOW does your Friend——do? [Meaning one that had ſuffer'd much for Non-payment of Tithes.]

Countryman. He is well.

Juſtice. I am ſorry he would wrong himſelf ſo for Tithe.

Countrym. I wonder that any of you (the Gentry) ſhould open your Mouths for Tithes, ſeeing it is ſo great an incumbrance upon the Gentry, and makes mere Slaves of the Countrymen.

Let us agree but upon three things, and I am able to make it appear, that the Tithe of all the Corn-Land in *England* amounts to one third of the Rent.

Juſtice. I cannot believe that.

Counſell. I have heard him make it out, and I cannot contradict him.

Juſtice. I pray you, let me hear you make it out.

Countrym. Let us agree upon the three things that I ſhall propoſe.

Juſtice. What are they?

Countrym. I think, that if we can agree upon the Rent of Land, the Price of Corn, and the Cuſtom, with reſpect to plowing and ſowing, I may, by one Acre of Land, make it out.

Juſtice. Yes, that you may.

Countrym. What ſhall be the Rent of all the Corn-Land in *England* yearly, ſeeing ſome is twenty Shillings, ſome fifteen Shillings, ſome ten Shillings, and ſome five Shillings the Acre?

[So it was agreed that ten Shillings ſhould be the Rent.]

What Crop of Wheat may one Acre produce, or bring forth, after a Summer's Fallow? [It was agreed twenty Buſhels; and for a ſecond Crop of Peaſe or Barley, twenty Buſhels.]

What

What price do you judge Wheat, Barley, and Peaſe to be at, for a Farmer to pay his Rent, Servants and Labourers Wages, the Poor's Rates, and to maintain his Family, as he ought?

[So it was agreed, that Wheat ſhould be five Shillings the Buſhel, Barley and Peaſe at two Shillings ſix Pence the Buſhel.]

I will make it out to you that let Land, and know that all or moſt Leaſes bind the Tenant to make one Summer Fallow, and then two Crops, and then a ſummer fallow again; ſo one year Fallow, and two years ſown: The year the Land lies fallow, the Rent is paid, but no Tithe; the year it is ſown with Wheat, and produceth twenty Buſhels, which at five Shillings the Buſhel is ten Angels, whereof the Prieſt claims one; the two years Rent of the Land is twenty Shillings, and the Tithe ten Shillings; the ſecond Crop, being twenty Buſhels of Peaſe or Barley, at two Shillings ſix Pence the Buſhel, is ten Crowns, of which the Prieſt claims one; ſo ten Shillings for the Wheat, and five Shillings for the Barley, is fifteen Shillings for the Prieſt: So that whereas I ſaid, The Tithe is a third, it now plainly appears to be half the Rent; for three years comes to thirty Shillings for the Land, and fifteen Shillings for the Tithe.

Now you may ſee how the Lands of the Gentry are burdened and clogged by Tithes, and the Tenants enſlaved by the Prieſts.

Juſtice. We do not take ſo much.

Countrym. The Law of the Land gives it you, with treble damage for Non-payment; and ſome have been, and yet may be, ſuch Zealots for this *Romiſh* Tradition of Tithes, to reckon it a Sin againſt God and holy Church to with-hold them. I pity their Ignorance and Blindneſs.

But I have more to ſay; a Landlord hath Houſes to repair, Quit-Rents and King's Taxes to pay, when payable; all theſe being a charge upon the Land, is yet a greater hardſhip upon the Landlord: This makes the Rent much leſs than ten Shillings a year by the Acre. So that the Tithe will amount to above half the Rent conſiderably.

Let, but for his juſt Rights, the Farmer ſtand;
And from the craving Prieſt with-hold his Hand,
They ſoon would from thoſe Loiterers be free;
For from the fleeceleſs Flocks they'd quickly flee;
Soon wou'd the Country then look brisk and gay,
And chearfully their Debts and Taxes pay:
Each Neighbourhood would then from Diſcord ceaſe,
And eat the Fruit of their own Vines in Peace:
But whilſt they put into the Hireling's Hand,
The Prieſts, like Locuſts, will devour the Land.
For they're like the Horſe-Leach, crying, Give, give,
And on the Labours of the Poor do live:
Seeking to reap ſtill where they ne'er did ſow;
And like Free-booters are, where-e'er they go;
And greedily your Subſtance will they take,
Tho' you refuſe to pay for Conſcience-ſake.

Obſerva-

Obſervations upon this Paper of the Quakers.

THIS is all the Anſwer the Quakers have hitherto given to that *Eſſay concerning the divine Right of Tithes* by the Author of *The Snake in the Graſs*, printed *Anno* 1700. This bears date laſt year, 1701. but was not publickly ſold, nor ſeen (that I could hear of) till *Whitſuntide*, 1702. the time of the general yearly Meeting of the Quakers, from all the parts of the World (where they are) at *London*. Then it was ſold and diſpers'd, to keep up their ancient Teſtimonies againſt Tithes.

I think it not material to anſwer here their Ingenuity at Mathematicks, whereby they they would prove that a tenth part is above the half.

But ſuppoſe it to be ſo, I would only ask them this queſtion, Whether it be not as much ſo in the impropriate Tithes as in others?

They are told in the aboveſaid Eſſay, *That the Impropriators, generally thro'* England, *ſet their Tithes a Shilling or eighteen Pence in the Acre dearer than the Incumbents*. And they have a readier way to recover them: For by ſetting them together with their Rents, they can diſtrain for them, as for other their Rents: Whereas the Incumbent, where he meets with ſuch croſs and unconſcionable People as the Quakers, who would deprive him of his legal Right, (to which he has as good a Title as any Subject in *England* to his Eſtate) and ſeek to detain in their own hands what they pay'd nothing for, when they buy Lands, that is, the Tithe; I ſay, when the Incumbent has to do with ſuch unjuſt and covetous People as theſe, he muſt either loſe all he has, or go to Law with every ſingle Perſon for his Tithe: And the Quakers often club together, and maintain the Suit of any of them, for the ſmalleſt matter of Tithe, out of their publick Stock, to weary out the Incumbent who dare ſue any of them: See P. I. p. 284, *&c.*

But the malice of the Quakers is not againſt Tithes, but the Clergy, whom they ſeek, by all manner of means, to ruin and deſtroy: For they make no ſcruple to pay their Tithes to the Impropriators, even the ſame Popiſh Tithes that were paid to the Monaſteries. And theſe are now a greater Burthen to the People, and more rigorouſly exacted, than that poor Pittance which is left in the hands of of the Incumbents. Yet all the grievance of Tithe muſt be laid upon the Clergy! Whom the Quakers, in this Paper, call *Locuſts*, *Horſe-Leaches*, *Free-booters*, &c. And this they publickly ſold by their Printer and Bookſeller *Tacy Sowle*. It ſeems the Law cannot protect the Perſons more than the Tithes of the Clergy from theſe daily inſults of the Quakers! They are encourag'd for a good end! And the Clergy muſt bear all this! even to be expos'd to the Mob, and render'd the contempt and grievance of the Nation!

This is all the Anſwer they give to the Arguments proving the divine Right of Tithes: They bark at it as little Whifflers do at the Moon, and hurt it as little.

This therefore may juſtly be put among thoſe other inſtances which are given in this Reply, wherein the Quakers are viſibly ſelf-condemn'd, and hold out now only upon obſtinacy and perverſeneſs; with a monſtrous aſſurance, to fly in the face, not only of the eſtabliſhed Church and Clergy, but of the Law of the Land, which protects them, and gives them a legal Property in their Tithes.

This is the uſe they make (and ever will make) of their Toleration; to which yet they have no legal Title, as is ſhew'd P. II. p. 342, *&c.* And ſince they enjoy it by mere Grace and Favour, one would think they ſhould behave themſelves with more Decency in it. But as that is againſt their Principles, ſo they ſhew daily that it is not in their Power.

It would now be farther enquir'd, whether the Quakers, ſince they became Purchaſers of Lands, have not ſome impropriate Tithes with them?

Secondly, Whether they receive or rent theſe Tithes to the People?

And, *Thirdly*, Whether all their Outrage againſt Tithes, and the Prieſts for receiving of them, will not return ten-fold more ſhamefully upon themſelves, while they continue their Outcries againſt Tithes, and yet take them to themſelves?

Laſtly, Whether they are not herein plainly ſelf-condemn'd?

NUMB. IX.

An Abſtract of a Letter writ to George Whitehead; *(he being then the chiefeſt Leader among the Quakers,* George Fox *being dead, and Mr.* Penn *gone to* Penſylvania.) *Printed in the Year* 1702.

G. W. *June* 11. 1700.

I Have lately read *Will. Rogers's Firſt Scourge*, &c. for you, and therein he accuſes you to be *a notorious Lyar*, and *a notorious falſe Accuſer*, p. 4. and 8. Alſo another of your Friends, *viz. Anne Docwra*, in a Letter to Mr. *Criſp*, accuſeth you of Forgery, and of printing a falſe Certificate in your Book, *Judgment Fix'd*, &c. Likewiſe one of your late Miniſters, *viz. Robert Sandiland*, [whoſe Book, ſtyled, *Righteous Judgment*, &c. you have in a particular manner approved of (in your ſaid Book, p. 260.) and recommended to be peruſed] he accuſes you (and the reſt of your Miniſters of the ſecond Day's Meeting) to have put no leſs than the whole ninth Chapter, containing about eight Pages, into his Book, as his, without his Knowledge, Privity or Conſent; as alſo, thoſe baſe and ſcurrilous Verſes, wherein you compare *W. Rogers*, and four others you there name, to a Team of Horſe, calling them *Papiſts*, *Heathens*, *Atheiſts*, and that they are *Devil-driven*, *Dungy-gods*, and the like. Now theſe Verſes he alſo utterly diſowns, and ſays, *He did not compoſe one word of 'em*, and that *they were put in by you when he was in the Country*. Now if what *W. Rogers*, *Anne Docwra*, (two of your ancient Friends) and *R. Sandiland* have accuſed you of be true, I do aſſure you they are very foul and heinous Crimes, and for which you ought unfeignedly to repent, and publickly to own the injury you have done to the Truth and to your own Soul therein; and not only for the fore-mentioned, but alſo for what here follows: Firſt, in that you deny'd, (in your Anſwer to the *Athenian Mercury*, printed 1692.) that ever

ever *Joſiah Coal* writ any ſuch Letter to *George Fox*, wherein he ſtyled him, *The Father of many Nations, and that his (G. F.'s) Kingdom is eſtabliſhed in Peace, and the increaſe of his Government is without end*, and the like. Now this I ſhew'd you in your Book, *Judas and the Jews*, &c. p. 44, 45. that you not only owned the ſaid Letter to be his, but alſo juſtified every word of it, as in the ſaid Pages may be ſeen. Secondly, You likewiſe poſitively deny'd in the ſaid printed Paper, that there was any ſuch Letter of *John Audland's* which he writ to *George Fox*, wherein are theſe Paſſages, *viz. Dear and precious One, in whom my Life is bound up, and my Strength in thee ſtands; by thy Breathings I am nouriſhed; by thee my Strength is renewed; I cannot reign, but in thy Preſence and Power: Glory unto thee, holy One, for ever*, &c. Now the very Original of this Letter was lately (and, I ſuppoſe, is ſo ſtill) in Mr. *Criſp's* Cuſtody, and which it ſeems is printed in the third Edition of *The Snake in the Graſs*, at the latter end, *verbatim*. Thirdly, Your Book, entituled, *A Remonſtrance*, &c. (put forth preſently after the Murther of Sir *Edmund-Bury Godfrey*, which was look'd upon by many to be a very ſeaſonable and ſerviceable Book, eſpecially at that juncture, when the Proteſtant Intereſt was in a very hazardous condition) and this *Remonſtrance*, &c. being printed in the Book, called, *A Looking-Glaſs*, &c. printed 1689. and directed for you, to remind you (of the ſaid Book, and ſuch like) what you had writ againſt the Papiſts, when under, *&c.* You, *George Whitehead*, in your Anſwer to the *Looking-Glaſs*, &c. poſitively deny'd the ſaid Book to be yours; whenas that very *Remonſtrance* was printed by your Friend *Andrew Sowle*, your then Printer, and ſold by another of your Friends, *Benjamin Clark*, Bookſeller, then living in *George-Yard*; where I bought ſeveral of them. I ſuppoſe I need not mention the Author, he being, no doubt, well known to you, being one of your chiefeſt Preachers and Writers.

I did think I might have mentioned more inſtances of this nature, beſides that of your telling me of one of your oppoſers, *That he had got his Maid with Child, and that his Wife took them in Bed together:* Both which his Wife certified under her own hand, was *utterly untrue*, and that *ſhe never heard of any ſuch Report before.* Alſo I thought to have mention'd *John Perrote's* words in his Book, *To the upright in Heart*, p. 8. which words you groſſly perverted, [and then charged him with *ſordid Ranteriſm and Blaſphemy*] in your *Apoſtate Incendiary*, p. 8. and this you did ſeveral years after his Death, which is an aggravation of your crime: But having conſider'd that the foregoing are ſufficient to make you ſenſible that there is great need for you to make a publick penitential Confeſſion (as Mr. *Baxter* did) before you die, (which to hear, and that you did it in ſincerity, would be to the gladding of my Heart, and that not only for your own ſake, but for the ſake of all your Hearers) ſo that I ſhall forbear mentioning any more at preſent.

Thus having cleared my Conſcience in all Faithfulneſs towards you at this time, I reſt in Peace, and remain a Friend to you and the whole Creation,

J. P.

Note, *The aforeſaid was ſent to* G. W. *above two years ago, and not hearing any thing from him ſince, it ſeems that he does not intend to make any publick penitential Confeſſion; and therefore it is thought convenient to have it printed, for the ſake of ſuch that are, or may be deceived by him.*

From

From this Letter of Mr. *Pennyman*'s, let me obſerve,

1. That he is ſtill alive, and in the City of *London*; and ready to make good what he has given under his hand: That his Reputation and Veracity ſtands unſhaken with all that know him, notwithſtanding all the bitter Malice and Calumnies that the Quakers have thrown at him, ſince he left them, for their foul Immoralities; for proof of which they dare not bring him in queſtion. See *Sat. Diſ.* p. 227.

2. *George Whitehead* pleads guilty, by not anſwering, in ſo long a time, to theſe Accuſations here laid againſt him; which has forc'd Mr. *Pennyman* to publiſh them.

3. The Second Days Meeting of the Quakers are anſwerable, who examine and approve of the Books printed by any of them, and allowed to be ſold by their Bookſellers, whom otherwiſe they put under ſevere Cenſures. See *Sat. Diſ. Glean.* Sect. III. N. 11. p. 224. And it is moſt probable, that the Second Day's Meeting itſelf were the very Forgers of ſome of theſe here objected, as of what they added to Mr. *Sandiland*'s Book; for it can be charg'd no where elſe, the Book being put into their hands for the reviſing and publiſhing of it.

This will bring in the whole Body of the Quakers, as being anſwerable for their Preachers and chief Rulers who compoſe that Sanhedrin of the Second Day's Meeting, while they ſtand by them as infallible, and guided by an unerring Spirit.

4. They are all likewiſe by this excluded from being Chriſtians, unleſs they give up *Will. Penn* too, and the Second Day's Meeting which licens'd his *Reaſon againſt Railing*, for Men moſt fallible: As is plainly ſhew'd Meth. 8. P. II. p. 368, *&c.*

And ſo I take leave of them.

CONTENTS

CONTENTS of the ANSWER to the SWITCH.

INtroduction. Pag. 477.

Sect. I. *Of the Light within.* 480.
II. *Of the Quakers making themſelves part of God.* 482.
And equal to God. 485.
III. *Concerning Perfection.* 491.
IV. *Of immediate Revelation.* 496.
V. *Of Infallibility.* 497.
VI. *Concerning the holy Scriptures.* 500.
VII. *The Idolatry of the Quakers.* 506.
VIII. *Concerning the Doctrine of the holy Trinity.* 521.
IX. *Of the Divinity and Incarnation of* Chriſt. 524.
X. *Of the Satisfaction of* Chriſt. 546.
XI. *Of the Reſurrection.* 558.
XII. *Of Baptiſm and the Lord's Supper.* 559.
XIII. *The probability that Popiſh Emiſſaries firſt ſet up and propagated Quakeriſm in* England. 560.
XIV. *Of the Quakers damning all the Chriſtian World but themſelves.* 561.
XV. *The Venom and Naſtineſs of the Quaker-Spirit.* 563.
XVI. *Of Fighting and Loyalty.* 565.
XVII. *Of Tythe.* 572.
XVIII. *Concerning the Pretenſions of the preſent Quakers to the Spirit of Prophecy, Infallibility,* &c. ibid.
XIX. *Of Quakers poſſeſs'd with the Devil.* 575.
Wherein an account of what they call the Power. 577.
XX. *Of the Enthuſiaſm own'd in the Church of* England. 585.
XXI. *Of the compariſon between* Fox, Muggleton, *and* Oliver's *Porter.* 596.
XXII. *The Original of Quakeriſm.* 614.

APPENDIX to the ANSWER to the SWITCH.

Number. Page.

I. GEorge Fox's *laſt Will and Teſtament.* 615.
II. William Clark's *Letter to* George Whitehead. 618.
III. *A Paper of Mr.* Prynn's. 619.
IV. *A Vindication of the Blaſphemies of* James Naylor, *by* George Fox. 622.
V. *The Intereſt ſet up by the Fifth-Kingdom-Men.* 627.
VI. *Several Paſſages and Quotations in the* Snake, *to which no Anſwer is given in the* Switch. 628.
VII. *A Letter of Mr.* Edm. Elys *to the Quakers.* 630.
VIII. *A late Paper of the Quakers againſt Tythe.* 632.
IX. *An Abſtract of a Letter writ to* George Whitehead. 634.

THE PRESENT STATE OF QUAKERISM IN *ENGLAND.*

Wherein is ſhew'd, that the greateſt part of the

Quakers in ENGLAND

Are ſo far CONVERTED as to be CONVINCED.

Upon occaſion of the RELAPSE of

Sam. Criſp to Quakeriſm.

Offer'd to the conſideration of the General Yearly-Meeting of the Quakers in *London* in *Whitſun-Week.* 1701.

PREFACE to *The Preſent State of* QUAKERISM, *&c.*

I *Have waited for an Anſwer to my laſt Letter ever ſince the date, and now find no hopes of it from that Quarter whence came the greateſt noiſe. That matter of* Scoryer *firſt printed by him has been trump'd up and reprinted in the after Quaker Pamphlets, as unanſwerable, and a total overthrow of the Credit of the* Snake in' the Graſs *and whatever has been wrote by that Author againſt the Quakers. Yet, now they have receiv'd an Anſwer to it, with a provocation to reply, they are content to ſit down under it, and ſay nothing.*

Mr. Criſp *and* Scoryer *are deſir'd in my ſecond Letter to ſhew it to the Friends, (which we have no reaſon to doubt but they have done) and get their joint Anſwer; with a ſort of a threat or promiſe, that if they would not anſwer, it ſhould be printed. Therefore leſt they ſhould tax me with not being as good as my word, I have now done it; and have choſen this time of their General Yearly Meeting, that if they ſay nothing to it, it may be taken as granted that they are guilty of what is here laid to their charge.*

They have made a mighty boaſt of their having gain'd this Clergyman Mr. Criſp *to their Party; of whom I will give only this ſhort account, beſides what is ſaid of him in my ſecond Letter. He is a young Man, in the Order only of Deacon, which he took upon him ſince the Revolution. He is of a melancholy diſpoſition, addicted to Enthuſiaſm and wavering: He chang'd*

ſides before he turn'd Quaker; then left the Quakers; and now is gone to them again. He is of few words, and gives no other reaſon but his own impulſes. Since his laſt turning Quaker, he keeps wholly among them; ſhuns converſation or diſcourſe with any other upon the point, as being ſatisfy'd in himſelf. Thus they keep him lock'd up. He was freakiſh and ſingular in his Devotions before he firſt turn'd Quaker, and gave cauſe to ſuſpect that he was not ſound in his Mind. He would ſtop in the reading of the Common-Prayer to the Family where he officiated, and take conſiderable Intervals for his own private Ejaculations, to the diſturbance and offence of thoſe preſent. And when told of it, ſaid, that he could not ſtay where he had not time for his Devotions; tho' no other task was put upon him but only the reading of Prayers in the Family; he had all the reſt of his time to himſelf. But he would not be ſtinted at any time when the Impulſe came upon him; and for this cauſe he left that Family, and wander'd up and down ſeeking reſt; but finding none, at laſt he fell in among the Quakers, where no ſtop or government of Impulſes are put upon him.

This is the Man whom they ſet in the Scale to weigh againſt all thoſe Quakers who have lately been converted.

Of theſe I have a word or two to ſay, that we may ſee what the preſent State of the Quakers and of Quakeriſm is.

The firſt Diviſion of the Quakers that I make, is of thoſe who are converted, and the unconverted.

Of the firſt ſort, I diſtinguiſh betwixt thoſe who have publickly renounced Quakeriſm and been baptiz'd in our Churches, (which are many, and daily encreaſing both in the City and Country,) and thoſe who ſtill keep in the Unity of the Quakers, but have forſaken their ancient Teſtimonies and Doctrine. And theſe again I divide into two ſorts: Firſt, thoſe who downright diſown theſe ancient Teſtimonies, and the Books and Authors of theſe anti-chriſtian Hereſies which have been prov'd upon them; and ſay, They will not be concluded by Fox, Burroughs, Whitehead, Penn, *or any of their Writers, but ſtand to the Light within themſelves: Of theſe I know ſeveral. Secondly, Thoſe who will not deny their ancient Teſtimonies, becauſe of the conſequence they ſee muſt come upon them,* viz. *That it was a falſe and erroneous Spirit which firſt ſet up Quakeriſm, and poſſeſs'd their chief Leaders to give forth ſuch monſtrous Hereſies and Blaſphemies,* in the Name of the Lord God! *Therefore they dare not, while they retain the name of Quakers, throw off the Authority of their firſt and celebrated Rabbies; but endeavour to colour and gloſs their*

words to make them bear a christian Sense. Both these two last sorts I reckon among the converted, but that they will not own it. They own the christian Doctrine, which they did not before: And these are so many, that whereas five or six Years ago I met with almost no Quakers who were not Quakers indeed, and bare-fac'd asserted and maintain'd all whole Quakerism; I can hardly now in all London *find one of them. They are become Christians at least in Profession; and that in time will have its effect, at least upon their Posterity. And if it be the same with them in the several Counties of* England, *as I hear it is in great part; and some, to my own knowledge of their most eminent Preachers, who have given that to me as the reason of their not breaking off publickly from them, but to continue to preach as formerly among them, that they may thus insensibly instill the christian Doctrine into their Hearers: And they have told me the very great Numbers who by this means are brought off from Quakerism, without their own knowing of it: I say, if it be thus in the remoter Counties, as it is in* London, *and Parts adjacent, then we may fairly compute eight or nine parts in ten of the Quakers in* England *to be converted.*

I must add, That the Answers of Whitehead *and* Wyeth *to* The Snake in the Grass *have contributed very much towards this. For therein, as likewise in several other of their late Apologies, they endeavour to put a christian meaning upon their ancient Testimonies; which, tho' it may deceive Strangers, yet cannot those Quakers who know what they have taught and have believed: Insomuch that some of them have been offended, and said,* What! Is *George Whitehead* and *Joseph Wyeth* too gone from the Truth? *And tho' they have couch'd their words under such double meanings as may at once blind the Eyes of the World, and yet serve to explain themselves to their own Followers in another sense; yet they have not been able to carry it on so artificially, but that many of both sides have seen through them.*

And the rather because that where this their manner of dealing is plainly detected, as in the Defence of the Snake, *and* Satan Disrob'd, *they have not reply'd, in which they use to be very forward. Of the last they have taken what they call* Some Notice, *and it is but very little, as of the* Discourse of Water-Baptism. *This hitherto proves too hard for them. And to the* Defence of the Snake *they have said nothing at all, tho' it has been more than these twelves Months in their hands: And so long time the Reply to their mighty* Switch *has been in a manner ready; but delay'd to see what they would say to the* First Defence of

of the Snake, *that both might be conſider'd together: For that Author intends this as the laſt Work of his upon the Subject of Quakeriſm; and hopes to make it appear, that the Writers of the* Switch *are within the laſt Claſs nam'd of the Quaker Converts, that is, ſelf-condemn'd; who know their Error, but will not retract it: And he reſolves to put it now ſoon in the Preſs, thinking he has ſtay'd long enough for their Anſwer, which perhaps they never mean to give; and that for a good reaſon.*

*And as a * Fore-runner, this is ſent to their yearly Meeting, to try whether they will diſown their ancient Teſtimonies mentioned in theſe Letters; or if all their Skill can reconcile them to a chriſtian Senſe; or, laſtly, whether they will chuſe to ſit ſtill ſilent, and let all the World take the quotations as granted and the Quakers to be no Chriſtians.*

Here follows my Letter to Mr. Criſp; *with his Anſwer: And a printed Paper of* Rich. Scoryer's *inclos'd; together with my Reply to him.*

---

* Accordingly this ſhould have come firſt, but by miſtake is miſplaced.

SIR,

of

24th *Sept.* 1700.

SIR,

I Have ſeen your Letter to Mr. *Rogerſon*, wherein you endeavour to excuſe your ſelf as to your breach of Promiſe in going with him to *Kent:* But how will you excuſe your ſelf as to your Promiſe to me, which you repeated, and gave me your hand upon it over and over? That if any new ſcruples or objections came in your way to ſeduce you again to Quakeriſm, (from which you then bleſſed God and rejoiced that you were ſet free) you would take no reſolution of returning to it again, without firſt letting me know your reaſons, and hearing what I could ſay in order to your ſatisfaction. And you deſir'd to know how you might direct your Letters to me. Now, Sir, this is not to upbraid you with breach of Promiſe, or to take any advantage of that ſort againſt you; but only in order to your ſerious conſideration of what you have done; and that you will vouchſafe me an Anſwer to this according to the direction I gave you. You know the Apoſtle commands, 1 *Pet.* III. 15. *to be ready always to give an Anſwer to every Man that asketh you a reaſon of the hope that is in you*; much more when I have your repeated Promiſe for it.

All the reaſon you give in yours to Mr. *Rogerſon*, is the ſpiritual Attainments and inward Refreſhments and Participations you have found ſince your change; and you ſay you have Peace in it.

But, Sir, you know there is a falſe Peace; and that *Satan* can transform himſelf into an Angel of Light. Therefore it behoves us to examine whether the Light that is in us be not Darkneſs; and to try the Spirits: And the Apoſtle has given us a rule, 1 *John* IV. 3. to know the Spirit of Antichriſt; *viz.* which *confeſſeth not that* Jeſus Chriſt *is come in the Fleſh.* Now, Sir, the Quakers have denied Chriſt *coming in the Fleſh*, as is fully prov'd in the *Defence of the Snake*, P. I. Sect. X. beginning at p. 299. and P. II. Sect. III. p. 373, *&c.* To this the Quakers have not anſwer'd. And it is not to be ſuppos'd but that they, who are ſo ready at anſwering, would have done it, if they could have clear'd themſelves. They have not only another Faith, but another *Chriſt* than we have. They reject our *Chriſt*, and ridicule him! O horror! *John Gould*, in his *Call and Warning to all Prieſts, Profeſſors and People*, in the year 1657. p. 31. ſays, *The Light ſees your* Chriſt, *and in it are you comprehended, and your* Chriſt, *and with it deny'd.* And again he ſays, *Your* Chriſt *is deny'd.* He calls him a *Dead Chriſt*, a *Mock Chriſt. And deny your Mock* Chriſt (ſays he) who *leaves you in the Devil's Work, and ſo your* Chriſt *is but transformed*

in you like unto an Angel of Light. And this Chriſt *ye believe in, and here's the Myſtery of Iniquity hid*, &c. Here our bleſſed Lord *Jeſus Chriſt* whom we adore, is made the *Devil transformed into an Angel of Light*, and to believe in him is call'd *The Myſtery of Iniquity. Edward Burroughs* in his Works, p. 101. calls that *Chriſt* to whom we pray an *Idol God*, and a *Dead God*. See more of this in the *Defence of the Snake*, P. I. p. 305. to 310. and P. II. p. 371. where you find the Quakers calling our Lord *Jeſus accurſed!* and many other hideous Blaſphemies. They make their Light within their only God and *Chriſt*; and their Faith is in that only, that only is the object of their Faith. Therefore they call that Faith which is plac'd upon an outward *Chriſt* and his outward Manifeſtation, a *Deadly Poyſon, (Will. Penn's Quaker a new Nick-name*, &c. p. 6.) as tending to take Men off from their only object of Faith, the Light within: And this they count a Poſſeſſion of the Devil and ſure mark of Reprobation, as *George Fox* ſays in his *Great Myſtery*, p. 250. to his opponent, (who contended for Faith in the outward *Jeſus) The Devil was in thee, thou ſayeſt thou art ſaved by* Chriſt *without thee, and ſo haſt recorded thy ſelf a Reprobate*. Sir, I know that of late, ſince theſe their antichriſtian Hereſies have been made known to the World, they have forc'd themſelves to ſpeak with a ſeeming reverence and reſpect to the outward *Chriſt*, his Death and Sufferings, as having their place and benefit towards our Salvation; as indeed the Sufferings of any other good Man for the Truth, nay every good word or action of any Man has its place and ſervice: And they reckon no otherwiſe of the Sufferings of our bleſſed Lord *Jeſus*; nay, they make leſs of them than of their own Sufferings, as *Edw. Burroughs* ſays in his Works, p. 273. *The Sufferings of the People of God* (ſo he calls the Quaſters) *in this Age, is greater ſuffering and more unjuſt, than in the days of* Chriſt *or of the Apoſtles or in any time ſince. What was done to* Chriſt *or the Apoſtles was chiefly done by a Law, and in great part by the due execution of a Law*, &c. And *Solomon Eccles* in his printed Letter to *Rob. Porter*, ſays, *That the Blood of* Chriſt *was no more than the Blood of another Saint*. They ſay of the Blood of *Chriſt*, *Can outward Blood cleanſe the Conſcience? (Iſaac Pen's Queſt. to Profeſſors*, &c.) But of the Quakers Blood they ſay thus to thoſe whom they call their Perſecutors, that they could not be purg'd from the Guilt of the Quakers Blood, but by *the ſame Blood which they ſo cruelly ſhed, (The Guilty Clergyman unvail'd*, p. 17.) by which they muſt either make the Quakers Blood to be the Blood of *Chriſt*, or preferable to it. But, Sir, you ſee by this, that it is not their ſpeaking (tho' but now of late) with a ſeeming Honour and Value of the outward *Chriſt* that will diſtinguiſh them whether they be in the true chriſtian Faith or not; but whether they make the outward *Chriſt* the object of their Faith, and expect Salvation by the Satisfaction and Atonement made for our Sins by his outward Blood ſhed upon the Croſs: This is the only true chriſtian Faith, which I hope you have not forgot. And did you ever hear this Faith preach'd among the Quakers. You may remember that this was the Criterion I gave you to diſcover whether the Quakers were ſound in the Faith or not; not their ſpeaking honourably of *Chriſt*; but whether they preach'd him as the object of their Faith. And you promis'd to let me know what Anſwer they gave to this. Do it now. You did promiſe to read what Books I would recommend to you, if you ſhould have any need by being again ſeduc'd to Quakeriſm. I recommend to you two; one not yet attempted to be anſwer'd by the Quakers, that is, *The Defence of the Snake*; the other a little nibb'd at in *G. W.*'s *Antidote*, but not there pretended to be anſwer'd, that is, *Satan Diſrob'd*. And there I think you will find the Heart of Quakeriſm. Your are oblig'd

to

to ſearch and enquire: If you ſuffer your ſelf to be led blindfold, your Blood will be upon your own Head. Beſides, I have your promiſe, for this *Onero conſcientiam tuam.* And when you have ſufficiently inform'd your ſelf, I leave it to the good hand of God upon you to direct and enlighten you, and reſcue you out of that ſnare of the Devil in which you are caught, to go among thoſe, and make your ſelf one of them who *deny the Lord that bought them.* If you ſay they do not ſo now, not thoſe among whom you converſe, then let them renounce the Hereſies and Blaſphemies of their ancient Friends and their Teſtimonies: There is no more deſir'd of them. But this they will not do, becauſe then down comes their ſo much boaſted of Infallibility! And if it be once ſeen by what ſort of a Spirit Quakeriſm was ſet up to give forth the moſt outragious Blaſphemies and Doctrines of Devils, and all in the name of the Lord God Almighty, it muſt be abhorr'd by all Chriſtians; and none can pretend to be led by that curſed Spirit any longer. Therefore the preſent Quakers do ſtill ſtick to all their ancient Teſtimonies; for they ſay, *Truth is one, and changes not:* And they ſtill ſtand upon it, that they have not *vary'd in any one point of Doctrine from the beginning ſince they were firſt a People.* And thus their implicit followers are ſtill kept in the ditch and ſink of their vile Hereſies, tho' they put another face upon it to the World. And thus, Sir, no doubt you have been deceived by them: They would ſhut your eyes, and hinder you to read what is wrote againſt them; bid you keep ſtill, and not go out into the airy Spirit, and ſuch like amuſements. This is by way of enchantment, and not of reaſon, which the Apoſtle bids you give for the hope that is in you. And *Satan* having caught you in this ſnare, and finding your temper inclin'd to Abſtraction and Devotion, he transforms himſelf into an Angel of Light to you, and encourages the tranſports of your mind, which he perſuades you come from God, if by this means he can keep you from examining the riſe and root of them, and carry you inſenſibly from the ſobriety and reaſon of Religion to all the wild effects of a mad Enthuſiaſm: And then he will be able to perſuade you, that every thought that comes by chance, or that he puts into your Head, is the immediate dictate of the Holy Spirit. For he will not ſuffer you to examine it by Reaſon; he calls that carnal and going out into the airy Imagination; but believe it to be an holy Inſpiration, and reſt in it, in the pleaſure and enjoyment of it, and examine it no farther. And then you are fix'd! If it be not ſo, pray tell me, Is not true Devotion to be had in the chriſtian Religion? Or muſt you forſake the principles of Chriſtianity to gain Devotion? What was it in our Religion that did hinder you from Devotion? Was it the Doctrine taught in our Church? Then name that Doctrine, that we may give you an anſwer. Was it the evil Practices of too many? That you will find among all Communities, eſpecially that are numerous; and among none more, in proportion, than thoſe whither you are gone, as thoſe generally acquainted with them even themſelves have declar'd. But will you chuſe your Religion by the Non-conformiſts to it? for ſuch are all in any Communion, in ſo far as they do not obſerve the rules and precepts of that Communion. And if you be not a Non-con. to the Quakers-Doctrine, you muſt renounce *Chriſt Jeſus*, his Sacraments and Inſtitutions, and believe no Reſurrection or future Judgment. You muſt think your ſelf perfect and holy as God, not only in quality, but in equality with him. See the *Snake*, Sect. III. p. 24, *&c.* That your Soul is no Creature, but of the ſame ſubſtance and eſſence with God, without beginning, as well as ending. See *Snake*, Sect. II. p. 22. And *Defence of Snake*, Part II. p. 411, *&c.* If your preſent Religion be not all wholly and ſolely Imagination, you will be able to give ſome reaſon for it, beſides your being pleas'd with it, and the enjoyments

enjoyments you feel in it. You can tell upon what truth and foundation it ſtands other and different from that taught in the Church of *England*, elſe it can be no reaſon for leaving the Church of *England*, ſince you may practiſe her principles as well in her Communion as in any other. And if you leave her for nothing, or for a fancy, which is the ſame; then conſider I beſeech you of the grievouſneſs of the Sin of Schiſm, which is no leſs than a tearing of *Chriſt*'s Body in pieces. And the ſevereſt Curſe is pronounc'd *Heb.* x. 25, 26. againſt the forſaking of the Chriſtian Aſſemblies that is to be found in the whole Bible. Will you then make one, and join your ſelf with thoſe in oppoſition to the Chriſtian Aſſemblies eſtabliſhed in this Nation under their Biſhops, deriv'd by vicarious Ordination down all the way from the Apoſtles; I ſay, will you join with thoſe who have broke from ſuch Chriſtian Aſſemblies for no reaſon that can be ſufficient, if they hold the ſame Doctrine with us? And if not, if they hold the Doctrines before-mentioned, and many other grievous Hereſies you will find in the Books I have referr'd you to, then are they no Chriſtians, but Antichriſts, by the ſentence of the Apoſtle above-quoted and by all the Chriſtian Church ever ſince. So that whether they hold the ſame Doctrine with us, or not, you are oblig'd, as you tender the Salvation of your Soul, to *come out quickly from among them*; and, as was ſaid in the caſe of *Korah*, Num. xvi. 26. to *depart from the tents of theſe wicked Men, leſt you be conſumed in all their Sins*. Now the Sin of *Korah* was nothing but that of Schiſm. He differ'd not in any matter either of Doctrine or Worſhip from *Aaron*. Yet his Rebellion was not only againſt *Aaron*, but againſt the Lord. And St. *Jude* tells us (℣. 11.) of thoſe under the Goſpel, who *periſh in the gainſaying of* Korah. But alas! what was his gainſaying, which was only againſt his ſuperior in the Church in compariſon to that of the Quakers, which was not only againſt their ſuperiors the Biſhops of the Church, and that in a much more outragious manner than ever *Korah* treated *Aaron*, calling them *Baal*'s *Prieſts*, *Dogs*, *Devils*, &c. But they call likewiſe the Maſter of the Houſe *Beelzebub*, an *Idol*, a *Dead*, *Mock-Chriſt*, as I have ſhewn.

Wherefore I beſeech you by the bowels and mercies of *Chriſt*, that you join not with theſe open Contemners and Blaſphemers of him. Put them to this Teſt, that they as openly and under their hands renounce, condemn, and diſown the above-named and other Authors of the People call'd Quakers, who have utter'd theſe horrid Blaſphemies. If they refuſe or delay to do this, to own that it was an antichriſtian Spirit by which theſe Men were acted; if they pretend to excuſe or palliate theſe monſtrous Hereſies, then you ſee thro' them. And if after that you continue longer with them, you provoke God to deliver you up to all their deluſions. There cannot be a true love to our bleſſed Lord *Jeſus*, without a proportionable zeal againſt ſuch contempts of him. And can you hear with patience that theſe Men were acted by the Holy Spirit, were good and pious Men, who wrote and printed ſuch Blaſphemies, and in the name and from the mouth of the eternal God (as they horridly pretended) renounce and deny that holy *Jeſus*, the Son of God, in whoſe name you were baptized? Are you indeed come to ſay with *George Whitehead* and *Will. Penn*, as in their *Serious Apology*, p. 146. *That the Perſon who ſuffer'd was properly the Son of God, we utterly deny!* Or as in p. 148. *That Juſtification by the Righteouſneſs which he hath fulfilled in his own Perſon wholly without us* (for ſuch was his Obedience and Sacrifice of himſelf fulfilled in his own Perſon wholly without us, tho' inwardly apply'd by Faith) *is the Doctrine of Devils*; and to affirm it as they do, *boldly in the name of the Lord*; or to ſay with *George Fox* (as before-quoted) *that the Devil is in thoſe who expect*

pect to be ſaved by a Chriſt *without them!* And can you ſtill bear to read this blaſphemous Wretch's Journal to your Scholars, that they may believe him a Prophet ſent from God? Is this the employment to which you are taken? Is this the office you have choſen, inſtead of reading the Chriſtian Creed, the Decalogue, the Lord's Prayer, and other parts of our orthodox Liturgies? Is it for the company of theſe Men that you have broke off in an open Schiſm from the Biſhops and Fathers of our Church, to whom *Chriſt* hath committed the Government of his Flock, his own Body?

I hope better things of you, and things that accompany Salvation, tho' thus I ſpeak. For I wot that thro' ignorance you did it, you did not know the bottom of their Principles. And tho' I told it you, it was in diſcourſe, and you have forgot it; and they have entangled you again with their fair Speeches and cunning Craftineſs, whereby they lie in wait to deceive.

Therefore I hope that God may yet make you an inſtrument even towards their recovery, and that your fall may prove the raiſing again of many, who, like you, have been deluded, and have not perceiv'd the depths of *Satan* wherein they were led. But your caſe differs from theirs in an high degree; you, who were not only baptiz'd in the Chriſtian Faith, but have proceeded to receive the order of Deacon, (by which you have put your hand to the plow, think of the Sentence of looking back) and once in my company convinc'd (at leaſt ſeemingly) of theſe horrid errors of the Quakers, and with great joy return'd your thanks to God for having open'd your eyes to ſee them. Therefore there lies more upon you than upon others in this caſe; and as you have fallen this ſecond time, to repent the more earneſtly, and ſerve God ten times more. Let not the enemy put ſo poor a deceit upon you as to perſuade you to ſhut your eyes, not to read or enquire any farther; rather imitate the noble *Berrhœans*, who ſearched the Scriptures daily whether thoſe things were ſo; and think not that true devotion is not rather to be obtain'd in the profeſſion of the Faith in *Chriſt*, than by the rejecting of him for a wild Enthuſiaſm. I add my Prayers for you to what I have wrote. This comes from your Friend whom you met with Mr. *Rogerſon*. The Lord direct you, and have mercy upon you.

Friend,

I Received thine the 30th of the 7th month, wherein thou requireſt a reaſon of the Faith or Hope that's in me, by which one would think thou wert a great ſtranger to our Friends Principles, elſe what ſhould make thee ſo inquiſitive to know the reaſon of my Faith? Thou alledgeſt a place of Scripture to oblige me to this, *viz.* 1 Pet. III. 15. *That we ſhould be ready always to give an anſwer to every Man that asketh us a reaſon of the hope that is in us with meekneſs and fear.* I think 'twould be a good Paraphraſe on the Apoſtle's words to add, if the reaſon be asked in *meekneſs and fear.* But when we have to deal with Scoffers and Buffoons, that turn all into poiſon that have already pre-judg'd us, and ſeem reſolv'd to laugh at every thing that's ſerious, in ſuch a caſe I think our bleſſed Saviour's advice does more properly take place, who ſays, *Give not that which is holy unto Dogs, and caſt not your Pearls before Swine, leſt they trample 'em under their Feet, and turn again and rent you.* The inclos'd is *Richard Scoryer*'s vindication of himſelf againſt thy Lies, which I have at length procur'd, and think it to be the beſt anſwer I can

give to ſuch a Calumniator: Read it, conſider it, doſt thou believe ſtill that we don't read the Scripture, but inſtead thereof *George Fox*'s *Journal?* I thought thy Envy had been ſufficiently diſcover'd in this, and yet thou art not aſham'd to repeat the ſame Story again in part to me, who with my own Eyes ſee the contrary ſeveral times in a day. This ſeems to be a ſtudy'd, contriv'd, and deliberate Wickedneſs: How ſhall a Man give credit to any thing thou ſay'ſt, when he finds thee guilty of ſuch a notorious falſehood? And yet thou art the Man who pretends to adore *Jeſus Chriſt*, and ſay'ſt that we blaſpheme him; thou art the Man that makes ſuch loud Outcries againſt Hereticks and Schiſmaticks, that boaſts of thy chriſtian Aſſemblies, of thy orthodox Liturgy, of thy Creed and Decalogue; and wonders that I having put my hand to the Plow, ſhould now look back, and forſake the Communion of the Biſhops and holy Fathers of the Church, as thou call'ſt 'em, of which Church it ſeems thou art a Member, tho' a very ſcandalous one: And becauſe I have left thy Church and Biſhops, thou ſay'ſt I muſt not expect to enter into the Kingdom of Heaven; as if there were any hopes of admiſſion for ſuch Lyars and Scoffers as thou. Is any Man ſo blind as not to ſee through ſuch Hypocriſy as this? Thou haſt taken a great deal of pains, and wrote me a long Letter, and thou telleſt me thy end in doing it, is that I might come to a ſerious conſideration of what I have done: Now let a Man judge whether thou be'ſt a fit Perſon to perſuade People to Seriouſneſs, who art ſo full of thy Jeſts and Drollery both in Writing and Converſation, that one would ſcarce think thou wert ever ſerious in thy Life. Thou ſay'ſt my Religion is nothing but fancy and imagination, and all my Piety and Devotion is nothing elſe but the Tranſports of a mad and wild Enthuſiaſm, which yet thou ſay'ſt thou hopes to recover me out of, and hopes too that I may be an Inſtrument to recover others, and ſo concludes with a Mock-Prayer and Devotion in theſe words, *viz. I pray God direct you, and have Mercy upon you.* If a Mountebank or a Stage-Player had told me ſo, I ſhould have given as much heed to him; for what thy Prayers ſhould ſignify I can't tell, unleſs it be to increaſe thy own Damnation. For my part I don't expect any benefit by 'em, becauſe I don't think thou art in a fit capacity to make 'em; do thou firſt make ſatisfaction to thy Neighbours for ſlandering and abuſing 'em before thou talks of praying for 'em, otherwiſe I muſt tell thee that all thy Prayers and all thy Preaching are equally an Abomination. Friend, thou muſt not expect Complements from me now, thou ſeeſt I have dealt freely with thee; if this may be of any ſervice to bring thee to more Temper and Moderation, I ſhall not repent that I have uſed this Plainneſs, becauſe I thought 'twas juſt and neceſſary.

This is from one that wiſhes well to thy Soul.

Sam. Criſp.

Wanſworth, 6th. 9th. Mo. 1700.

I promis'd to write to thee; but that I repeated it ſo often, and gave thee my hand upon't over and over, I think I can ſafely deny. Neither did I give thee any expectation of a Letter, but upon condition; and my way being clear'd up afterward, the Truth ſhining out again in great Luſtre, I could not call ſuch Evidence as that by the diminitive names of a few ſcruples and objections, and ſo there was no need of writing to thee; nor could I ſtay for an anſwer, when I found a neceſſity of returning inſtantly into the ſtrait and narrow Path, where I hope to continue, notwithſtanding the malicious attempts of ſuch Adverſaries as thou, whoſe buſineſs it is to pervert and ridicule it.

Truth

Truth owned and the lying Tongue rebuked, or the Author of The Snake in the Graſs *diſcovered to be a Publiſher of Lies.*

From Richard Scoryer, Wanſworth *the* 22th. 6th. *M.* 1698.

IN a Book called *The Snake in the Graſs*, the 3d Edition, p. 148. [.] I find written, *viz.*

" In their publick Schools, particularly that great one at *Wanſworth* " near *London*, Portions of this *Fox*'s *Journal* are enjoined to the Scho- " lars to be read every day, but never a Chapter of the Bible; that is " *Beaſtly Ware* with them, *Duſt* and *Death*, and *Serpent's Meat!* The " Publick ought to take ſome care of this in pity to their poor Souls; " This I caution'd before in *Satan Diſrob'd*, but repeat it here becauſe it " is material.

I know no other publick School, called the Quakers School at *Wanſworth* near *London*, but mine; where Portions of *G. Fox*'s *Journal* are not enjoin'd to the Scholars to be read every day, as the Author of *The Snake in the Graſs* ſaith there is; neither do I ſee it needful to apply my ſelf to the Author of the ſaid *Snake* (did I know his name, or where he is to be found) for licenſe to read my deceaſed Friend *G. Fox*'s *Journal*, or ſuffer it to be read in my School, ſince I have ſatisfaction therein; any more than he may ſee it needful to apply himſelf to me for licence to read any other Perſon's Book or Writings approved of by him. But the Scriptures of Truth are for the moſt part enjoined to be read by my Scholars daily, notwithſtanding what the ſaid Author of *The Snake in the Graſs* ſaith to the contrary.

Now the ſaid Author of *The Snake in the Graſs*, or my ſelf, muſt be a Lyar in this matter, becauſe our Relations as above ſaid are contrary to each other as Light is to Darkneſs: For whereas he ſaith, Portions of *G. Fox*'s *Journal* are read every day by the Scholars at that School at *Wanſworth* near *London*, but never a Chapter out of the Bible, I ſay that a Chapter or Chapters out of the Bible are for the moſt part read daily by my Scholars, but ſo are not Portions of *G. Fox*'s *Journal*.

Now it's reaſonable that I do prove what I have ſaid to be Truth and no Lie; in order to which here followeth the Teſtimony of a Perſon who hath been an Eye and Ear-witneſs for divers years paſt, who is not one called a Quaker, but called a *French* Proteſtant.

Be it known unto all People to whom theſe Lines may come, that for more than four years I have been converſant in the School of Richard Scoryer *at* Wanſworth *in the County of* Surry; *my ſtation in his ſaid School was teaching the* French *Language*; *and I ſolemnly teſtify that in the aforeſaid School the Scriptures are frequently read by his Scholars, and never did perceive the leaſt appearance of ſlight, or diſeſteem ſhewed by the ſaid* Richard Scoryer, *or any belonging to his School, unto the holy Scriptures*; *in Teſtimony unto the Truth hereof I have ſubſcribed my name this* 22d *day of* Auguſt, 1698.

James Barhays.

Here

Here is one witneſs which proveth what I have ſaid in my own cauſe to be true, and no Lye; but if the Author of *The Snake in the Graſs* ſhall count one Witneſs not ſufficient for me, though he hath not yet produced one in his own cauſe, I ſhall produce the Teſtimony of more than one, who alſo are not called Quakers.

We whoſe Names are hereunto ſubſcribed, Inhabitants of the Pariſh of Wanſworth *in the County of* Surry, *do hereby certify, that there is not in the ſaid Pariſh any publick School commonly called or known by the Name of the Quakers School, except that of* Richard Scoryer: *And we do alſo certify, that ſome part or portion of the Old or New Teſtament is daily read in the ſaid School, beginning at* Geneſis, *and ſo reading on in the ſaid Scriptures until both the Old and New Teſtament are read throughout.*

Wanſworth *the* 22^{d} *of* Auguſt, 1698.

Henry Criſpe, Samuel White, Joſ. Wandell, Laurance Ball, Rich. Chelſom
Edm. Philips, Steph. Smith, Nicho. Leſow, Sam. Webb, Thomas Darking.

And whereas the ſaid Author of *The Snake in the Graſs* ſaith, "that "the Bible is with them Beaſtly Ware, Duſt, Death, and Serpent's Meat." If he means me, (and others of my Friends who are School-Maſters) as his foregoing words do imply, I do ſay he hath greatly wronged me, them, and and the reſt of the People called Quakers: For God who is the ſearcher of all Hearts, and diſcerner of all ſecret thoughts, doth know, that I never had ſuch baſe and irreverend eſteem of the holy Scriptures of Truth, but contrarily have and do prefer them above any other Writings whatſoever in this World, having many times reap'd great comfort in the uſe of them, as my Heart hath been prepared by the ſame Holy Ghoſt which at firſt gave them forth through the holy Men of God, who wrote them: So that if the Author of *The Snake in the Graſs*, and the ſneaking Serpent, the Author of all Lies, ſhall ſtill belye me herein, I am content to exerciſe patience, until the Lord my God, in whom my Soul truſteth, ſhall ariſe and plead my cauſe, and in his own time ſweep away the refuge of Lyes.

Now having produced ſufficient Teſtimonies which prove the truth of what I have ſaid; then

What ſhall be given unto thee, or what ſhall be done unto thee, thou falſe Tongue, Pſal. cxx. 3.

Thou loveſt evil more than good, and lying rather than to ſpeak righteouſly, Pſal. LII. 3.

Let the lying Lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous, Pſal. XXXI. 18.

Wanſworth *the* 22th. 6th. *M.* 1698.

Richard Scoryer.

SIR,

30th *Nov.* 1700.

SIR,

IF you indited what you wrote to me dated the 6th inſtant, which is now come to my hands, you have indeed drunk deep of the Spirit of Quakeriſm. But if it was impos'd upon you, and you only tranſcrib'd from your new Maſter *Scoryer* or others, it ſtill ſhews the Spirit of the Party, in the very gall of Bitterneſs, and ſuch Uncharitableneſs as ſticks not at the moſt groundleſs and malicious Lies and Slanders; the direct Antipodes to that chriſtian Meekneſs and Charity which you boaſt of at the ſame time that you foam with ſpite, and ſhoot out your Arrows of Calumnies in bitter words.

What was there in my Letter could provoke your Meekneſs to this ſort of treatment? To damn me to the Pit of Hell for that charitable Prayer which I made for you, and you repeat with indignation, *viz. I pray God direct you, and have mercy upon you*, which you tell me can do nothing elſe but *encreaſe thy own damnation*; and compare me for this to a Mountebank or Stage-Player.

Hence we may ſee the reaſon why you are pleaſed to call me a *Buffoon*, *Scandalous*, *Dog*, *Swine*, &c. and therefore unworthy of the honour of ſeeing your Pearls!

You ſay, *I am full of Jeſts and Drollery both in my Writings and Converſation*. This you mean to the Author of the *Snake*. And tho' I think your Tongue to be now no ſlander, yet for the ſake of ſtrangers who do not know him, and to take off that prejudice the Quakers charity would caſt upon his Writings, let me expoſtulate a little with you. Firſt, as to his Writings: There is nothing looks like Jeſt in any of them, but in ſome of thoſe that concern the Quakers; nor in all of them, not in the *Diſcourſe of Water-Baptiſm*, of the *Adminiſtrator*, of *Primitive Hereſy*, &c. I remember none except a few paſſages in the *Snake* and *Defence*. And what are thoſe paſſages? Upon ſuch ludicrous and ſenſeleſs pretences of the Quakers, that it would be an affront to common ſenſe to treat ſeriouſly of them. They are fit for nothing but to be laugh'd at. It would add too much weight to them to diſprove them by argument, that have not ſo much ſenſe in them as to ground an argument upon. You are to be ſham'd out of them, as many as have either ſhame or ſenſe left. But even where your extreme Folly does force ſuch ſort of Anſwers as would be us'd to perſuade a Child from its Rattle to mind its Meat, I hope there is all decency kept that ſuch a Subject is capable of; no Curſing, Damning, nor Billinſgate, which he has been able to avoid, tho' ſo much converſant in the Quaker Writings.

But where your monſtrous Hereſies come to be treated of, even to the denying the Lord who bought you, tho' a juſt and neceſſary Zeal be ſhewn, yet nothing like jeſt, or making little of it is to be ſeen. God forbid! But the Quakers (in their integrity!) knowing this full well, blend theſe together, and repreſent him to the World as jeſting or drolling in ſuch ſerious things; which they know in their conſcience to be a moſt notorious untruth and ſlander. But they are us'd to that in defence of the truth! Therefore, in the ſecond place, as to his Converſation; pray, Sir, what jeſting or drolling have you found in it? Did you ever hear ſo much as one word tending that way come out of his Mouth? Or any thing but what was truly ſerious, and with which you ſeem'd very much affected, and bleſſed God for the opportunity of coming into his company? Declare this

if you know it; nay, let all your Friends the Quakers declare it; and he has convers'd with ſeveral of them at ſeveral times: I mean not only of thoſe that are converted, but of thoſe who ſtill continue in the Unity (as you call it) of the Quakers, even the chief of them. And if none of you can ſay any thing againſt him upon this head, (and he provokes you to it) then what conſcience do you make of lying, ſlandering, and defaming? See what Light it is leads you, and judge if it be not Darkneſs!

Of a piece with this is that excuſe you make in your Poſtſcript for your breach of Promiſe. You ſeem'd ſo fully convinc'd of the Hereſies and Errors of the Quakers, that you told me you could not be ſatisfy'd to lie longer under any of their Roofs; that therefore you would go immediately and diſcharge your Lodging, then in a Quaker's Houſe, and come near them no more. And you may remember I diſſuaded you from it, and ſaid, I would not have you leave them in any ſort of Anger or falling out with them: And ſince you had agreed to go with Mr. *Rogerſon* into *Kent* within three or four days, I advis'd you to keep your Lodging, and to make that uſe of it, as to know from the Quakers ſome particular things I then told you would diſcover to you the bottom of their Hereſy, which of late years they had endeavour'd to hide, and by it deceived you; eſpecially to ask them, Whether they made the outward *Chriſt* the object of their Faith, and plac'd the atonement and ſatisfaction for Sin in his Blood outwardly ſhed, and in that only? Tho' it is true that that ſatisfaction muſt be inwardly apply'd by Faith to render it beneficial to particular Perſons; and muſt be likewiſe accompany'd with ſincere Repentance and amendment of Life. I told you they would ſpeak honourably of the Death and Sufferings of the outward *Chriſt*, and ſay that it had its place and ſervice towards our Salvation. But I deſir'd you to inſiſt upon this, Whether they made the outward *Chriſt* the object of their Faith? Of which I minded you in my former Letter. And I told you, I did not deſire that you ſhould take my word for any thing I ſaid of the Quakers Doctrines, but to judge and try for your ſelf. But this I did require of you, that tho' you then ſeem'd ſo well ſatisfy'd, yet (knowing their craft and diſſimulation) if any new ſcruples or objections came in your way, you would take no new reſolution of going back to the Quakers, till you had let me know what ſuch objections were, and ſee what ſatisfaction I could give you therein: And this you did promiſe me, and gave me your hand upon it over and over. You ſay, not ſo *often*, and *over and over* as I ſay; for that I muſt leave it to thoſe who was preſent. And I can bind you with tokens; the firſt time was ſitting at the Table where we diſcours'd and then mention'd more than once, I am confident; afterwards when we roſe, and were going away, I ſtood at the door of the Room, and repeated it again, and you did again promiſe the ſame. But however you confeſs you did promiſe it. What ſort of dodging is this? And how do you come off of this Promiſe? You ſay, *My way being clear'd up, and the Truth ſhining out again in great luſtre, I could not call ſuch evidence as that by the diminutive names of a few ſcruples and objections.* But had you this evidence without any objections againſt what I had ſaid? Was not ſuch evidence an objection? And how did you know what I had to ſay againſt it? Will you ſtand upon this as the faithful performance of a Promiſe? Does it not look a little Jeſuitical? If it were in worldly Buſineſs, would you ever expect to be truſted again? Suppoſe you an Arbitrator, and Money depoſited in your hand, and you ſhould promiſe one of the Parties who you thought had the beſt title to it, that if any new ſcruples or objections ſhould come from the adverſe Party, yet you would not give him the Money till you wrote to the other and had his anſwer; and ſhould ſerve him as you have done me; and

then

then ſay you had not broke your promiſe, becauſe *your way was clear'd up, and truth ſhin'd in luſtre*, which was not to be called ſcruples or objections: I forbear the name all the World would think you deſerv'd. But part of your promiſe was, that you would take no new reſolutions of returning to Quakeriſm till I ſhould hear from you. This was the chief of the promiſe, and the very end of it. And have you kept this too? With your Chriſtianity you have loſt your Morality, and learn'd ſuch Leſſons at *Wanſworth*, as may recommend the Quaker-School for Politicks, not for Religion or Honeſty.

But now we are come to *Wanſworth*, I muſt anſwer (it ſeems) to the encloſed Libel you ſent me from *Rich. Scoryer*. Why, what is that to the import of the Letter I ſent to you? What is that to the clearing of the Quakers from the Hereſies and Blaſphemies wherewith they are charged? Nothing at all; it has no relation to that. But this is thruſt in (after the Quaker faſhion) to divert the queſtion, and to ſerve you and him to fill your mouths with defamation and foul words, without which Quakers cannot ſpeak. And you ſay, *you think this to be the beſt anſwer you can give to ſuch a calumniator*. What! this that is no anſwer at all! that be it true or falſe clears you not at all! This is mere banter. And what if I ſhould call it buffooning? You will find nothing like it, nothing ſo droll, (ſince you will have that word) ſo ſilly and ſenſeleſs in all the *Snake*; nothing ſo guilty in that Author, you thus confeſſing the charges of the hideous Hereſies and Blaſphemies againſt you while you dare not anſwer to them. And the reaſon was good, becauſe you cannot. I quoted to you their Words, Books, and Pages ſo plain and expreſs, that no art can dodge, nor alleviate them from being the moſt hideous Blaſphemy.

Now ſuppoſe I were ſuch a Calumniator as you in *Quaker-Charity* repreſent me, ſuch a *Dog*, *Swine*, *Droll*, *Buffoon*; nay ſuch a *Lyar*, as that I never had before ſpoken one true word, nor had been once ſerious in my life, as you are pleas'd to ſuppoſe: Yet, after all, I ought to be believ'd in this, unleſs you will make me ſuch a Fool too, as falſely to quote your Books, and name the Pages, and put it in your power to prove me what you call me, who are ſo ſagacious, and take ſuch true pains to find out the leaſt miſtake, tho' but circumſtantial and nothing to the purpoſe, as this of *Scoryer*'s, and hang upon it ſo tenaciouſly, as that you repeat and reprint it without end, and think it a ſufficient anſwer to all can be ſaid againſt you upon whatever Subject. Indeed if I had ſaid any thing againſt you merely upon my own credit, and had no other evidence to ſupport it, (like your lying ſlanders) thoſe who were ſtrangers to me might be influenc'd by your foul mouths to ſuſpect or reject the accuſation: But they muſt be ſtrangers to the Quakers too, and their Writings, who never yet treated any adverſary otherwiſe. It is not in the power of that curſed Spirit that poſſeſſes them, when he ſees himſelf in danger of being bereav'd of his Prey; he then roars and bellows out a frightful meekneſs (while he would imitate the Chriſtian) like a Bear robb'd of her Whelps. But the proofs I have brought are ſo poſitive and clear, as muſt be believ'd, tho' he that brought them were even a Quaker! And the quotations muſt be taken as true by thoſe who have not the Books to examine them, becauſe he ſees the Quakers ſo very clamorous in this buſineſs of *Scoryer*, which malice it ſelf can ſcrew no farther than a miſ-information in a matter of fact of his dealing with his Boys, that Author being an utter ſtranger to him and his School. And if they make ſo much of this, what noiſe would they have made with a falſe quotation: And they have not been able (tho' they have beat their Brains in ſeveral anſwers) to find ſo much as one falſe quotation in all the works of that Author. And if one of the quotations in my Letter

ter to thee had been falſe, that had been a more material anſwer than this ſtale ſtory of *Scoryer* being trump'd up again. And will any believe that you or your *Scoryer* would not be at the pains to look a quotation, when it would have been ſo very ſerviceable to you and your cauſe; whereas he hunted about to get Certificates in a matter that could ſerve the Faction for nothing but a little railing.

But now as to that grand affair of *Scoryer*, ſince you will have it; I muſt tell thee, Friend, that the two Certificates produc'd in his printed Paper which thou ſenteſt me enclos'd, are both deficient as to the time wherein they ſpeak of *Scoryer*'s having the *Scriptures* read in his Schools. They both ſpeak only as to the time preſent. *The Scriptures are frequently read by his Scholars*, ſays that by *James Barbays*; and that ſign'd by ten ſays, *Is read in the ſaid School.* Now, as I am inform'd, *Scoryer* has kept that School twelve years, or more. And if he has not us'd this all that time, then there is a reaſon for it. I do ſuppoſe, when he firſt ſet up, he had none but Quaker-Scholars: But ſince he has had ſeveral others, whoſe Parents would not be ſatisfied unleſs their Children were taught to read the holy Scriptures. This might introduce that cuſtom in his School, and yet be no great argument for his mighty veneration of the holy Scriptures. Therefore let him produce Certificates of this cuſtom having been obſerv'd by him from the time of his firſt keeping School at *Wanſworth*, and when he had none other but Quaker Scholars.

In the next place I obſerve, that in the reprinting of theſe Certificates (which is done upon all occaſions, being ſuch a mighty matter!) in the *Switch*, p. 227. four of the ten Subſcribers are dropt, and theſe the Men of moſt conſequence. Of the reſt, *Scoryer* ſhould have put the marks of thoſe who cannot write their names. You would have call'd this a ſort of Lying in other Men! You have beſtow'd that complement upon the Author of the *Snake* a hundred times, and many more in that delicate Book, call'd, *A Switch*, where there was not half that pretence, nor any ground at all: But let that paſs. I now ask why ſo many, and the moſt ſubſtantial of the Subſcribers to *Scoryer*'s Certificate, are laid aſide? This ought to be explain'd: And till you make good your Certificate, you cannot plead it.

There is another thing: *Scoryer* ſhould likewiſe ſatisfy us for what end he cauſes his Scholars to read the Scriptures. Does he think there is any need of it, as to any Doctrine to be learn'd thence? Is he or thou then of *Ed. Burroughs*'s mind? who in his works, p. 408. ſays of the Quakers, *They have no need of the Scriptures to teach them.* Would *Scoryer* then read an uſeleſs Book to his Scholars, of which there is no need? or any other beſides teaching Children to read? and to make no more of the holy Scriptures than as a Spelling-Book, is no great veneration towards them.

But then, is not *Scoryer* of *Burroughs*'s mind? Has *Burroughs* miſrepreſented the Quakers in this? Then let him, let all the Quakers diſown *Burroughs* in this.

Scoryer ſays in his *Truth Owned*, (as he ſtyles his Paper you ſent me) that he owns the *Holy Scriptures of Truth, and does prefer them above any other Writings whatſover in this world*; and ſays, that the *Author of the* Snake *hath greatly wronged the People call'd Quakers*, in ſaying, *That the Bible is with them Beaſtly-ware, Duſt, and Death, and Serpents-meat.* Yet does he not anſwer one of the quotations in the *Snake*, or deny one of them that are brought to prove this, ſee *G. Fox*'s *News out of the North*, p. 14. and *A brief Diſcovery of a threefold eſtate of Antichriſt*, p. 9. And for more quotations, ſee *Will. Mather*'s Sheet *of the Quakers*

Quakers deſpiſing the holy Scriptures, printed this year 1700. This is a ſtrange manner of proceeding! You call for proofs! And when they are given to you over and over, and you cannot deny them; yet with the ſame aſſurance as before you ſtill cry out *Lyars, Lyars!* upon thoſe who bring them, and ſay ſuch adverſaries are not worth your anſwering, it is caſting Pearls to Swine, &c. But this will detect your Principles to all the world, make you appear ſelf-condemn'd, perverſe, obſtinate, and the moſt unreaſonable ſet of Men that bear human ſhape. Will *Scoryer*, wilt thou, will the Quakers either own or diſown theſe Quaker Authors that have poured forth ſuch contempt upon the holy Scriptures? If you will do neither, but ſtill pretend reverence to thoſe holy oracles, and at the ſame time hold up your ancient teſtimonies againſt them, and ſay that theſe teſtimonies are (what they pretended to be) *the word of God*, and given forth by the ſame Spirit that did dictate the Scriptures; then can you never recommend your ſelves to any who are not in love with contradictions! who have one drachm of ſenſe or ſobriety left! I ſay, not now, ſince your Tenets are laid ſo open and you left without all excuſe. Formerly many were deceiv'd by you, when they underſtood you not; which now cannot be to any who will conſider, and are in any tolerable degree capable of it; not now, when you are reduc'd to contradiction, and nothing to bear that out but your uſual modeſty. But to return to your School.

I give thee commiſſion to acquaint Friend *Scoryer*, that when he has ſufficiently clear'd himſelf in the above particulars, I do promiſe in behalf of the Author of the *Snake*, that he ſhall do him juſtice and own he was miſinform'd in the ſaid particulars, and that in print, in as publick a manner as he has injur'd him: And by this he will give a good example to you Quakers to do the like in all the manifold abuſes you have ſo liberally beſtow'd upon him and all your oppoſers, particularly the Church of *England*. But there is an old ſaying, *That the worſt Payers are the hardeſt Cravers*. And there are thoſe whoſe Motto it is, *To do no right, and take no wrong*. If it be not thus, I demand reparation from thee for the groſs ſcandals caſt upon me in thy Letter, and from *R. Scoryer*, for the like to the Author of the *Snake* in his *Truth Owned*, which you ſent me, wherein he calls him, *The Lying Tongue*, and *Publiſher of Lyes*, the *Sneaking Serpent*, and other ſuch like Quaker-meekneſs and breeding. And thou ſay'ſt in thy Letter, that this ſtory of *Scoryer*'s School *ſeems to be a ſtudy'd, contriv'd, and deliberate wickedneſs*. In whom I pray? Thou chargeſt it upon me; and I never ſaw *Scoryer* in my life, or knew any thing of him or his School, but by report. And ſuppoſe I had been miſinform'd as to any particular of his School, was this ſtudy'd, contriv'd, and a deliberate wickedneſs in me? Is it not rather ſo in thee to charge this ſo unjuſtly and falſely upon me? It is ſo far from being a deliberate and contriv'd wickedneſs, that it is no wickedneſs at all, nor ſo much as a Lye, in him who mention'd it, tho' it were not true, while he knew not of it. And becauſe other Caſuiſts will not go down with thee, I inſtance for this even *Will. Penn*, in his Letter to *Arthur Eſmed, John Matraves*, and other *Wiltſhire* Quakers, bearing date the 28th of the 11th month 1678. who had call'd his a *Lying Anſwer*, he ſays, *That a Lye is a wilful Untruth, for that may not be true in it ſelf which may not be a Lye in him that ſpeaks or reports it——ſo that granting a contradiction, this convicts me not of a Lye——I hope this may ſhew you the heat and roughneſs, yea bitterneſs of that Spirit which guided you in the writing this Reply.* And *Thomas Ellwood* in his *Antidote againſt the Infection of* William Rogers's *Book*, call'd the *Chriſtian Quaker*, An. 1682. p. 24. accuſes him for giving the Lye to his opponent; *A vice* (ſays he) *thou art too ſubject to, and*

which, whatever thou may'ſt think of it, does not at all commend thy breeding. Now this caution is much more neceſſary to *R. Scoryer*, who has taken upon him to train up Youth, wherein breeding, at leaſt good manners and civility, is expected, as well as Letters. And they who like not this Quaker ſort of education, ſhould methinks have a care how they ſend their Children to be tinctur'd with it. Beſides that it is a *Vice*, as *Thom. Ellwood* calls it, and corrupts their morals. And the quick progreſs you have made in it ſince your entrance in that School, ſo contrary to your former converſation, is ſufficient to frighten any from ſetting their foot within the doors; for it looks really like Witchcraft: It is the tranſverſe to the Spirit of Chriſtianity, which transforms Men that are fierce, incontinent, and full of other inſpirations of *Satan* unto a temper that is modeſt, meek, patient, charitable, and lovely. But let ſuch a Man turn Quaker, then Humility and Meekneſs is cry'd up on high, under the moſt monſtrous Uncharitableneſs, Fierceneſs, and Pride ungovernable, impatient of Contradiction! If other Men's arguments could not, your own carriage is ſufficient to give mankind an abhorrent Idea of the Spirit of Quakeriſm, which is not gentle, peaceable, and eaſy to be intreated. It not only returns railing for railing, but curſes for bleſſings, and pronounces Damnation (as you to me) upon thoſe who pray for mercy to thoſe poſſeſs'd by it! In what blacker colours could any Man paint the Devil!

Now Sir, whatever you think, I hope our ſuperiors will be of opinion that it is no ways fitting to ſuffer Schools of ſuch colour'd Prophets amongſt us, where the blaſphemous Journal of the Arch-Quaker *Fox* is read as a Text, and recommended to Youth apt to take impreſſions, and not guarded againſt the Snake that lies hid in that rank Graſs. I hope the Parents of ſuch Children as come to your School who are not Quakers, will no longer expoſe them to ſuch apparent hazard as they will anſwer for their Souls. If they once come to think this *Fox* a Prophet ſent from God, as he blaſphemouſly pretended, I am ſure they are ready prepar'd for all whole Quakeriſm. And if we reaſonably refuſe to truſt our Children in Jeſuit-Schools, (where more Learning is to be had, modeſtly ſpeaking, than among their younger Brethren, tho' now exceeding them in their own wicked arts, the Quakers) and we truſt not their fair promiſes not to meddle with their Religion, which many experiences have ſhewn they cannot keep; beſides that the very example inclines Children more than precept; and there are many hidden arts of Inſinuation, imperceptible to the Children themſelves, who are often caught before they are aware. I am ſure there are greater motives from theſe, and ſtronger conſiderations, to keep them from among the Quakers, who deny and blaſpheme that *Chriſt* whom we adore.

Sir, this is the chief part of the charge againſt your School: That of not reading the Scriptures is a neglect; but this of reading *George Fox*'s Journal or other Quaker Authors, is a poſitive Poiſon. And this you deny not, nor your Maſter *Scoryer*, but ſtand by it, and juſtify it. He ſays in his *Truth Owned*, according to his witty way, *Neither do I ſee it needful to apply my ſelf to the Author of the* Snake *(did I know his name, or where he is to be found) for licence to read my deceaſed Friend* G. Fox's *Journal, or ſuffer it to be read in my School, ſince I have ſatisfaction therein.* And you ſay to me in yours, *Thou art not aſhamed to repeat the ſame ſtory again in part to me.* What was the part I repeated to thee? It was only that of reading the Journal, which thou doſt not deny. Why then ſhould I be aſham'd of repeating it? Is it not true? Why then doſt thou ſay, *who with my own eyes ſee the contrary ſeveral times in a day. This ſeems to be a ſtudy'd, contrived, and deliberate wickedneſs. How ſhall a Man*

give

give credit to any thing thou ſayeſt, when he finds thee guilty of ſuch a notorious falſhood? Yet that part of the ſtory which I repeated to thee thou canſt not deny to be a notorious truth. And it is as notorious a falſhood, that *thou ſeeſt the contrary with thine own eyes ſeveral times a day.* Thou means of *reading the Scriptures*, of which I ſpoke nothing. And thou confeſſes that I only ſpoke in part, that is, of reading the Journal. Yet thou chargeſt me, againſt thy own knowledge, with deliberate wickedneſs herein and notorious falſhood; which therefore muſt return home to thee, to whom they properly belong. Suppoſe one part of a ſtory to be true, and another falſe, and thou ſhould'ſt repeat only that part which is true, and I ſhould for that call thee a *notorious* and *malicious Lyar, not fit to be credited in any thing elſe whatever thou ſayeſt*; that this was *a ſtudy'd, contriv'd, and deliberate wickedneſs*, as thou ſay'ſt to me: Would'ſt not thou retort upon me, that if it was ſtudy'd and contriv'd, it was to ſeparate the truth from the falſhood? And what names would'ſt thou have ſtudy'd and contriv'd for me in ſuch a caſe, who ſpit'ſt thy venom ſo outragiouſly againſt me for ſpeaking but the truth! And this chief part of the charge againſt *Scoryer* being confeſſedly a truth, it was a charitable deſign in the Author of the *Snake* to give warning of ſuch a deadly growing evil, which may come in time to infect the whole Nation and Poſterity. It has already poiſon'd this and other Nations to a lamentable degree. It is full time to put a ſtop to it, at leaſt not to let it corrupt our Youth any farther.

Sir, you your ſelf ſtand a ſtrong argument for this: For there are others as weak as you, tho' few of late years ſo ſtrangely kid-napp'd. We have heard, in the firſt years of Quakeriſm, of the power, as they call'd it, that is, the real poſſeſſion of the Devil (as fully ſhewn in the *Snake* and *Defence)* paſſing from one to another in their ſilent Meetings, and otherwiſe by a gripe of the hand, by blowing on them, and other actions then uſed. And your converſion (as you call it) ſeems to be of this ſort, if it proceed not from an immoderate degree of the firſt cauſe nam'd, that is, a weakneſs of Judgment. For your *Truth ſhining in Luſtre*, when did it come to you? That Morning Mr. *Rogerſon*, you, and I met; you own'd your conviction of the Quaker Hereſies and Blaſphemies in very full manner. That ſame Evening you own'd the ſame in other company. Your Luſtre was not then come! Next Morning, or next but one, you were going with your Brother *Girling* (I think it was) to Mr. *Rogerſon*'s Chamber, in order to your journey with him into *Kent*, as you had promiſed, and taken your Seat in the Stage-Coach (your Luſtre was not yet come!) When paſſing by *George Yard* in *Lombardſtreet*, you met two or three Quakers, who twitch'd you by the Sleeve, and whiſper'd to you: Upon which you deſir'd your Brother to go on, and you would follow him, who did ſo; but you followed not, nor could be heard of at your Lodging, (where enquiry was made) or any where elſe for ſome time; inſomuch that ſome fear'd you were kid-napp'd in the literal Senſe, and were adviſing to get warrants to ſearch for you, fearing ſome miſchief had been done to you. At laſt we heard you were eſtabliſhed as Uſher to the grand Quaker School at *Wanſworth*, and you told us your Luſtre was come. I will not be ſo uncharitable as to ſuppoſe it was the Luſtre of Mammon for the ſake of ſuch a proviſion, you being deſtitute before. But whatever it was, it could not releaſe you from the promiſe you had made of letting me know your reaſons for your change. This drew from me that Letter I wrote to you; which I can ſafely ſay was in true charity to your Soul, tho' you ridicule it with the venom of the Quaker Spirit; and, to retort your own phraſe, *turn all into Poiſon*, even my prayers for you, which is ſufficient to ſhew you what manner of Spirit is enter'd into you. The Lord rebuke it.

You

You ſay I muſt expect no Complements from you. Indeed I did not. But I expected good Manners and civil Uſage; and ſo much of conſideration for your own Soul, as that you would have examined the quotations I gave you, to ſee whether the Quakers had denied and blaſphemed our bleſſed Lord *Jeſus Chriſt*; and that you would have requir'd it from them to diſown theſe their ancient Teſtimonies, or otherwiſe that you would have left them, as being literally Antichriſts. And this is the good I propos'd you might yet do, and thereby become an inſtrument of recovering others of them, thoſe who of late have pretended to honour and own the outward *Chriſt*. I thought they might anſwer you, being now again join'd with them, tho' they will not vouchſafe it to thoſe whom they call their Adverſaries. But, to my aſtoniſhment, I find that you are gone in with them to the only Topicks that are now left to them, which are railing and reviling, and giving no anſwer to what is objected againſt them, but turning to other things to hide their Hereſy; for they dare not openly and aboveboard ſtand by and defend their ancient blaſphemous Teſtimonies; they would ſoon then become the abhorring of all Fleſh: And, on the other hand, if they renounce theſe their ancient Teſtimonies, then they muſt own, then all the World will ſee, that the Spirit which has guided them from the beginning, the very Spirit of Quakeriſm, is not the Holy Spirit of Truth, in whoſe name they blaſphemouſly gave forth theſe anti-chriſtian and diabolical Deluſions, but that it was the very Spirit of Anti-chriſt and of the Devil.

Therefore till God ſhall give them the Grace and chriſtian Courage freely to own and renounce their ancient horrid Hereſies and to return to the true chriſtian Faith, we muſt not be afraid of that evil Spirit in them, tho' it rage and grind its Teeth at us. But we muſt expoſe it more and more till you are diſpoſſeſs'd of it; or at leaſt it be ſo far diſcover'd, as to give all others a juſt abhorrence of it, and ſufficient warning not to be taken in its ſnares, as you have moſt lamentably been.

You are ſtung by the deaf Adder that ſtoppeth her Ears: You refuſe to read or conſider or ſee with your own Eyes the monſtrous Hereſies and Blaſphemies of the Quakers, which yet you cannot deny.

You contemptuouſly call the Creed and Decalogue my Creed and Decalogue, ſaying to me, *Thou boaſts of thy chriſtian Aſſemblies, of thy orthodox Liturgy, of thy Creed and Decalogue.* Are they not thine then? Haſt thou thrown off all theſe together? Our Creed and Decalogue together with our Aſſemblies and Liturgy?

Then you ſtrain my words to the moſt invidious conſtruction. You ſay to me, *Becauſe I have left thy Church and Biſhops, thou ſayeſt I muſt not expect to enter into the Kingdom of Heaven.* There is no ſuch expreſſion in my Letter. I did indeed warn you of the danger of it to you, conſidering you are gone off from them to the Quakers, who have *denied the Lord who bought you*; and conſidering that you had taken the holy Order of Deacon, which is a great aggravation to your caſe. Thus if we reprove any Sin, they may ſay to us, What will you damn us all? And ſo repreſent their Reprovers as cenſorious and uncharitable: Thus *returning evil for our good-will.* Thus in your delicious Piece call'd *A Switch*, &c. p. 267. you anſwer the Author of the *Snake* when he ſeriouſly minded you, that *your throwing off the outward Sacraments had loſt to you the reality and things ſignified by them.* You cry out *Damnation! Damnation! He ſticks not to damn us all!* ſay they. For anſwer to this I refer you to the ſame *Switch*, p. 294. in excuſe for the Quakers damning all Chriſtians, *viz.* that this was not *any more than* Moſes, *the Prophets, our Lord* Jeſus Chriſt *and his Apoſtles, could be ſaid to damn the People, to whom they*

they declar'd their Iniquities and the conſequents of their impenitent abiding in them, which was, that they ſhould periſh, and be cut off in their Sins: Or, as *G. Whitehead* ſays in his *Antidote*, p. 59. *We damn none to Hell, 'tis Men's own Wickedneſs*, &c. 'Tis well for us that the Quakers cannot damn us; but they do what is in their power, they denounce all Chriſtians to be damn'd, as ſhewn in the *Snake*, Sect. XVI. And the quotations are not anſwer'd in the *Switch*, but fobb'd off with a general no Anſwer. I deſire you would compare them; then ſee the juſtice of your objecting our damning of you, when we tell you of your Errors in the Faith.

I have adventur'd (notwithſtanding the reception my firſt Letter has met with from you) upon this ſecond admonition, in obſervance of the Apoſtle's command, *Tit.* III. 10. And if you give not a ſober Anſwer, particularly as to the quotations I ſent you, then muſt all conclude that you are ſelf-condemn'd, and wilfully obſtinate. And then nothing remains but to leave you to the diſcerner of Hearts: I would have added our Prayers for you; but that you have barr'd: It has provok'd that Spirit in you to blaſpheme: Nothing provokes that Spirit like Prayer; it then fears to be tormented and diſpoſſeſs'd. And there is much more reaſon for my applying that Text *Matth.* VII. 6. to your trampling my Prayers for you under your Feet, and ſnarling at me (I thank God you have not power to rend me) for no other provocation but my interceding with God on your behalf, than as you apply it to me, in the ſpirit of Wrath and Bitterneſs, for no other cauſe whatſoever that you can aſſign and prove. Nay tho' I had been guilty of all whereof you accuſe me, yet had not my at leaſt ſeemingly charitable Wiſhes, much leſs Prayers for you, deſerv'd ſo very uncharitable and damnable a Cenſure as you have put upon them: But, if you reject them, they will return to me again.

Now ſince I find you have conſulted with *Scoryer*, and I doubt not with others, as to your Anſwer to me, I look upon this as an Act of the Party: and I deſire you may conſult them as to your Anſwer to this, and my former Letter; for truth fears not the Light. If you return no Anſwer, I muſt look upon it as a confeſſion of your Guilt, and that you are ſelf-condemn'd: I mean not only you your ſelf, but the reſt of the Ring-leaders and Writers among you; and will be at my liberty to let the World know ſo much when I think fit. I ſay this to ſtir you up to juſtify your ſelves; for of late you want it, who formerly attack'd all Mankind that durſt approach you, or not approach you! but now ſtand upon your defence, and that only when you are forc'd to it. I have no Ill-will to you, or any of you, whether you will believe me or not: But I *rebuke you ſharply, that you may be ſound in the Faith*, as the Apoſtle adviſes in your caſe, *Tit.* I. 13. I delight not to diſpleaſe you or any; yet will not be afraid of it where it may do you good, and when I cannot do it otherwiſe: And if it will not offend you, I will conclude in your words to me; *Thou ſeeſt I have dealt freely with thee; if this may be of any ſervice to bring thee to more Temper and Moderation, I ſhall not repent that I have uſea this plainneſs, becauſe I thought it was juſt and neceſſary.*

This is from one that wiſhes well to thy Soul.

FIVE
DISCOURSES

Upon the following

SUBJECTS:

VIZ.

WATER-BAPTISM,
EPISCOPACY,
PRIMITIVE HERESY
Reviv'd,

REFLEXIONS on
the QUAKERS,
A Brief ACCOUNT
of the SOCINIAN
TRINITY.

To which is added a

PREFACE to the Whole.

FIVE

DISCOURSES

Upon the following

SUBJECTS:

VIZ.

WATER-BAPTISM,
EPISCOPACY,
PRIMITIVE HERESY
Revived.

REFLEXIONS on
the QUAKERS,
A Brief ACCOUNT
of the SOCINIAN
TRINITY.

To which is added a

PREFACE to the Whole.

PREFACE to the Five DISCOURSES.

THE following Treatiſes being out of print, it was thought beſt to reprint them in the ſame Volume with the Snake *and* Defence, *that that Author's Works upon this Subject might be all alike, and more portable: So that if others of them ſhould be reprinted, or new added, it will be no prejudice to them who have this.*

There is one ſmall thing added to this, which was wrote before that Author did engage with the Quakers. It is a Letter concerning the Socinian Trinity: *But it is as proper for the Quaker as the* Socinian *Controverſy, for they are all one upon this Point: And the Quakers have the ſame Salvo's as the* Socinians *to reconcile their Trinity, making it only three manifeſtations, or operations; and are anſwerable in the ſame manner as the* Socinians *for the many Abſurdities and Blaſphemies of this their notion of the Trinity, which they have taken up to avoid the far leſs difficulties which they apprehended to be greater in the Catholick Doctrine of three Perſons in one and the ſame pure eſſence and ſubſtance.*

This ſmall thing being only a Letter to a private Friend, (which he procur'd to be printed) was not meant to comprehend all that Controverſy, but to give, in ſhort, a ſummary view of it, to ſhew the unreaſonableneſs of their exceptions, and that they are divided into more and more contradictory and fundamentally material, different and oppoſite Hypotheſes, than what they object in the ſeveral explanations of the Orthodox upon that unfathomable and glorious Myſtery.

But if it pleaſe God to lend that Author health and ability, he intends to conſider of that Controverſy with greater care; he not thinking it ſufficient to have proved the Quakers to be Socinians, *(tho' many of them know it not) without likewiſe ſhewing the fallacy and weakneſs of thoſe Principles and Prejudices upon which both of them do proceed: Which was not the buſineſs of his Works againſt the Quakers, they denying themſelves to be* Socinians, *and laying that imputation upon others with great contumely and contempt, as is ſhew'd in the* Snake, Sect. XI. *It was enough upon that Point, to let them and the World ſee that they were real, tho' not nominal* Socinians.

But if God ſhall ſo bleſs his Labours, as to ſpeak to the heart of the Socinian *Hereſy, then will not only they and the Quakers be detected for merely nominal Chriſtians, but the truth of the Chriſtian Religion will be more and more vindicated, and we be ſtill farther confirmed and built up in our moſt holy Faith.*

Quod fauſtum faxit Deus.

A

DISCOURSE,

Proving the

DIVINE INSTITUTION

OF

WATER-BAPTISM:

Wherein the

Quaker - Arguments

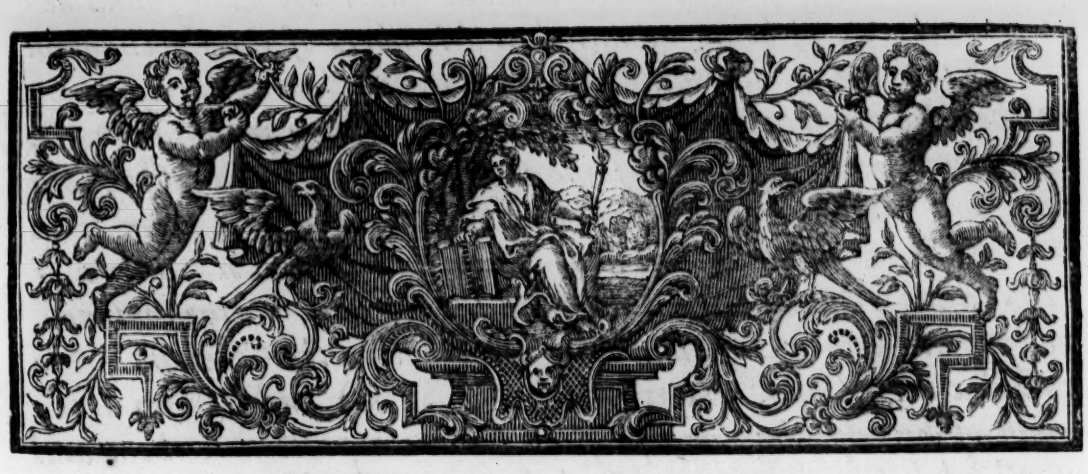
Againſt it are

COLLECTED and CONFUTED.

With as much as is needful concerning the

LORD's SUPPER.

If ye love me, keep my Commandments, Joh. XIV. 15.



PREFACE to the Diſcourſe on WATER-BAPTISM.

AS *Baptiſm is putting on* Chriſt, *giving up our names to him, being admitted as his Diſciples, and a publick profeſſion of his Doctrine; ſo the renouncing of our Baptiſm is as publick a diſowning of him, and a formal Apoſtaſy from his Religion.*

Therefore the Devil has been moſt buſy in all Ages (but has prevail'd moſt in our latter corrupt times) to prejudice Men by many falſe pretences againſt this divine Inſtitution. Having been able to perſuade ſome quite to throw it off as pernicious and hurtful; others to think it only lawful to be done, but to lay no great ſtreſs upon it, and ſo uſe it where it is enjoined as a thing indifferent: Others deny it to Infants upon this only ground, that they are not ſuppos'd capable of being admitted into the Covenant of God, which he has made with Men; for if they are capable of being admitted into the Covenant, there can be no reaſon to deny them the outward Seal of it.

But this being foreign to my preſent Undertaking, which is to demonſtrate to the Quakers the neceſſity of an outward or Water-Baptiſm in the general, (for as to Perſons capable of it, we have no Controverſy with thoſe who deny it to all) therefore I have not digreſs'd into another Subject, which is that of Infant-Baptiſm, in the following Diſcourſe.

I. *Yet thus much I will ſay of it in this place, that Infants are capable of being admitted into the Covenant, and therefore that they cannot be excluded from the outward Seal of it. The*

conſequence the Baptiſts cannot deny. And that they are capable, I thus prove: They were capable under the Law, and before the Law, of being admitted as Members of the Covenant in Chriſt *to come, made with* Abraham *by the Seal of Circumciſion at the Age of eight days: And therefore there can be no reaſon to exclude them from the ſame privilege to the ſame Covenant now that* Chriſt *is come, unleſs* Chriſt *had debarr'd them from it; the Law ſtanding ſtill as it was where he has not alter'd or fulfill'd it. But he has not debarr'd them; nay, on the contrary, he has yet farther confirm'd their being within the Covenant. He called a little Child,* (Matth. XVIII. 2, 3, 5.) *and ſet him in the midſt of his Apoſtles, and propos'd him as a pattern to them and to all adult Chriſtians, and ſaid that none ſhould* enter into the Kingdom of Heaven except thoſe who ſhould become as little Children; *and that who ever did receive a little Child in his name did receive* Chriſt *himſelf. And* (V. 10.) In Heaven their Angels *(ſaith* Chriſt) do always behold the face of my Father which is in Heaven. *And therefore he bids us* take heed that we deſpiſe not one of theſe little ones; *by which term tho' adult Perſons are ſometimes meant, yet in the Text before quoted it is expreſſly apply'd to little Children. And what greater deſpiſing of them can be, than to reject them as no Members of* Chriſt's *Body, and conſequently unworthy of the outward Seal of his Covenant?*

Chriſt *was diſpleaſed with his Diſciples* (Mar. x. 14.) *for hindring young Children to be brought unto him: And will he be pleaſed with the Baptiſts for the ſame thing?* He took the little Children up in his Arms, put his Hands upon them, and bleſſed them. *Did he bleſs thoſe who were not capable of being within his Covenant? He ſaid,* Of ſuch is the Kingdom of God, *(which is a term our Saviour us'd, to expreſs the Covenant of the Goſpel.) Are they not then within the Covenant of the Goſpel? The Apoſtle ſays, that where either of the Parents is a Chriſtian* (1 Cor. VII. 14.) *the Children are holy, that is, within the Covenant of* Chriſt. *And purſuant to this, when any Man was converted, his Children were baptized with himſelf. This is the meaning of what we redd ſo often in the* Acts, *that ſuch a Man was baptized with his Houſhold. And it was the cuſtom before with the* Jews, *that when they admitted any Man as a Proſelyte to their Religion, they baptized his Children with himſelf. Let this ſuffice for the preſent: And proceed.*

II. *When Rebellion had fully compleated it ſelf in the murder of the King,* 1648. *it ſoon ſpawn'd a multifarious Schiſm of thir-*

ty or forty different Religions in England *at the ſame time, of which Catalogues were then printed; moſt of all theſe threw away Baptiſm, and threaten'd an immediate and total overthrow of the Chriſtian Religion in this Iſland: But, by the great mercy of God, the Reſtoration of the Church, with the King,* 1660. *has extinguiſhed the very names and memory of theſe, all but four or five of the principal Sects. The Presbyterians, (Mother of all the reſt) Independents, Anabaptiſts, Quakers, and* Muggletonians. *I am told of ſome Sweet-Singers got up of late; but they are yet inconſiderable. They may increaſe, and all the reſt revive, if warm'd by a plenitude of Indulgence. The* Socinians, *or* Unitarians, *are already got very high, who make nothing of the Sacraments but as ineffectual Forms. So think the Deiſts, who pretend to higher quality than theſe: And the Latitudinarians will quarrel with none of theſe. All Deiſts are Latitudinarians; and tho' they deſpiſe Baptiſm and all reveal'd Inſtitutions, yet they can ſubmit to them, becauſe they are eſtabliſh'd by Law, as they would to any thing elſe, rather than loſe a penny or their eaſe. But the Quakers and* Muggletonians *have (more ſincerely) rejected Baptiſm, as not allowable, becauſe they think ſo.*

III. *The Presbyterians, Independents,* &c. *do indeed uſe Baptiſm; but as a thing ſo indifferent, that many of them will ſuffer a Child to die without it, rather than baptize it privately, or not upon a Sermon or Lecture-day, or before Sermon, rather than after it: And an inſtance can be given ſince this late eſtabliſhment of* Presbytery *in* Scotland, *of a Child who died in the Church in Sermon-time; but the Miniſter ſuffer'd that, and the repeated requeſts of the Parents, rather than go out of his wonted method of baptizing after Sermon; he thought Baptiſm ſo little material!*

But the People being us'd to a greater veneration of Baptiſm under the Epiſcopal Adminiſtration, and taking the Presbyterian Contempt of it ſomewhat uneaſily, the Presbyterian Miniſters there, to inſtruct them better, had publick Preachments all over the Nation to ſhew the no neceſſity of the Outward or Water-Baptiſm. I will not ſay the Engliſh *Presbyterians go ſo far; they are one degree farther from the League and Covenant. I hear that they do now adminiſter Baptiſm privately in and about* London; *which the Independents do ſtill refuſe, (I have it from ſome of themſelves) let the caſe be never ſo urgent, even tho' the Child ſhould die without it, before one of their Sermon or Lecture-days. As for the other Sacrament of the Lord's Supper, I hear that ſome Independent Congregations in* London *are come*

to

to use it monthly, and the Presbyterians more frequently than they us'd to do, or than they do in other places. The frequency of Communion in the Episcopal Churches in some manner forcing them to it, that their People might not think themselves more neglected by them than others are. But their own inclination, and the value they have for this Sacrament will better appear by their Behaviour while they had the power in their own hands, and could dictate to others instead of following or complying with them. And during their Government in the late Revolution, tho' they did not downright (as the Quakers) declare War against it, and extirpate it at once, yet they plainly seem'd to have had a design to have inch'd it by degrees out of the World, as far as it was in their power, by letting it fall into Desuetude, that so it might be forgotten and die. And they had almost effected it among those unhappy People that were led by them: For from the birth of their Covenant, A. D. 1638. *they had not this Sacrament in many Parishes in* Scotland, *some for ten, some for twelve, some for fifteen Years, which was almost their whole Reign; and in the indulg'd and conniv'd at Parishes to the Year* 1683, *many Persons (who were not debarr'd for any exception against them) some of fifty, sixty, seventy, and eighty Years of Age, never receiv'd this Sacrament once in their lives. This I know from certain information. And since their present Establishment in this Revolution their neglect of this Sacrament is likewise notorious; four Years after which,* viz. *in the Year* 1693. *it had not been administer'd in* Edenburgh, *and but once a Year at the most since. We may imagine then how it has been observ'd in the Country Parishes.*

IV. *The Presbyterians in the North of* Ireland *are a Sprig of the* Scotch *Covenant transplanted thither; which in that change of Soil has taken deep root, and spread intolerably. And the Bishop of* Derry, *(now A. Bp. of* Dublin) *in his late clear and rational* Discourse concerning the inventions of Men in the Worship of God, *and two following admonitions, has made it fully appear that not one in ten of them do ever receive this Sacrament in the whole course of their Lives; and the rest very rarely, even now since this last Revolution. And in the former Revolution of Forty One he gives undeniable instances that in several Churches, even in* Dublin, *after the turning out of the Episcopal Ministers, the Lord's Supper had not been administer'd till the Restauration,* 1660. *that is, in some Churches for ten, in some for twelve Years together.*

V. *These Presbyterians in* Dublin, *and in the South and West parts of* Ireland, *were sent from* England, *and had learn'd the contempt*

contempt of this Sacrament there; where, even in Oxford, *it was not adminiſter'd in the whole Univerſity from the ejection of the Epiſcopal Clergy in the Year* 1648. *to the Reſtauration in* 1660. *as is obſerved in the* Antiquit. Oxon. *So that the Quakers have only taken that out of the way which the Presbyterians had worn into diſuſe.*

VI. *And from all theſe Enemies, and the ſubtle inſinuations which they have broached in prejudice of* Chriſt's *holy inſtitution of Baptiſm, and likewiſe of the Lord's Supper, (for both are ſlighted by the ſame Perſons, and upon the ſame grounds) it is to be feared that ſeveral even of the Church of* England, *have been wrought, tho' not into a diſuſe, or downright ſlight, yet into a leſs eſteem, and greater indifferency as to theſe holy Sacraments than they ought, and conſequently receive leſs benefit by them; much leſs than if their Knowledge and their Faith were better rooted, and more ſublime: Nay, there is not any degree of indifferency but what is culpable in this caſe, and may bring a Curſe with it inſtead of a Bleſſing; for* whatſoever, *eſpecially in religious Worſhip,* is not of Faith, is Sin; *and according to our Faith it is to us in all our performances of Religion.*

VII. *For all theſe reaſons, tho' this Diſcourſe was wrote wholly on behalf of the Quakers, yet I hope it will not be unuſeful to many others, to ſee the ſtrong Foundation, great Neceſſity, and ineſtimable Benefits of Baptiſm and the Lord's Supper, when duly adminiſter'd, and receiv'd with full Faith and Aſſurance in the Power and Love of God, that he will not fail to aſſiſt his own Inſtitutions when we approach unto them with ſincere Repentance and undoubting dependance upon his Promiſes. And many of the objections hereafter anſwer'd, tho' uſed by the Quakers to invalidate Baptiſm, are likewiſe inſiſted on by ſeveral of the Sects, which I have nam'd above, to leſſen and diſparage it: In which ſenſe the following Diſcourſe, tho' it reſpects the Quakers chiefly, yet not them only, for it contains the joint Arguments of all the ſeveral ſizes of the Oppoſers or contemners of Baptiſm.*

VIII. *But as to the immediate occaſion which engaged me in this Work, it was upon the account of a particular Perſon, who had been educated from his Childhood in the Quaker Principles and Communion. And the objections which are here conſider'd againſt Baptiſm, are theſe which, at ſeveral conferences with other Quakers, to whom that Perſon brought me, were inſiſted upon. At length, after more than twelve Months conſideration of this ſingle point, and diligently reading over and weighing every*

particular which Rob. Barclay *had wrote in his Apology againſt the Outward or Water-Baptiſm, it pleaſed God ſo to open the Eyes and perſuade the Heart of this Gentleman, that, having informed himſelf in the true Principles of the Chriſtian Religion as contained in our Church Catechiſm, he has lately with great joyfulneſs and ſatisfaction received the Baptiſm of* Chriſt *as adminiſter'd in the Church of* England: *And it was his deſire that this Diſcourſe (tho' wrote for his private uſe) might be made publick, in hopes that it may have the like effects upon others as it has had upon himſelf, by the great Mercy of God. And I knowing ſeveral others who have of late been convinced and baptized in the ſame manner as this Gentleman, I have not reſiſted his invitation to contribute my Mite towards the recovery of ſo many thouſand Souls as now for forty ſix Years have thrown off the Sacraments of* Chriſt's *inſtitution, and thereby, as one main cauſe, have loſt the ſubſtance, even Faith in the Blood of* Chriſt *outwardly ſhed for our Salvation, as I have elſewhere ſhewn. The Lord accept my mean Endeavours, and make them inſtrumental to his Glory and the Salvation of Souls.* Amen.

A DIS-

A DISCOURSE Proving the DIVINE INSTITUTION OF WATER-BAPTISM.

SECT. I.

That Matth. XXVIII. 19. *was meant of Water-Baptism.*

THE words of the Text are these, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The Quakers will not own that the Baptism here mention'd was the Outward or Water-Baptism; which I will endeavour to make very plain that it was; and that in the first place,

From the signification and etymology of the word *Baptize.*

1. The word is a *Greek* word, and only made *English* by our constant usage of it; it signifies to *wash*, and is apply'd to this Sacrament of Baptism, because that is an outward washing.

To

To waſh and to baptize are the very ſame; and if the word *baptize* had been render'd into *Engliſh*, inſtead of *Go and baptize*, it muſt have been ſaid, *Go and waſh Men, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* So that the outward Baptiſm with Water is as much here commanded as if it had been expreſſed in *Engliſh* words, or as we can now expreſs it.

But becauſe the word *baptize* was grown a technical term in other Languages, whereby to expreſs the holy Sacrament of Baptiſm, long before our *Engliſh* Tranſlation, therefore our Tranſlators did rightly retain the word *baptize* in this Text, *Matth.* XXVIII. 19. and in other Texts which ſpeak of that holy Sacrament.

But in other places they tranſlate the word *baptize*, as *Mark* VII. 4. *When they come from the Market,* ἐαν μὴ βαπτίσωνται, *except they are baptized*, which we literally tranſlate *except they waſh.* And in the ſame Verſe, Βαπτισμὸς ποτηρίων, *&c.* the *Baptiſms of Cups and Pots*, which we tranſlate the *Waſhing of Cups and Pots.* And *Heb.* IX. 10. ſpeaking of theſe legal inſtitutions, *which ſtood only in Meats and Drinks, and divers Waſhings, and carnal Ordinances*, &c. the word which we here tranſlate *Waſhings*, is in the Original Βαπτισμοῖς, *Baptiſms: In Meats and Drinks, and divers Baptiſms.* And in the vulgar *Latin* the *Greek* word is retained in both theſe Texts, *Mark* VII. 4. *Niſi baptizentur, non comedunt*; *except they are baptized, i. e.* waſh their hands, *they eat not*, And *Baptiſmata Calicum*, &c. the *Baptiſms of Cups*, &c. And *Heb.* IX. 10. *In Cibis & Potibus, & variis Baptiſmatibus*, i. e. *in Meats and Drinks and divers Baptiſms.* So that it is plain that the word *Baptiſm* and the word *Waſhing*, tho not the ſame word, have yet the ſelf-ſame meaning.

2. It is true that the word *Baptiſm* is often taken in a figurative and allegorical ſenſe, to mean the inward Baptiſm, the waſhing or cleanſing of the Heart: But ſo is the word *Waſhing* alſo as often, as *Jer.* IV. 14, *&c.* And there is ſcarce a word in the World but is capable of many figurative and allegorical meanings. Thus Circumciſion is very often us'd for the inward Circumciſion or Purity of the Heart; and Fire is taken to expreſs Love, and likewiſe Anger, and many other things.

But it is a receiv'd rule for the interpretation of Scripture, and indeed of all other Writings and Words, that the plain literal meaning is always to be taken where there is no manifeſt contradiction or abſurdity in it; as when a Man is ſaid to have a Fire burning in his Breaſt, it cannot be meant of the literal Fire: So when we are commanded to waſh or circumciſe our Hearts, and the like. But, on the other hand, if any Man will take upon him to underſtand words in a figurative ſenſe at his own will and pleaſure, without an apparent neceſſity from the ſcope and coherence, he ſets up to banter, and leaves no certainty in any words or expreſſions in the World. Therefore I will conclude this point of the natural ſignification and etymology of the word *Baptize:* And, unleſs the Quakers can ſhew an apparent contradiction or abſurdity to take it in the literal ſignification in this Text, *Matth.* XXVIII. 19. then it muſt be meant of the outward Waſhing or Baptiſm, becauſe that is the only true and proper and literal ſignification of the word.

And it will be farther demonſtrated in the next Section, that there can be no contradiction or abſurdity to take it in a literal ſenſe, becauſe the Apoſtles, and others thereunto commiſſionated by them, did practiſe it in the literal ſenſe.

SECT.

SECT. II.

I. *That* Chriſt *did practiſe Water-Baptiſm.* II. *That the Apoſtles did it after him.* III. *That the Catholick Church have done it after them.*

I. THAT *Chriſt* did practiſe Water-Baptiſm. It is written, *John* III. 26. *And they came unto* John, *and ſaid unto him, Rabbi, he that was with thee beyond* Jordan, *to whom thou bearest witneſs, behold, the ſame baptizeth, and all Men come to him.*

That this was Water-Baptiſm there can be no doubt, becauſe,

1. The Baptiſm with the Holy Ghoſt was not yet given; for that was not given till the day of *Pentecoſt*, fifty days after the Reſurrection of *Chriſt*, as it is recorded in the ſecond of the *Acts*. This ſpiritual Baptiſm was promiſed, *John* XIV. 16, 26.—XV. 26.—XVI. 7. And the Apoſtles were commanded to tarry in the City of *Jeruſalem* till it ſhould come upon them, *Luke* XXIV. 49.

2. The Quakers allow that *John* did baptize with Water, and there is no other ſort of Baptiſm here mentioned with which *Chriſt* did baptize; and therefore theſe Baptiſms being ſpoke of both together, there can be no reaſon to interpret the one to be with Water, and the other not. It is ſaid, *John* IV. 1. *The Phariſees heard that* Jeſus *made and baptized more Diſciples than* John. How could the *Phariſees* hear of it, if it was not an outward and viſible Baptiſm? For, as before is ſaid, the outward and miraculous effects of the Baptiſms with the Holy Ghoſt were not then given: And ſince it was an outward, it muſt be the Water-Baptiſm, for there was then no other.

Obj. But the Quakers ſtart an objection here, that it is ſaid, *John* IV. 2. *Jeſus himſelf baptized not, but his Diſciples.*

(1.) *Anſ.* Tho' *Jeſus himſelf baptized not*, yet it is ſaid in the Verſe foregoing, that *he made* and *baptized*, *i. e.* thoſe whom his Diſciples, by his order, baptized. For if it had not been done by his order, it could not be ſaid that he had baptized thoſe whom his Diſciples baptized; but becauſe *he that doeth a thing by another*, is ſaid to *do it himſelf*, therefore *Chriſt* himſelf is ſaid to have baptized thoſe whom his Diſciples by his order did baptize,

(2.) That baptizing which *Chriſt* is ſaid to have adminiſter'd himſelf, *John* III. 26. might have been at another time than that which is mention'd in the IV^th^ Chapter: And then the conſequence will only be this, that at ſome times *Chriſt* did baptize himſelf, and at other times he left it to his Diſciples: Tho', as to our argument, it is the ſame thing whether he did it himſelf, or commanded his Diſciples to do it; for either way it is his Baptiſm, his only; his Diſciples did but adminiſter what he commanded.

II. As *Chriſt* himſelf did baptize with Water, and his Diſciples by his commandment, while he was upon Earth; ſo did his Apoſtles, and others thereunto by him commiſſionated, after his Death and Reſurrection, by virtue of his command to them, *Matth.* XXVIII. 19. after he was riſen from the dead.

What is ſaid above of the etymology and true ſignification of the word *baptize*, is of itſelf ſufficient to prove, that by Baptiſm in this Text the

outward Baptiſm with Water is meant, eſpecially till the Quakers can ſhew any contradiction or abſurdity in having the word taken in the proper and literal ſenſe in this and the other Texts which ſpeak of it.

And this will be very hard to do, ſince, as it is juſt now proved, that *Chriſt* did baptize with Water as well as *John*. And what abſurdity or contradiction can be alledged, that his Apoſtles ſhould adminiſter the ſame ſort of Baptiſm after his Death as he had practiſed and commanded during his Life? Nay rather, what reaſon can be given why they ſhould not be the ſame, ſince the ſame word, *i. e. baptize*, is us'd in both, and no new ſenſe or acceptation of the word is ſo much as hinted? And therefore to put any new ſenſe or acceptation of the word muſt be wholly arbitrary and precarious.

But, as I promis'd, I will demonſtrate yet more fully and plainly that the Apoſtles did practiſe the Outward, *i. e.* Water-Baptiſm after *Chriſt*'s Death.

Acts x. 47. *Can any Man forbid Water, that theſe ſhould not be baptized?*

Acts viii. 36. *As they (Philip* and the Eunuch) *went on their way, they came to a certain Water, and the Eunuch ſaid, See here is Water, what doth hinder me to be baptized?—And* (v. 38.) *they went both down into the Water, both* Philip *and the Eunuch, and he baptized him: And when they were come up out of the Water*, &c.

Acts xxii. 16. *And now, why tarrieſt thou? Ariſe and be baptized, and waſh away thy Sins.*

And, to ſave more quotations, the Quakers do own that the Baptiſm of the *Corinthians* mentioned 1 *Cor.* i. 14. and 17. was Water-Baptiſm.

Therefore I will conclude this point as undeniable, that the Apoſtles did practiſe Water-Baptiſm.

And the argument from thence will lie thus: The Apoſtles did practiſe the Baptiſm which *Chriſt* commanded, *Matth.* xxviii. 19. but the Apoſtles did practiſe Water-Baptiſm; therefore Water-Baptiſm was that Baptiſm which *Chriſt* commanded, *Matth.* xxviii. 19.

III. And as the practice of the Apoſtles is a moſt ſure rule whereby to underſtand the meaning of that command which they put in execution; ſo the practice of thoſe who immediately ſucceeded the Apoſtles, who were cotemporaries with them, and learn'd the Faith from their Mouths, is as certain a rule to know what the practice and what the ſenſe of the Apoſtles were. And thus the practice of the preſent Age in the adminiſtration of Water-Baptiſm, is an undeniable evidence that this was the practice of the laſt Age, the ſame perſons being many of them alive in both the laſt and the preſent Age. For one Age does not go off the World all at once, and another ſucceed all of perfect Age together; but there are old Men of the laſt Age, and young Men and Children growing up to another Age all alive upon the Earth at the ſame time; and Mankind being diſperſed into far diſtant Countries and Climates, who know not of one another, nor hold any correſpondence; it is by theſe means morally impoſſible for any Man or Men to deceive us in what has been the univerſal and receiv'd practice of the laſt Age, to which the preſent Age is ſo linked, that it is even a part of it; I ſay it is impoſſible for all the Fathers of the World to be ſuppos'd willing, or if they were, to be capable of impoſing upon all younger than themſelves, namely, that they had been all baptized, and that this was an univerſal receiv'd cuſtom; and of which Regiſters were always kept in every Pariſh of all who had been from time to time baptized; and that ſuch Regiſters were publick, and to be recurr'd to by all that had a mind to it: Every Man's reaſon will tell him that it is utterly impoſſible for ſuch a thing to paſs upon Mankind.

And

And as certainly as the preſent Age is thus aſſur'd of the practice of the laſt Age in a thing of ſo publick and univerſal a nature; ſo certainly, and by the ſame rules, muſt the laſt Age know the practice of the Age before that, and ſo backward all the way to the firſt inſtitution, to the Age of *Chriſt* and the Apoſtles.

The publick nature of this Water-Baptiſm, as now practiſed, being an outward matter of fact, of which Men's outward Senſes, their Eyes and Ears are Judges; not like matters of opinion, which ſort of Tares may be privately ſown, and long time propagated, without any remarkable Diſcovery; and to this ſo publick matter of fact, adding the univerſal practice of it through all the far diſtant Nations of Chriſtianity; I ſay theſe two marks make it impoſſible for the World to be impos'd upon; nor was it ever, or ever can be impos'd upon in any ſuch publick matter of fact ſo univerſally practiſed. All this makes it undeniably plain that the laſt Age did practiſe the ſame outward Water-Baptiſm which is practis'd in this Age; and that the ſame was as certainly practis'd in the Age before the laſt Age, and by the ſame rule in the Age before that, and ſo onward, as above-ſaid, to the Age of the Apoſtles. I have made more words of this than needed, but I would render it exceeding plain, conſidering with whom I have to do. And I beſeech them to conſider that all the authority which they have to over-balance all theſe demonſtrations, is the mad Enthuſiaſm of a Lay-Apoſtle, *George Fox*; a Mechanick ſo illiterate, that he was hardly maſter of common ſenſe, nor could write *Engliſh*, or any other Language; and ſtarted up amongſt us in the year 1650, (the Age of Schiſm and Rebellion) and damn'd as Apoſtates all Ages ſince the Apoſtles.

In all of which no one could be found (before *G. Fox*) to bear their Teſtimony againſt this Water-Baptiſm, tho' it was conſtantly and univerſally practiſed; and that Chriſtians were then ſo zealous as to contend againſt the leaſt variation or corruption of the Faith, even unto Death, and the moſt cruel ſort of Martyrdom.

Can any Man imagine, that if Water-Baptiſm were a human invention, or ſuperſtitiouſly either continu'd or obtruded upon the Church, no one ſhould be found for 1650 years to open his Mouth againſt it, when thouſands ſacrific'd their Lives for matters of much leſs importance?

But I have over-labour'd this point to any Man who will give himſelf leave to make uſe of his Reaſon: Therefore I will proceed to the next Section.

SECT. III.

That Baptiſm muſt be outward and viſible, becauſe it is an Ordinance appointed whereby to initiate Men into an outward and viſible Society, which is the Church.

THere goes no more towards the proving of this, than to ſhew, *Firſt*, That the Church is an outward and viſible Society. *Secondly*, That Baptiſm was appointed and us'd for initiating or admitting Men into the Church.

Firſt, That the Church is an outward and viſible Society. Our Saviour calls it *a City that is ſet on a Hill*, (Matth. v. 14.) The Quakers themſelves are an outward and viſible Society, and ſo are all thoſe who bear the name of Churches upon Earth: They could not otherwiſe be Churches; for

for that implies a Society of People, and every Society in the World is an outward and viſible thing.

And, as it is ſo, has an outward and viſible form of admitting Men into it; for otherwiſe it would not be known who are Members of it. Every Society is excluſive of all others who are not of that Society, otherwiſe it could not be a Society; for that ſuppoſes the Men of that Society to be thereby diſtinguiſhed from other Men; and that ſuppoſes as much that there muſt be ſome outward and viſible form whereby to initiate Men and entitle them to be Members of ſuch a Society, otherwiſe it could not be known who were Members of it, and who were not; and it would thereby *ipſo facto* ceaſe to be a Society; for it could not then be diſtinguiſh'd from the reſt of Mankind; as a River is loſt in the Sea, becauſe it is no longer diſtinguiſhed from it, but goes to make up a part of it.

From hence it appears, that the Church, being an outward and viſible Society, muſt have ſome outward and viſible Form to initiate Men, and make them Members of that Society.

Secondly, That Baptiſm was that outward Form. All the ſeveral Baptiſms that were before *Chriſt's*, were all meant for initiating Forms. The *Jews* had a cuſtom long before *Chriſt* to initiate the Proſelytes or Converts to their Religion, not only by Circumciſion, but by Baptizing or Waſhing them with Water. The ſame was the meaning of *John's* Baptiſm, to make Men his Diſciples: And the ſame was the meaning of *Chriſt's* Baptiſm, to initiate Men into the Chriſtian Religion, and make them Diſciples of *Chriſt*.

Hence baptizing Men, and making them his Diſciples, mean the ſame thing. Thus *John* IV. 1. it is ſaid, that Jeſus *made and baptized more Diſciples than* John; that is, he baptized them Diſciples, which was the the form of making them ſuch. If any will ſay, that he baptized them to be Diſciples to *John*, that will be anſwer'd Sect. VI. But as to the preſent point, it is the ſame thing whoſe Diſciples they were made; for we are now only to ſhew that Baptiſm in the general was an initiating Form.

And when *Chriſt* practiſed it as well as *John*, as this Text does expreſſly declare, no reaſon can be given that he did not uſe it as an initiating Form as well as *John*; eſpecially when the Text does expreſs that he did make them Diſciples, by baptizing them, as above is ſhewn.

And purſuant to this, when *Chriſt* ſent his Apoſtles to convert all Nations, his Commiſſion of baptizing was as large as that of teaching, *Matth.* XXVIII. 19. *Go teach all Nations, baptizing them*, &c. *i. e.* baptizing all who ſhall receive your word. And accordingly it is ſaid, *Acts* II. 41. *They that received the word were baptized:* Purſuant to what the Apoſtle had preached, *ver.* 28. *Repent and be baptized.*

And accordingly we find it the conſtant cuſtom to baptize all that were converted to the Faith. Thus *Paul*, tho' miraculouſly converted from Heaven, was commanded to be baptized, *Acts* XXII. 16. And he baptized *Lydia*, and the Jaylor, and their Houſholds, as ſoon as he had converted them, *Acts* XVI. 15, 33. and the *Corinthians*, *Acts* XVIII. 8. and the Diſciples of *John* who had not yet been made Chriſtians, *Acts* XIX. 5. *Philip* did baptize the Eunuch as ſoon as he believed in *Chriſt*, *Acts* VIII. 37, 38. And *Peter*, immediately upon the Converſion of *Cornelius* and thoſe with him, ſaid, *Can any Man forbid Water, that theſe ſhould not be baptiz'd?* Acts X. 47.

It would be endleſs to enumerate all the like inſtances of Baptiſm in the New Teſtament; and it was always us'd as an initiating Form.

Thirdly, Baptiſm was not only an initiating Form, but it ſerv'd for nothing elſe; for it was never to be repeated. As a Man can be born but once into

into this World, ſo he can be but once regenerated, or born into the Church, which is therefore in Scripture call'd the *New Birth*.

It is ſaid of the other Sacrament, (of the Lord's Supper) *as often as ye eat this Bread*, &c. 1 Cor. xi. 26. This was to be often repeated.

Baptiſm is our admiſſion, initiation, or birth, into the Society of the Church, and accordingly once only to be adminiſter'd: The Lord's Supper is our Nouriſhment and daily Food in it, and therefore to be often repeated.

And as of our Saviour's, ſo of other Baptiſms, of *John*'s, and the *Jews*, they being only initiating Forms, they were not repeated. The *Jews* did not baptize their Proſelytes more than once; and *John* did not baptize his Diſciples more than once. So neither were Men twice baptized into the Chriſtian Faith, more than they were twice circumciſed, or admitted into the Church before *Chriſt*.

Thus having proved, firſt, that the Church is an outward and viſible Society; ſecondly, that Baptiſm was the initiating Form of admitting Men into that Society; thirdly, that it was only an initiating Form: I think the conſequence is undeniable, that this Baptiſm muſt be an outward and viſible Form; becauſe otherwiſe it could be no ſign or badge of an admiſſion into an outward and viſible Society; for ſuch a badge muſt be as outward as the Society.

Again, Acts of an inward Faith are and ought to be often repeated; therefore this Baptiſm, which could not be repeated, could not be the inward, but the outward Baptiſm.

And thus having prov'd that Baptiſm commanded *Matth.* xxviii. 19. to be the Outward, that is, Water-Baptiſm; 1. From the true and proper etymology and ſignification of the word: 2. From the practice of *Chriſt* and his Apoſtles, and the whole Chriſtian Church after them: And 3. From the nature of the thing, Baptiſm being an ordinance appointed only for initiating Men into an outward and viſible Society, and therefore never to be repeated. Having thus proved our concluſion from ſuch plain, eaſy, and certain topicks, I will now proceed to thoſe objections (ſuch as they are) which the Quakers do ſet up againſt all theſe clear demonſtrations; and ſhall accordingly, in the firſt place, take notice of their groundleſs pretence in making that Baptiſm commanded in the holy Goſpel, and prov'd an ordinance external and viſible, to be underſtood only of the inward and ſpiritual Baptiſm, not with Water, but the Holy Ghoſt.

SECT. IV.

Quakers ſay, firſt, that the Baptiſm commanded, Matth. xxviii. 19. *was only meant of the inward and ſpiritual Baptiſm with the Holy Ghoſt.*

THEY ſay this, and that is all: They neither pretend to anſwer the arguments brought againſt them, ſuch as theſe before-mentioned, nor give any proof of their own aſſertion: Only they ſay ſo, and they will believe it, and there is an end of it.

And truly there ſhould be an end of it, if only diſputation or victory were my deſign; for to what *non plus* can any Adverſary be reduc'd beyond that of neither anſwering nor proving?

But becauſe the pains I have taken is only in charity for their Souls, I will overlook all their impertinency, and deal with them as with wayward Children, humour them, and follow them thro' all their windings and turnings, and ſubmit to over-prove what is abundantly prov'd already. Therefore, ſince they can give no reaſon why that Baptiſm commanded *Matth.* XXVIII. 19. ſhould be meant only of the Baptiſm with the Holy Ghoſt, and would be content that we ſhould leave them there as obſtinate Men, and purſue them no farther; but let them perſuade thoſe whom they can perſuade: By which method (unhappily yielded to them) they have gain'd and ſecur'd moſt of their Proſelytes, by keeping them from diſputing or reaſoning, and by perſuading them to hearken only to their own Light within. To reſcue them out of this ſnare, I will be content to undertake the Negative, (tho' againſt the rules of argument) and to prove that the Baptiſm commanded *Matth.* XXVIII. 19. was not the Baptiſm with the Holy Ghoſt. For,

1. To baptize with the Holy Ghoſt is peculiar to *Chriſt* alone: For none can baptize with the Holy Ghoſt but who can ſend and beſtow the Holy Ghoſt; which is Blaſphemy to aſcribe to any Creature.

Chriſt has indeed committed the adminiſtration of the outward Baptiſm with Water to his Apoſtles, and to others by them thereunto ordained; and has promiſed the inward Baptiſm of the Holy Ghoſt to thoſe who ſhall duly receive the outward Baptiſm.

But this cannot give the Apoſtles, or any other Miniſters of *Chriſt*, the title of baptizing with the Holy Ghoſt, tho' the Holy Ghoſt may be given by their Miniſtration; for they are not the Givers, that is Blaſphemy.

And purſuant to this, it is obſervable, that none is ever ſaid in Scripture to baptize with the Holy Ghoſt but *Chriſt* alone; *The ſame is he who baptizeth with the Holy Ghoſt*, John I. 33.

And therefore, if that Baptiſm commanded *Matth.* XXVIII. 19. was the Baptiſm with the Holy Ghoſt, it would follow that the Apoſtles could baptize with the Holy Ghoſt, which is Blaſphemy to aſſert.

2. It is written, *John* IV. 2. that *Jeſus himſelf baptized not, but his Diſciples.* If this was not meant of Water-Baptiſm, but of the Baptiſm with the Holy Ghoſt, then it will follow, that *Chriſt* did not baptize with the Holy Ghoſt, but that his Diſciples did.

This, in ſhort, may ſuffice in return to a mere pretence, and proceed we next to conſider if their main Argument alſo prove as unſupported and precarious.

SECT. V.

The great Argument of the Quakers againſt Water-Baptiſm is this: John's *Baptiſm is ceaſed; but* John's *Baptiſm was Water-Baptiſm: Therefore Water-Baptiſm is ceaſed. This their learned* Barclay *makes uſe of.*

1. IT is ſo extremely childiſh, that if it were not his, no Reader would pardon me for anſwering to it: Yet, ſince they do inſiſt upon it, let them take this eaſy anſwer; That *John*'s Water-Baptiſm is ceaſed, but not *Chriſt*'s Water-Baptiſm. All outward Baptiſms were Water-Baptiſms, as the word *Baptiſm* ſignifies, (ſee Sect. I.) The *Jews* Baptiſm was Water-Baptiſm as

as well as *John*'s; and by this argument of *Barclay*'s the *Jews* and *John*'s may be prov'd to be the ſame. Thus; The *Jews* Baptiſm was Water-Baptiſm; but *John*'s Baptiſm was Water-Baptiſm: Therefore *John*'s Baptiſm was the *Jews* Baptiſm.

And thus, *Chriſt*'s Baptiſm was *John*'s, and *John*'s was the *Jews*, and the *Jews* was *Chriſt*'s; and they were all one and the ſelf-ſame Baptiſm, becauſe they were all Water-Baptiſms.

So without all foundation is this great Rock of the Quakers, upon which they build their main Battery againſt Water-Baptiſm.

2. It will be proper here to let them ſee (if they be not wilfully ignorant) what it is which makes the difference of Baptiſms; not the outward matter in which they are adminiſter'd, (for that may be the ſame in many Baptiſms, as is ſhewn;) but Baptiſms do differ, (1.) In their Authors; (2.) In the different Form in which they are adminiſter'd; (3.) In the different Ends for which they were inſtituted.

And in all theſe the Baptiſm of *Chriſt* does differ vaſtly from the Baptiſms both of *John* and the *Jews*. (1.) As to the Author: The Baptiſm of the *Jews* was an addition of their own to the Law, and had no higher Author that we know of; but *John* was ſent by God to baptize, *John* 1. 33. And it was *Chriſt* the Lord who was the Author of the Chriſtian Baptiſm. (2.) As to the Form: Perſons were baptized unto thoſe whoſe Diſciples they were admitted by their Baptiſm. Thus the Proſelytes to the *Jewiſh* Religion were baptized unto *Moſes*; and Men were made Diſciples to *John* by his Baptiſm. But the Chriſtian Baptiſm alone is adminiſter'd *in the name of the Father, and of the Son, and of the Holy Ghoſt.* This is the form of the Chriſtian Baptiſm, and which does diſtinguiſh it from all other Baptiſms whatever. (3.) The end of the Chriſtian Baptiſm is as highly diſtant and different from the ends of other Baptiſms, as their Authors differ. The end of the *Jewiſh* Baptiſm was to give the baptized a title to the privileges of the Law of *Moſes*; and the end of *John*'s Baptiſm was to point to him who was to come, and to prepare Men by repentance for the reception of the Goſpel. But the end of *Chriſt*'s Baptiſm was to inſtate us into all the unconceivable Glories, and high eternal Prerogatives which belong to the *Members of his Body, of his Fleſh, and of his Bones*, Eph. v. 30. *That we might receive the adoption of Sons*, Gal. iv. 5. Henceforth no more Servants, but Sons of God, and Heirs of Heaven! Theſe are ends ſo far tranſcendent above the ends of all former Baptiſms, that, in compariſon, other Baptiſms are not only leſs, but none at all; like the Glory of the Stars in preſence of the Sun; they not only are a leſſer Light, but when he appears they become altogether inviſible.

And as a pledge or foretaſte of theſe future and boundleſs Joys, the gift of the Holy Ghoſt is given upon Earth, and is promis'd as an effect of the Baptiſm of *Chriſt*: As *Peter* preach'd, *Acts* ii. 38. *Repent and be baptized every one of you, in the name of* Jeſus Chriſt, *for the remiſſion of Sins, and ye ſhall receive the gift of the Holy Ghoſt.* And *Gal.* iii. 27. *As many of you as have been baptized into* Chriſt *have put on* Chriſt.

This of the gift of the Holy Ghoſt was not added to any Baptiſm before *Chriſt*'s, and does remarkably diſtinguiſh it from all others.

SECT.

SECT. VI.

That Chriſt *and the Apoſtles did not baptize with* John's *Baptiſm.*

THIS is a pretence of the Quakers, when they find themſelves diſtreſſed with the clear proofs of *Chriſt* and the Apoſtles having adminiſter'd Water-Baptiſm, they ſay that this was *John*'s Baptiſm, becauſe it was Water-Baptiſm: And, as before obſerv'd Sect. IV. they only ſay this, but can bring no proof: But they put us here again upon the Negative to prove it was not.

As to their pretence that it was *John*'s Baptiſm, becauſe it was Water-Baptiſm, that is anſwered in the laſt Section.

And now to gratify them in this (tho' unreaſonable) demand, I will give theſe following reaſons why the Baptiſm which *Chriſt* and his Apoſtles did practiſe was not *John*'s Baptiſm.

1. If *Chriſt* did baptize with *John*'s Baptiſm, then he made Diſciples to *John*, and not to himſelf; for it is before ſhewn Sect. III. Numb. 2, 3. that Baptiſm was an initiating Form, and nothing elſe, whereby Men were admitted to be Diſciples to him unto whom they were baptized. Thus the *Jews* who were baptized unto *Moſes* ſaid, *We are* Moſes's *Diſciples*, John IX. 28. And thoſe whom *John* baptized were called the Diſciples of *John*. And there needs no more to ſhew that *Chriſt* did not baptize with the Baptiſm of *John*, than to ſhew that the Diſciples of *Chriſt* and of *John* were not the ſame, which is made evident from *John* I. 35, 37. where it is told that two of *John*'s Diſciples left him and followed *Jeſus*. And *Matth.* XI. 2. *John* ſent two of his Diſciples to *Jeſus*. And the Diſciples of *Chriſt* lived under a different Oeconomy, and other rules than either the Diſciples of *John*, or of the *Phariſees*, to ſhew that they were under another Maſter. And the Diſciples of *John* were ſcandaliz'd at it, *Matth.* IX. 14. *Then came to him* (Jeſus) *the Diſciples of* John, *ſaying, Why do we and the Phariſees faſt oft, but thy Diſciples faſt not?*

Therefore the Diſciples of *Chriſt* and of *John* were not the ſame; and therefore *Chriſt* did baptize Men to be his own Diſciples, and not to be the Diſciples of *John*; and therefore the Baptiſm of *Chriſt* was not the Baptiſm of *John*.

2. If *Chriſt* did baptize with *John*'s Baptiſm, the more he baptized, it was the more to the honour and reputation of the Baptiſm of *John*: But *Chriſt*'s baptizing was urg'd by the Diſciples of *John* as a leſſening of *John*, *John* III. 26. Therefore the Baptiſm with which *Chriſt* did baptize could not be the Baptiſm of *John*. Tho' it be ſaid *John* IV. 2. that *Jeſus himſelf baptized not, but his Diſciples*, (for ſo the Apoſtles and other Miniſters of *Chriſt* have baptized more into the Faith of *Chriſt*, than *Chriſt* himſelf has done;) yet here is no ground of jealouſy or rivalſhip to *Chriſt*, becauſe the adminiſtration of *Chriſt*'s Baptiſm is all to the Honour and Glory of *Chriſt*; and therefore *Chriſt*'s baptizing more Diſciples than *John* could be no leſſening of *John*, but rather a magnifying of him ſo much the more, if *Chriſt* had baptized with *John*'s Baptiſm.

3. When *John*'s Diſciples had told him of *Chriſt*'s out-rivalling him, by baptizing more than he; *John* anſwered, *He muſt increaſe, but I muſt decreaſe*, John III. 30. But if *Chriſt* did baptize with the Baptiſm of *John*, then *John* ſtill *increaſed*, and *Chriſt decreaſed*. For,

4. He

4. He is greater who inſtitutes a Baptiſm, than thoſe who only adminiſter a Baptiſm of another's appointment: Therefore if *Chriſt* did baptize with the Baptiſm of *John*, it argues *John* to be greater than *Chriſt*, and *Chriſt* to be but a Miniſter of *John*.

5. All the *Jews* who had been baptiz'd with the Baptiſm of *John* did not turn Chriſtians; therefore *John*'s Baptiſm was not the Chriſtian Baptiſm.

6. Thoſe of *John*'s Diſciples who turn'd Chriſtians were baptiz'd over again in the name of *Chriſt*, of which there is a remarkable inſtance, *Acts* XIX. to ℣. 7. But the ſame Baptiſm was never repeated (as is ſhewn above, Sect. III. Numb. 3.) therefore the Baptiſm which the Apoſtles did adminiſter was not *John*'s Baptiſm.

7. The form of the Baptiſm which *Chriſt* commanded *Matth.* XXVIII. 19. was, *In the name of the Father, and of the Son, and of the Holy Ghoſt*; but that was not the form of *John*'s Baptiſm; therefore that was not *John*'s Baptiſm. See what is before ſaid Sect. V. Numb. 2. of the difference of Baptiſms, as to the Author, the Form, and the End of each Baptiſm: And in all theſe reſpects it is made apparent that the Baptiſm which was practis'd by *Chriſt* and the Apoſtles was not the Baptiſm of *John*.

To all theſe clear arguments the Quakers, without anſwering to any of them, do ſtill inſiſt, that the Water-Baptiſm which the Apoſtles did adminiſter was no other than *John*'s Baptiſm; that they had no command for it, only did it in compliance with the *Jews*, as *Paul* circumcis'd *Timothy*, (*Acts* XVI. 3.) and purify'd himſelf in the Temple (*Acts* XXI. 21. to 27.) But this is all *gratis dictum*; here is not one word of proof: and they might as well ſay that the Apoſtles preaching was only in compliance with the *Jews*, and that it was the ſame with *John*'s preaching; for their Commiſſion to teach and to baptize were both given in the ſame Breath, *Matth.* XXVIII. 19. *Go ye—teach all Nations, baptizing them*, &c.

Now why the teaching here ſhould be *Chriſt*'s, and baptizing only *John*'s, the Quakers are deſir'd to give ſome other reaſon beſides their own arbitrary interpretations, before which no Text in the Bible, or any other Writing can ſtand.

Beſides, I would inform them that the *Greek* word μαθητεύσατε in this Text, which we tranſlate *teach*, ſignifies to *make Diſciples*; ſo that the literal and more proper reading of that Text is, *Go and diſciple all Nations*, or *make Diſciples* of them, *baptizing them*, &c.

If it be ask'd, why we ſhould tranſlate the word μαθητεύσατε, *Matth.* XXVIII. 19. by the word *teach*, if it mean to *diſciple* a Man, or make him a *Diſciple*?

I anſwer, That teaching was the method whereby to perſuade a Man, to convert him, ſo as to make a Diſciple of him: But the form of admitting him into the Church, and actually to make him a Diſciple, to give him the privileges and benefits of a Diſciple, was by Baptiſm.

Now the Apoſtles being ſent to teach Men in order to make them Diſciples; therefore inſtead of *Go diſciple Men*, we tranſlate it *Go teach*, as being a more familiar word, and better underſtood in *Engliſh*.

Tho' if both the *Greek* words μαθητεύσατε and βαπτίζοντες in this Text were tranſlated literally, it would obviate theſe Quaker objections more plainly; for then the words would run thus, *Go and admit all Nations to be my Diſciples, by waſhing them with Water, in the name of the Father, and of the Son, and of the Holy Ghoſt*, διδάσκοντες, *teaching them to obſerve all things whatſoever I have commanded you*.

Here the word διδάσκοντες, i. e. *teaching*, is plainly diſtinguiſhed from μαθητεύσατε, to *diſciple* them; tho' our *Engliſh* renders them both by the word *teaching*, and makes a tautology; *Go teach all Nations—teaching them*.

But as a Child is admitted into a School before it be taught; ſo Children may be admitted into the Pale of the Church, and be made Diſciples by Baptiſm before they are taught: Which ſhews the meaning of theſe two words, *i. e. diſcipling* and *teaching*, to be different; becauſe tho' in Perſons adult teaching muſt go before diſcipling, yet in Children (who are within the Covenant, as of the Law, to be admitted at eight days old by Circumciſion, ſo under the Goſpel by Baptiſm) diſcipling goes before teaching, and that diſcipling is only by Baptiſm.

But to return. The Quakers are ſo hard put to it when they are preſs'd with that Text, *Acts* x. 47. *Can any forbid Water?* &c. that they are forc'd to make a *Suppoſe*, (without any ground or appearance of truth) that theſe words were an anſwer to a queſtion; and that the queſtion was, Whether they might not be baptiz'd with *John*'s Baptiſm? And that this proceeded from a fondneſs the *Jews* had to *John*'s Baptiſm; and that the Apoſtle *Peter* only comply'd with them out of condeſcenſion, as *Paul* circumcis'd *Timothy*.

Anſw. 1. *Cornelius*, and thoſe whom *Peter* baptized, *Acts* x. were *Gentiles*, and not *Jews:* They were *Romans*, and therefore cannot be ſuppoſed to have had any longing after *John*'s Baptiſm, none of them having ever owned it, or having been baptized with it.

2. The *Gentile* Converts to Chriſtianity refus'd to ſubmit to the *Jewiſh* Circumciſion, or any of their Law (*Acts* xv.) and therefore it is not to be imagin'd that they would be fond of any of the Baptiſms which were us'd among the *Jews*.

3. Even all the *Jews* themſelves, no not the chief and principal of them, neither the *Phariſees* nor Lawyers did ſubmit to *John*'s Baptiſm, *Luke* vii. 30.

4. The *Ethiopian* Eunuch requeſted Baptiſm from *Philip* (*Acts* viii.) and it cannot be ſuppos'd that the *Ethiopians* had more knowledge of *John*'s Baptiſm, or regard for it, than the *Romans*, or great part of the *Jews* themſelves.

5. There is no ground to ſuppoſe that St. *Peter*'s words, *Can any Man forbid Water?* &c. were an anſwer to any queſtion that was ask'd him; the moſt forcible affirmation being often expreſs'd by way of queſtion.

Can any Man forbid Water? That is, no Man can forbid it. And for the ſaying, *Then anſwered* Peter; there is nothing more familiar in the New Teſtament than that expreſſion when no queſtion at all was asked. See *Matth.* xi. 25.—xii. 38.—xvii. 4.—xxii. 1. *Mark* xi. 14.—xii. 35.—xiv. 48. *Luke* vii. 40.—xiv. 3, 4, 5.—xxii. 51. *John* v. 17, 19.

6. Granting a queſtion was ask'd, and that *Cornelius* as well as the *Ethiopian* had deſir'd Baptiſm, why muſt this be conſtru'd of *John*'s Baptiſm; eſpecially conſidering that *Peter*, in that ſame Sermon which converted *Cornelius*, (*Acts* x. 37.) told them that the Goſpel which he preached unto them was that which was *publiſhed after the Baptiſm which* John *preached?* What argument was this for *Cornelius* to return back again to *John*'s Baptiſm? Or, if he had deſir'd it, why ſhould we think that *Peter* would have comply'd with him, and not rather have reprov'd him, and carry'd him beyond it, to the Baptiſm of *Chriſt*; as *Paul* did (*Acts* xix.) to thoſe who had before receiv'd the Baptiſm of *John?*

7. But as to the compliance which the Quakers would have to *John*'s Baptiſm, and which they compare to *Paul*'s compliance in circumciſing *Timothy*; I will ſhew the great diſparity.

(1.) The Law was more univerſally receiv'd than *John*'s Baptiſm; for many and the chief of the *Jews* did not receive *John*'s Baptiſm, as above obſerv'd.

(2.) The

(2.) The Law was of much longer ſtanding; *John*'s Baptiſm was like a flaſh of Lightning, like the Day-ſtar, which uſher'd in the Sun of Righteouſneſs, and then diſappear'd; but the Law continu'd during the long Night of Types and Shadows many hundreds of years.

(3.) *John* did no Miracle (*John* x. 41.) but the Law was delivered and propagated by many Ages of Miracles: 'Twas enjoin'd under penalty of Death to them and their poſterities; whereas *John*'s Baptiſm laſted not one Age, was intended only for the Men then preſent, to point out to them the *Meſſiah*, then already come, and ready to appear: And no outward penalties were annexed to *John*'s Law, People were only invited, not compell'd to come unto his Baptiſm; but to neglect Circumciſion was Death, *Gen.* XVII. 14. *Exod.* IV. 24.

The preaching of *John* was only a Warning; let thoſe take notice to it that would.

Whereas the Law was pronounced by the Mouth of God himſelf, in Thunder and Lightning, and out of the midſt of the Fire, upon Mount *Sinai*, in the audience of all the People; *And ſo terrible was the ſight, that* Moſes *ſaid, I exceedingly fear and quake*, Heb. XII. 21. For *from God's right Hand went a Fire of Law for them*, Deut. XXXIII. 2.

From all theſe reaſons, we muſt ſuppoſe the *Jews* to be much more tenacious of the Law, than of *John*'s Baptiſm, and to be brought off with greater difficulty from their Circumciſion, which had deſcended down to them all the way from *Abraham*, four hundred and thirty years before the Law, (*Gal.* III. 17.) than from *John*'s Baptiſm, which was but of yeſterday, and never receiv'd by the chief of the *Jews*. And therefore there was much more reaſon for *Paul*'s complying with the *Jews* in the caſe of Circumciſion, than in that of *John*'s Baptiſm, as the Quakers ſuppoſe.

When *Chriſt* came to fulfil the Law, he did it with all regard to the Law, (*Matth.* v. 17, 18, 19.) he deſtroy'd it not with violence all at once, but fulfill'd it leiſurely and by degrees: *Ut cum honore Mater Synagoga ſepeliretur*; the Synagogue was the Mother of the Church; and therefore it was fitting that ſhe ſhould be bury'd with all decency and honour.

This was the reaſon of all thoſe compliances with the *Jews* at the beginning, to wear them off by degrees from their Superſtition to the Law.

Tho' in this ſome might comply too far; and there want not thoſe who think that *Paul*'s circumciſing of *Timothy* (*Acts* XVI. 3.) was as faulty a compliance as that which he blam'd in *Peter* (*Gal.* II.) For that of *Paul*'s is not commended in the place where it is mentioned.

And now I appeal to the reaſon of Mankind, whether objections thus pick'd up from ſuch obſcure and uncertain paſſages ought to over-balance plain and poſitive commands, which are both back'd and explain'd by the practice of the Apoſtles, and the Univerſal Church after them? All which I have before demonſtrated of Baptiſm.

8. But, however the Quakers may argue from *Paul*'s compliance with the *Jews*, the Reader has reaſon to complain of my compliance with them; for, after all that has been ſaid, there is not one ſingle word in any Text of the New Teſtament that does ſo much as hint at any ſuch thing, as that *Peter*'s baptizing of *Cornelius*, or *Philip*'s baptizing of the Eunuch, was in any ſort of compliance unto *John*'s Baptiſm. This is a perfect figment out of the Quakers own brain, without any ground or foundation in the world: And therefore there was no need of anſwering it at all, otherwiſe than to bid the Quakers prove their aſſertion, that theſe Baptiſms were in compliance with *John*'s, which they could never have done.

Whereas

Whereas it is plain from the words of the Text, (*Acts* XVI 3.) that *Paul*'s circumciſing *Timothy* was in compliance with the *Jews*; it is expreſſly ſo ſaid, and the reaſon of it given, becauſe tho' his Mother was a *Jeweſs*, yet his Father was a *Greek*; and therefore, *becauſe of the* Jews *which were in thoſe Quarters* (ſays the Text) he circumciſed *Timothy*, that theſe *Jews* might hear and receive him, which otherwiſe they would not have done. Now let the Quakers ſhew the like authority, that the Baptiſms of *Cornelius*, of the Eunuch, and of the *Corinthians*, *Acts* XVIII. 8. (for that too they acknowledge to have been Water-Baptiſm, as I will ſhew preſently;) let the Quakers ſhew the like authority as I have given for the Circumciſion of *Timothy* being in compliance with the *Jews*; let them ſhew the like, I ſay, that the foreſaid Baptiſms were in compliance with *John*'s, and then they will have ſomething to ſay: But till then this excuſe or put-off of theirs is nothing elſe but a hopeleſs ſhift of a deſperate Cauſe, to ſuppoſe, againſt all ſenſe, that theſe *Gentiles* (*Romans*, *Ethiopians*, and *Corinthians*) deſir'd *John*'s Baptiſm, who rejected all the Laws and Cuſtoms of the *Jews*.

SECT. VII.

The Quakers Maſter-objection from 1 Cor. 1. 14. I thank God that I baptized none of you but *Criſpus* and *Gaius*. *And*, V. 17. For *Chriſt* ſent me not to baptize, but to preach the Goſpel.

FRom this paſſage they argue, that Water-Baptiſm was not commanded by *Chriſt*, becauſe here St. *Paul* ſays, that he was not ſent to baptize; and that he thanks God that he baptized ſo few of them. But,

In anſwer to this, I will firſt of all premiſe, that a bare objection, without ſome proof on the other ſide, does neither juſtify their Cauſe, nor overthrow ours; for when a thing is proved affirmatively, it cannot be overthrown by negative difficulties which may be objected.

You muſt diſſolve the proofs which are brought to ſupport it; nothing elſe will do.

For what Truth is there ſo evident in the World, againſt which no objection can be rais'd?

Even the Being of a God has been been diſputed againſt by theſe ſort of arguments, that is, by raiſing objections, and ſtarting difficulties, which may not eaſily be anſwer'd: But while thoſe demonſtrative arguments, which prove a God, remain unſhaken, a thouſand difficulties are no diſproof.

And ſo, while the command of *Chriſt*, and the practice of his Apoſtles, and of all the Chriſtian World, in purſuance of that command, are clearly prov'd, no difficulty from an obſcure Text can ſhake ſuch a foundation.

But I lay down this only as a general rule, becauſe this method is ſo much made uſe of by the Quakers (and others) who never think of anſwering plain proofs; but by raiſing a great duſt of objections, would bury and hide what they cannot diſprove.

I ſay, that I only mind them at preſent of this fallacious artifice; for I have no uſe for it as to theſe Texts objected, to which a very plain and eaſy Anſwer can be given. And,

1. I would

1. I would obſerve how the Quakers can underſtand the word *baptize* to mean *Water-Baptiſm*, or *no Water-Baptiſm*, juſt as the Texts ſeem to favour their cauſe, or otherwiſe.

For there is no mention of Water in either of the Texts objected, only the ſingle word *baptize*: And why then muſt they conſtrue theſe two Texts only, of all the reſt in the New Teſtament, to mean Water-Baptiſm? Why? But only to ſtrain an objection out of them againſt Water-Baptiſm?

But will they let the word *baptize* ſignify Water-Baptiſm in other places as well as in theſe?

They cannot refuſe it with any ſhew or colour of Reaſon: They muſt not refuſe it in *Acts* XVIII. 8. where the baptizing of *Criſpus* (menti-on'd in the firſt of the Texts objected) is recorded; and there it is not only ſaid of *Criſpus*, that he was baptized, but that *many of the* Corinthians *hearing, believed and were baptized.* By which the Quakers cannot de-ny Water-Baptiſm to be meant, ſince they conſtrue it ſo 1 *Cor.* I. 14.

2. We may farther obſerve, that in the Text *Acts* XVIII. 8. *Criſpus* is only ſaid to have believed, which was thought ſufficient to infer that he was baptized, which could not be unleſs all that believed were baptized; which no doubt was the caſe, as it is written, *Acts* XIII. 48. *As many as were or-dain'd to eternal Life, believed*; and (Ch. II. 41.) *They that received the Word, were baptized*; and (℣. 47.) *The Lord added to the Church daily ſuch as ſhould be ſaved.*

So that this is the climax or ſcale of Religion: As many as are ordained to eternal Life do believe; and they that believe are baptized; and they that are baptized are added to the Church.

And to ſhew this receiv'd notion, that whoever did believe was baptized, when *Paul* met ſome Diſciples who had not heard of the Holy Ghoſt, *Acts* XIX. 3. he did not ask them, whether they had been baptized, or not? He took that for granted, ſince they believed: But he asks, *Unto what were ye baptized?* Suppoſing that they had been baptized.

3. Here then this objection of the Quakers has turn'd into an invincible argument againſt them.

They have by this yielded the whole cauſe; for if the Baptiſm 1 *Cor.* I. 14. be Water-Baptiſm, then that Baptiſm *Acts* XVIII. 8. muſt be the ſame; and conſequently all the other Baptiſms mentioned in the *Acts* are, as theſe, Wa-ter-Baptiſms alſo.

But, beſides the Quakers confeſſion, (for they are unconſtant, and may change their minds) the thing ſhews itſelf, that the Baptiſm mentioned 1 *Cor.* I. 14. was Water-Baptiſm, becauſe *Paul* there *thanks God that he bap-tized none of them but* Criſpus *and* Gaius. Would the Apoſtle thank God that he had baptized ſo few with the Holy Ghoſt? Or, would he repent of baptizing with the Holy Ghoſt? Therefore it muſt be the Water-Baptiſm which was here ſpoke of.

4. But now, what is the reaſon that he was glad he had baptized ſo few with Water Baptiſm? And he gives the reaſon in the very next words (℣. 15.) *Leſt any ſhould ſay, that I had baptized in mine own name.* What was the occaſion of this fear? It is told from ℣. 10. that there were great diviſions and contentions among theſe *Corinthians*, and that theſe were grounded upon the emulations that aroſe among them in behalf of their ſeveral Teachers: One was for *Paul*, another for *Apollos*, others for *Cephas*, and others for *Chriſt.*

This would ſeem as if the Chriſtian Religion had been contradictory to itſelf:

As if *Chriſt*, and *Cephas*, and *Paul*, and *Apollos* had ſet up againſt one another:

As if they had not all taught the ſame Doctrine:

As if each had preach'd up himſelf, and not *Chriſt:*

And had baptized Diſciples each in his own name, and not in *Chriſt*'s; and had begot followers to himſelf, and not to *Chriſt.*

To remove this ſo horrible a ſcandal, St. *Paul* argues with great zeal, (*v.* 13.) *Is* Chriſt *divided?* (ſays he.) *Was* Paul *crucified for you? Or were ye baptized in the name of* Paul? *I thank God that I baptized none of you but* Criſpus *and* Gaius, *leſt any ſhould ſay, that I had baptiz'd in mine own name.*

There needs no application of this, the words of the Apoſtle are themſelves ſo plain.

He did not thank God that they had not been baptized, but that he had not done it.

And this, not for any ſlight to Water-Baptiſm, but to obviate the objection of his baptizing in his own name.

5. By the way, this is a ſtrong argument for Water-Baptiſm; becauſe the inward Baptiſm of the Spirit cometh not with obſervation and ſhew, but is within us, *Luke* XVII. 20, 21. Nor is it done in any body's name, it is an inward operation upon the heart.

But the outward Baptiſm is always done in ſome name or other, in his name whoſe Diſciple you are thereby made and admitted.

Therefore it muſt of neceſſity be the outward Baptiſm, of which St. *Paul* here ſpeaks, becauſe it was outwardly adminiſter'd in ſuch an outward name. And he makes this an argument that he had not made Diſciples to himſelf, but to *Chriſt*; becauſe he did not baptize them in his own name, but in *Chriſt*'s.

Now this had been no argument, but perfect banter, if there had been no outward Baptiſm that the people could have both ſeen and heard. How otherwiſe could they tell in what name, or no name they were baptized, if all this was inward and inviſible?

But I need not prove what the Quakers grant and contend for, that all this was meant of Water-Baptiſm, becauſe otherwiſe their whole objection from this place does fall.

6. But they would infer as if no great ſtreſs were laid upon it, becauſe that few were ſo baptized.

I anſwer, that there is nothing in the Text which does infer, that few of theſe *Corinthians* were baptized.

St. *Paul* only thanks God that he himſelf had not done it, except to a few, for the reaſons before given: But *Acts* XVIII. 8. it is ſaid, that beſides *Criſpus*, whom *Paul* himſelf baptized, *many of the* Corinthians *were baptized.*

Nay, they were all baptized, as many as believed, as before is prov'd: And in this very place St. *Paul* taking it for granted, that all who believed were baptized, which I have already obſerv'd from his queſtion to certain Diſciples, *Acts* XIX. 3. not whether they were baptized, but unto what, *i. e.* in what name they had been baptized? So here, 1 *Cor.* I. 13. he does not make the queſtion, whether they had been baptized? That he takes for granted; but *in what name were ye baptized?* Which ſuppoſes, not only that all were baptized, but likewiſe that all who were baptized were baptized in ſome outward name, and therefore that it was the outward, *i. e.* Water-Baptiſm.

7. But the ſecond Text objected, *v.* 17. is yet to be accounted for, where St. *Paul* ſays, *Chriſt ſent me not to baptize, but to preach the Goſpel.* This he ſaid in juſtification of himſelf for having baptiz'd ſo few in that place, for which he bleſſes God, becauſe, as it happened, it prov'd a great juſtification of his not baptizing in his own name. But

But then, on the other hand, here would ſeem to be a neglect in him of his duty; for if it was his duty to have baptized them all, and he baptized but a few, here was a great neglect.

In anſwer to this we find that there was no neglect in not baptizing them, for that not a few, but many of the *Corinthians* were baptized, *Acts* XVIII. 8. that is, as many as believed, as before is ſhewn.

But then who was it that baptized thoſe many? For St. *Paul* baptized but a few.

I anſwer; the Apoſtle employ'd others under him to baptize.

And he vindicates this, by ſaying, that he was *not ſent to baptize*, i. e. principally and chiefly; that was not the chief part of his Commiſſion; but the greater and more difficult part was that of Preaching, to diſpute with, perſuade and convert the Heathen World. To this, great Parts, and Courage, and miraculous Gifts were neceſſary: But to adminiſter the outward Form of Baptiſm to thoſe who were converted, had no difficulty in it, requir'd no great Parts or Endowments, only a lawful Commiſſion to execute it.

And it would have taken up too much of the Apoſtles time; it was impoſſible for them to have baptized with their own hands thoſe vaſt multitudes whom they converted. Chriſtianity had reach'd to all quarters of the then known World, as far almoſt as at this day, before the Apoſtles left the World: And could twelve Men baptize the whole World? Their progreſs was not the leaſt of their Miracles: The Bread of Life multiply'd faſter in their diſtribution of it, than the Loaves by our Saviour's breaking of them. St. *Peter* converted about three thouſand at one Sermon, *Acts* II. 41. and at another time about five thouſand, Ch. IV. 4. *Multitudes both of Men and Women*, Ch. V. 14. many more than the Apoſtles could have counted, much more than they could have baptized, for which if they had ſtay'd they had made ſlender progreſs. No. The Apoſtles were ſent as loud Heralds to proclaim to all the Earth, to run ſwiftly, and gather much People, and not to ſtay (they could not ſtay) for the baptizing with their own hands all that they converted; they left that to others whom they had ordain'd to adminiſter it: Yet not ſo as to exclude themſelves; but they themſelves did baptize where they ſaw occaſion, as St. *Paul* here did baptize *Criſpus* and *Gaius*, and the Houſe of *Stephanus*, ſome of the principal of the *Corinthians*. Not that he was oblig'd to have done it himſelf, having others to whom he might have left it; for he was not ſent, that is, put under the neceſſity to baptize with his own hands, but to preach to convert others; that was his principal province, and which he was not to neglect upon the account of baptizing, which others could do as well as he.

But if you will ſo underſtand the words of his not being ſent, *i. e.* that it was not within his Commiſſion, that he was not impower'd by *Chriſt* to baptize, then it would have been a Sin and great Preſumption in him to have baptized any body.

Nay more; this Text thus underſtood is flatly contradictory to *Matth.* XXVIII. 19. which ſays, *Go baptize*; and this ſays, *I am not ſent to baptize*.

Theſe are contradictory, if by *I am not ſent* be underſtood, I have not Power or Commiſſion to baptize.

But by *I am not ſent*, no more is meant in this Text, than that baptizing is not the chief or principal part of my Commiſſion. As if a General were accuſed for muſtering and liſting Men in his own name, and not in the King's, and he ſhould ſay in vindication of himſelf, that he had never liſted any, except ſuch and ſuch Officers; for that he was not ſent to muſter,

of

or drill Men, or to exerciſe Troops or Regiments, but to command the Army; would it follow from hence that he had not power to exerciſe a Troop or a Regiment, or that it was not within his Commiſſion? Or if a Doctor of Phyſick ſhould ſay, that it was not his part to compound Medicines, and make up Drugs, (that was the Apothecary's buſineſs) but to give Preſcriptions; would any Man infer from this that he might not compound his own Medicines if he pleas'd?

Or if (to come nearer) a Profeſſor of Divinity, or a Biſhop, ſhould ſay, that he was not ſent to teach School, this would not imply that he might not keep School; nay he ought (if there were no others) to do it: So the Apoſtle of the *Gentiles* was not ſent to ſpend his time in baptizing, viſiting the Sick, or other parts of his Duty, (which others might perform) ſo as to hinder his great Work in converting of the *Gentiles*; all of whom he could not baptize, nor viſit all their Sick: Yet both theſe were within his Commiſſion, and he might and did execute them where he ſaw occaſion. As if all the Sick in *London* ſhould expect to be viſited by the Biſhop of *London*, and all the Children ſhould be brought to be baptized by him, he might well ſay, that he was not ſent to baptize, or to viſit the Sick, but to look after his epiſcopal function; and ſend them for theſe Offices to others under him: And yet this would no ways imply, that theſe Offices were not within the epiſcopal Commiſſion, or that he was not ſent both to baptize, and to viſit the Sick; but only that he was not ſent principally and chiefly to baptize, or to viſit the Sick.

And as to that phraſe of being *ſent*, we find it us'd in this ſame ſenſe, to mean only being chiefly and principally ſent. Thus *Gen.* XLV. 8. *Joſeph* ſaid to his Brethren, *It was not you that ſent me hither, but God.* It was certainly his Brethren who ſent him, for they ſold him into *Ægypt*; but it was not they principally and chiefly, but God, who had other and extraordinary ends in it.

Adam *was not deceived*, (ſays the Apoſtle, 1 *Tim.* II. 14.) *but the Woman being deceived, was in the tranſgreſſion.* *Adam* was deceived, and fell as well as the Woman; but the meaning is, he was not firſt or principally deceived.

Again: As for you who ſtick ſo cloſe to the Letter, (when it ſeemeth to ſerve your turn) go ye and learn what that meaneth, *I will have mercy and not ſacrifice*, Matth. IX. 13.

By which it cannot be underſtood that God did not require Sacrifice, for he commanded it upon pain of death: Yet he ſays, (*Jer.* VII. 22.) *I ſpake not unto your Fathers, nor commanded them——concerning Burnt-Offerings, or Sacrifices; but this thing commanded I them, ſaying, Obey my voice*, &c. according as it is written, (1 *Sam.* XV. 22.) *To obey is better than Sacrifice.*

By all which cannot be meant, that God did not command the *Jews* concerning Burnt-Offerings and Sacrifices, (for we know how particularly they were commanded) but that the outward Sacrifice was not the chief and principal part of the command, which reſpected chiefly the inward Sacrifice and circumciſion of the Heart.

Which when they neglected, and lean'd wholly to the outward, then God deteſts their oblations, *Iſa.* I. 14. *Your new Moons, and your appointed Feaſts my Soul hateth, I am weary to bear them.* And he ſays, ℣. 12. *Who hath required this at your hand?*

It was certainly God who had requir'd all theſe things at their hands; but theſe outward performances (tho' the neglect or abuſe of them was puniſhed with death) yet they were not the chief and principal part of the command, being intended chiefly for the ſake of the inward and ſpiritual part;

part; from which when they were ſeparated, they were (like the Body when the Soul is gone) a dead and loathſome carcaſs of Religion; and which God is therefore ſaid not to have commanded, becauſe he did not command them without the other; as he made not the Body without the Soul, yet he made the Body as well as the Soul.

8. And as there is Soul and Body in Man, ſo (while Man is in the Body) there muſt be a Soul and Body of Religion, that is, an outward and an inward Worſhip with our Bodies as well as our Souls.

And as the ſeparation of Soul and Body in Man is called Death, ſo is the ſeparation of the outward and the inward part of Religion the death and deſtruction of Religion.

The outward is the Cask, and the inward is the Wine: The Cask is no part of the Wine; but if you break the Cask, you loſe the Wine: And as certainly, whoever deſtroy the outward inſtitutions of Religion, loſe the inward parts of it too.

As is ſadly experienc'd in the Quakers, who, having thrown off the outward Baptiſm, and the other Sacrament of *Chriſt*'s Death, have thereby loſt the inward thing ſignify'd, which is the perſonal *Chriſt* as exiſting without all other Men, and having ſo ſuffer'd, roſe, aſcended, and now and for ever ſitteth in Heaven, in his true proper human Nature, without all other Men. This the Quakers will not own, (except ſome of the new Separation:) And this they have loſt by their neglect of thoſe outward Sacraments which *Chriſt* appointed for this very end, (among others) that is, as remembrances of his Death; for it had been morally impoſſible for Men, who had conſtantly and with due reverence attended theſe holy Sacraments of Baptiſm and the Lord's Supper, ever to have forgot his Death, ſo lively repreſented before their Eyes, and into which they were baptized; or to have turn'd all into a mere Allegory perform'd within every Man's breaſt, as theſe Quakers have done.

But the Enemy has perſuaded them to break the Cask, and deſtroy the Body of Religion, whereby the Wine is ſpilt, and the Soul of Religion is fled from them; and by neglecting the outward part, they have loſt the whole inward and truth of Religion, which is a true Faith in the outward *Chriſt*, and in the ſatisfaction made for our Sins by his Blood outwardly ſhed, and in his interceſſion, in our nature, as our High-Prieſt at his Father's right Hand now in Heaven, into which Holy of Holies he has carry'd his own Blood of Expiation once offer'd upon the Croſs, and preſents it for ever as the atonement and full ſatisfaction for the Sins of the whole World, but apply'd only by true Faith and Repentance, thereby becomes fully effectual to the Salvation of every faithful Penitent.

This is the only true Chriſtian Faith; and from this the Quakers have totally fallen, and that chiefly by their mad throwing off the outward Guards, Preſervatives, Fences, Sacraments, and Pledges of Religion; and thoſe outward means of Grace which *Chriſt* has commanded, and given us as the only outward grounds for our hope of Glory. For how can that Man get to Heaven who will not go the way that *Chriſt* has appointed, who came down from Heaven on purpoſe to ſhew and lead us the way thither; yet we will be wiſer than he, find fault with his inſtitutions, as being too much upon the outward, and think that we can and may ſpiritualize them finer, and make the way ſhorter than he has done?

9. But to return, if the Quakers could find ſuch Texts concerning Baptiſm as I have ſhewn above concerning Sacrifices, as if it were ſaid, that God did not command Baptiſm, that he hated it, and was weary to bear it, that he would not have it, *&c.* If ſuch Texts could be found, how would the Quakers triumph? Who would be able to ſtand before them?

And yet if ſuch were found, they would prove no more againſt the outward Baptiſm, than they did againſt the outward Sacrifices, *i. e.* that if any regarded nothing elſe in Baptiſm than the outward Waſhing, it would be as hateful to God as the *Jewiſh* Sacrifices, when they regarded nothing more in them but the outward.

And it may be truly ſaid, that God did not command either ſuch Sacrifices, or ſuch a Baptiſm, becauſe he commanded not the outward alone, but with reſpect unto, and chiefly for the ſake of the inward.

And therefore, as all theſe and other the like expreſſions in the Old Teſtament did not at all tend to the abolition, only to the rectification of the legal Sacrifices; ſo much leſs can that ſingle expreſſion 1 *Cor.* 1. 17. of *Paul*'s ſaying (upon the occaſion, and in the ſenſe above-mention'd) that *he was not ſent to baptize, but to preach*; much leſs can this infer the abolition of Baptiſm, being as poſitively commanded as Sacrifices were under the Law, and as certainly practis'd by the Apoſtles as the Sacrifices were by the *Levitical* Prieſts.

10. Now ſuppoſe that I ſhould deny that outward Sacrifices were ever commanded, or that the *Jews* did ever practiſe them; and ſhould interpret all that is ſaid of Sacrifices only of the inward, as the Quakers do of Baptiſm; and I ſhould produce the Texts above-quoted to prove that God did not command Sacrifices, which are much more poſitive than that ſingle one which is ſtrain'd againſt Baptiſm; I ſay, ſuppoſe that I ſhould be ſo extravagant as to ſet up ſuch a notion, what method (except that of *Bedlam*, which in that caſe would be moſt proper) could be taken to convince me? And ſuppoſe I ſhould gain as many Proſelytes as *G. Fox* has done, and we ſhould boaſt our Numbers and Light within, *&c.* would not this following method be taken with us?

(1.) To ſee how Sacrifices are actually us'd now in thoſe parts of the World where they do ſacrifice; and being convinc'd that theſe do uſe outward Sacrifices, and underſtand the firſt command to ſacrifice in that ſenſe, to inquire,

(2.) Whether they did not receive this from their Fathers, ſo upward to the firſt inſtitution? And is not this the ſureſt rule to find out the meaning of the firſt command, *viz.* how it was underſtood and practis'd by thoſe to whom the command was firſt given, and from them through all Ages ſince? Upon all which topicks, the preſent Water-Baptiſm now us'd may be as much demonſtrated to be the ſame which was practis'd by the Apoſtles, and conſequently which was commanded by *Chriſt*, as the outward Sacrifices can be ſhewn to have been at firſt commanded to the *Jews*, and practis'd by them.

11. And as for that precarious Plea, before confuted, of the Baptiſm which the Apoſtles practis'd being only a compliance with the *Jews*, there is more pretence to ſay, that the *Jewiſh* Sacrifices were in compliance with the Heathen Sacrifices, which were long before the *Levitical* Law.

I ſay, there is more pretence for this, but not more truth: More pretence, becauſe it has been advanced of late by Men of greater figure than Quakers, that the *Levitical* Sacrifices were commanded by God in compliance with the *Gentile* Sacrifices, which were before uſed.

But this is a Subject by itſelf: I now only ſhew the Quakers, that there is more ground to ſpiritualize away Sacrifices from the Letter, than Baptiſm; more pretence for it from Texts of Scripture, and from ſome odd opinions of ſome learned Men.

And if the denial of outward Sacrifices would be counted (as the like of Baptiſm was when firſt ſtarted) to be nothing ſhort of Madneſs, the continuance of that diſtraction for forty ſix years together (as in the caſe of Baptiſm)

Baptiſm) might make it more familiar to us, but would abate nothing of the unreaſonableneſs.

12. I believe the Reader by this time cannot but think that I have taken too much needleſs pains in anſwer to that objection of St. *Paul*'s ſaying that he was *not ſent to baptize, but to preach*; but I ſpeak to a ſort on Men who are us'd to repetitions, and will not take a hint (unleſs it be of their own ſide) and therefore I enlarge more than I would do if I were writing to any others. But I think I have ſaid enough, even to them, to ſhew that the meaning of the Apoſtle in this Text was only to prefer the office of Preaching before that of Baptizing: But I muſt withal deſire them to take notice, that the preaching, that is, publiſhing of the Goſpel at firſt to Heathens was a very different thing, and of much greater neceſſity, than thoſe ſet Diſcourſes, which we now call Preaching in Chriſtian Auditories.

13. Let me (to conclude) add one argument more from this Text 1 *Cor.* 1. 17. why that Baptiſm mention'd *Matth.* XXVIII. 19. cannot be meant of the Baptiſm with the Holy Ghoſt; becauſe if when *Chriſt* ſent his Apoſtles to baptize, the meaning was (as the Quakers would have it) to baptize with the Holy Ghoſt; then the Apoſtle *Paul* ſaid in this Text 1 *Cor.* 1. 17. that he was not ſent to baptize with the Holy Ghoſt: Which ſenſe, ſince the Quakers will not own, they cannot reconcile theſe Texts without confeſſing that that Text *Matth.* XXVIII. 19. was not meant of the Baptiſm with the Holy Ghoſt, and then it muſt be meant of the Water-Baptiſm.

SECT. VIII.

Objection from 1 Pet. III. 21.

THE words of the Text are theſe; *The like figure whereunto (i. e.* the Ark) *even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the Fleſh, but the anſwer of a good Conſcience towards God) by the Reſurrection of* Jeſus Chriſt.

From whence the Quakers argue thus; that Baptiſm does not conſiſt in the outward Waſhing, but the inward.

And ſo far they argue right, that the inward is the chief and principal part; and therefore, that if any regard only the outward Waſhing of the Skin in Baptiſm, they are indeed fruſtrated of the whole benefit of it, which is altogether ſpiritual.

And it has been obſerv'd Sect. VII. latter part of Numb. 7. that if only the outward part of the Sacrifices, or Circumciſion, and other inſtitutions under the Law were regarded, they were hateful to God, and he rejected them, tho' at the ſame time he commanded the performance of them under the penalty of death.

Thus it is in the inſtitutions of the Goſpel; the inward and ſpiritual part is the chief, and for the ſake of which only the outward is commanded; but this makes the outward neceſſary inſtead of throwing it off, becauſe (as it was under the Law) the outward was ordain'd as a means whereby we are made partakers of the inward: And therefore if we neglect and deſpiſe the outward when we may have it, we have no promiſe in the Goſpel to entitle us to the inward; as he that neglects the means has no reaſon to expect the end. It is true, a miracle may do it, but it is preſumption, and tempting of God, to neglect the outward means of God's appoint-

ment

ment in expectation of his miraculous interpoſition againſt the method which he has commanded: As if the provoking of God did entitle us the more to his protection! Or as if we were wiſer than he, to mend and alter his inſtitutions, and diſpenſe with them at our pleaſure!

Here let it be minded, that the Ark is put only as a Type of Baptiſm; therefore Baptiſm is the more worthy, and more neceſſary: And to neglect Baptiſm, is to venture ſwimming in the deluge without the Ark.

But *R. Barclay* argues in his Apology, that the Baptiſm of which the Ark was a Type could not be the outward or Water-Baptiſm, becauſe that itſelf is a Type, *viz.* of the inward or ſpiritual Baptiſm: And he ſupports this notion by a criticiſm upon the word Ἀντίτυπον in this Text, which he ſays is not rightly tranſlated in our *Engliſh* by *the like Figure*; becauſe he ſays the word Ἀντίτυπος ſignifies the thing typify'd, and not the Type.

But, by his leave, it ſignifies the quite contrary, *Heb.* IX. 24. not the thing typify'd, but only the Type; for there the *holy Places made with hands* are called the Ἀντίτυπα, the *Figures* or *Types* of the *True*: And that word is not to be found, except in theſe two Texts, in the whole New Teſtament. And therefore if one of theſe Texts muſt explain the other, the word Ἀντίτυπος, or *Anti-type*, 1 *Pet.* III. 21. muſt be taken in the ſame ſenſe in which it is uſed *Heb.* IX. 24. becauſe there it cannot poſſibly be taken to mean the thing typify'd, or the Arche-type; therefore neither ought it to be ſo ſtrain'd, as *Barclay* does, to mean the quite contrary in the preſent Text: And our Tranſlation is juſtify'd, which renders Ἀντίτυπος, *the like Figure*, as does the Vulgar, *Similis formæ*: For both the Waters of the Ark, and of Baptiſm are the outward and viſible Signs, but not the thing ſignify'd, which is the Salvation of the Soul by the regeneration and waſhing of the Spirit. And they are like Figures, both ſignifying the ſame thing in a manner, very like to one another: That as *Noah*, &c. were ſaved in the Ark by Water from corporal death, ſo are the true Believers ſav'd by the Water of Baptiſm from the Death of Sin and Hell; in which ſenſe the Ark was a Type of the outward or Water-Baptiſm, tho' both were Types, but one nearer than the other. And becauſe the Baptiſm mention'd in this Text 1 *Pet.* III. 21. is an Ἀντίτυπος, a *Type* or *Figure*, therefore it muſt be the outward and Water-Baptiſm which is here meant; for the inward and ſpiritual Baptiſm is not the Type or Figure, but the thing ſignify'd. And thus *Robert Barclay*'s argument and criticiſm has turn'd into a full demonſtration of the direct contrary of that for which he brought it; and has thoroughly eſtabliſhed the divine inſtitution of the outward or Water-Baptiſm.

SECT. IX.

The Quaker objection from Eph. IV. 5.

1. THE words of the Text are theſe; *One Lord, one Faith, one Baptiſm*; whence the Quakers argue thus: That Water-Baptiſm is one Baptiſm, and the Baptiſm with the Holy Ghoſt is another Baptiſm, becauſe the one is the outward, and the other the inward Baptiſm, and outward and inward are two things; therefore that theſe muſt be two Baptiſms; which, they ſay, is contrary to this Text, that ſays, the Chriſtians have but one Baptiſm, as they have but one Lord, and one Faith.

2. I anſwer: Outward and inward are two things; but yet they hinder not the unity of that which is compos'd of both. Thus Soul and Body are

tow

two things, and of natures the moſt different of any two things in the World, yet they hinder not the unity of the Man who is compos'd of both; nay, it is the compoſition of theſe two that makes up the one Man, inſomuch that when theſe two are divided, the Man is no more; for it is nothing elſe which we call death but the ſeparation of Soul and Body.

And (as before ſhewn Sect. VII. Numb. 8.) while there is Soul and Body in Man, there muſt be a Soul and Body of Religion, that is, an outward and an inward part of Religion: And if we deſtroy the outward, we ſhall loſe the inward, becauſe the outward was deſign'd for the ſafety and preſervation of the inward.

It is true, that the inward is the chief and principal part, as of Man, ſo of his Religion; but this does not infer that the outward is not likewiſe neceſſary. We are commanded *Rom.* XII. 1. to preſent our Bodies a *living Sacrifice*, and this is call'd our *reaſonable Service:* For is it not reaſonable that, ſince our Bodies are God's Creatures as well as our Souls, he ſhould have the adoration and ſervice of our Bodies, as well as of our Souls?

There is no outward or publick Worſhip but by our Bodies; we cannot otherwiſe expreſs the inward devotion and adoration of our minds.

And this is ſo natural, that whoever has a due reverence and awe of the divine Majeſty cannot help to expreſs it outwardly by the adoration of his Body in his approaches to God, even tho' in private: As our bleſſed Saviour in his Agony fell proſtrate upon his face to the Earth.

And whoever deny the outward Worſhip to God, or perform it ſlovenly and careleſly, it is a full demonſtration that they have no true and real Devotion, or juſt apprehenſion of the Almighty.

Therefore the outward part of Religion muſt by no means be let go, becauſe the inward certainly dies when the outward is gone.

But the outward and inward Worſhip of God are not two Worſhips, but only two parts of the ſame Worſhip. As Soul and Body are not two Men, but two parts of the ſame Man; ſo the adoration of this one Man outwardly in his Body, and inwardly in his Soul is not two Worſhips, but two parts of the ſame Worſhip.

3. There is but one Faith, yet this Faith conſiſts of ſeveral parts: There is a Faith in God, of which the Heathens do partake; there is a Faith in *Chriſt*, which denominates Men Chriſtians; yet theſe are not two Faiths in a Chriſtian, but two parts of the ſame Faith. There is likewiſe a Faith in the promiſes of the Goſpel, and that what is therein commanded is from God; and there are degrees of this Faith of which one Chriſtian does partake more than another: And yet to Chriſtians there is but one Faith.

The belief of a God, and of *Chriſt*, are two Faiths or Beliefs, becauſe many do believe a God who do not believe in *Chriſt:* Yet in a Chriſtian they are not two Faiths, but one Faith; becauſe the one, that is, the Faith in *Chriſt*, does ſuppoſe the other, that is, the belief of a God; it only adds to it, and builds upon it: And this makes them no more two Faiths than building an Houſe a ſtory higher makes it two Houſes.

4. There is but one Lord, that is, *Chriſt*; yet he conſiſts of an outward and inward part of Body and Soul; nay more, of both the divine and human Natures. I might urge the different Perſons in the one divine Nature, but this will be no argument to the Quakers, who deny it. But they deny not (ſeemingly at leaſt) the Divinity of *Chriſt*; and therefore, as this Lord is but one, tho' conſiſting of ſeveral Natures; and his Faith and Worſhip but one, tho' conſiſting of ſeveral parts; why may not his Baptiſm likewiſe be one, tho' conſiſting of an outward and an inward part?

5. There was an outward and an inward Circumciſion, as well as an outward and inward Baptiſm; yet no Man will ſay, that there were two Cir-

cumciſions under the Law. As little reaſon is there to ſay, that there are two Baptiſms under the Goſpel. See what is before ſaid Sect. VII. Numb. 10, 11. of the ſtronger preſumptions to deny the outward Sacrifices under the Law, than the outward Baptiſm under the Goſpel.

6. Let me add, that Circumciſion was diſcontinu'd forty years in the Wilderneſs (*Joſh.* v. 5.) yet this was made no argument againſt the reviving and continuance of it afterwards.

But Baptiſm has not been diſcontinu'd one year, nor at all in the Chriſtian Church ſince its firſt inſtitution by *Chriſt*.

If the Quakers could find ſuch a diſcontinuance of Baptiſm, as there was of Circumciſion, they would make great advantage of it; tho' it could be no more an argument in the one caſe than in the other.

But ſince they have not even this ſmall pretence againſt it, the conſtant and uninterrupted practice of Baptiſm in all Chriſtian Churches thro' all Ages, is an irrefragable argument againſt them, and ſhews them to be diſſonant from the whole Church of *Chriſt*.

SECT. X.

An objection from Heb. VI. 1.

1. I Could not have imagin'd that this ſhould have been made an objection, if I had not ſeen it urg'd as ſuch in a Book printed in the year 1696. entituled, *John Baptiſt's Decreaſing*, &c. by *John Gratton*; where he urges mightily this Text as a plain prohibition to the farther continuance of Baptiſm. He lays great ſtreſs upon the word *Leaving*: *Therefore leaving the principles of the doctrine of* Chriſt, *let us go on unto perfection*. *LEAVING*, (ſaith he, p. 45.) *Mark*, *LEAVING the principles*, &c. And Baptiſm being nam'd in the ſecoud Verſe, he infers, that the Apoſtle here commands to leave off the practice of Baptiſm, which he ſays had been indulg'd to the firſt Converts to Chriſtianity, with other *Jewiſh* Ceremonies. As to the ſuppoſed indulging of Baptiſm on account of its being a *Jewiſh* Ceremony, it is anſwer'd before Sect. VI. But now as to this inference from *Heb.* VI. 1. *John Gratton* ſays, p. 47. that *this word* leaving *ſeems to entail the foregoing words in the Chapter before, where he* (the Apoſtle) *had been telling them of their Childiſhneſs, (he mentions the doctrine of Baptiſm, which cannot prove the impoſing of Water-Baptiſm any more than all the reſt) and was now for bringing them on to a farther ſtate, where they might know perfection——And it ſeems clear to me, that there was ſome need for thoſe things they had ſo long lain like Children weak, and Babes in, to be left.* Therefore leaving theſe, let us go on to perfection; *and ſaith farther*, This will we do, if God permit: *But if they had been commanded by* Chriſt *to have been uſed to the World's end, then why ſhould* Paul *have been ſo earneſt at that day, which was ſoon after* Chriſt's *Aſcenſion, to have had them then to leave them?* Theſe are his words, and a great deal more to the ſame purpoſe. And in the ſame page he ranks Baptiſm with Circumciſion, Paſſover, and other *Jewiſh* Rites.

2. But it is very wonderful how any Man could ſhut his Eyes ſo hard as to overſee not only the whole ſcope, but the very words of this Text. Can ſuch blindneſs be other than wilful? The Apoſtle was reproving ſome of the *Hebrews* for their ſlender proficiency in the knowledge of the Goſpel;

ſpel; and that he could not lead them to the higher Myſteries, they hardly yet being well fixed in the very rudiments and fundamentals of Chriſtianity: As if one ſhould ſay, that he would make an ill Doctor of Divinity who had not yet learned his Catechiſm.

For the Apoſtle in the former Chapter having treated of the myſterious parallel betwixt *Chriſt* and *Melchiſedec*, he ſtops ſhort ℣. 11. upon the account of their incapacity, *of whom* (that is, of *Chriſt* and *Melchiſedec*) *we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing: For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the firſt principles of the Oracles of God.* Then he goes on to provoke them to a farther proficiency in the words of the Text we are now conſidering; *Therefore* (ſays he) *leaving the principles of the doctrine of* Chriſt, *let us go on unto perfection, not laying again the foundation of Repentance from dead Works, and of Faith towards God, of the doctrine of Baptiſms, and of laying on of Hands, and of the Reſurrection of the Dead, and of eternal Judgment. And this will we do if God permit.*

Here is the doctrine of Baptiſm placed in the very Heart of the fundamentals of Chriſtianity; yet the Quakers would filch it out from amongſt all the reſt, and refer it alone to the Ceremonials of the Law ſpoken of in the former Chapter. This was dropp'd at a venture; for the former Chapter treats only of the *Melchiſedecal* Prieſthood, which was no part of the Law; and there are none of the legal Types or Ceremonies ſo much as mention'd in it; yet Baptiſm in the next Chapter muſt refer to them!

There cannot be a greater confeſſion to Baptiſm than this objection of the Quakers, nor a ſtronger proof for the neceſſity of it, than to ſee it rank'd with theſe moſt acknowledg'd Foundations of the Chriſtian Religion, and call'd one of the *firſt Principles of the Oracles of God.*

3. And as to the word *Leaving*, upon which this Author lays ſo great a ſtreſs in this Text, as if it meant forſaking and abandoning, it is ſtrange that he ſhould bring in the Apoſtle exhorting to leave off, and forſake the principles of the doctrine of *Chriſt!* But *leaving* there is very plainly meant of leaving or intermitting, (as the Vulgar renders it) to treat farther at that time of theſe principles, which the Apoſtle is ſo far from forſaking, that he fixes them as the foundation, which he ſays he will not lay again, as ſuppoſing it laid already; but build farther upon it, improve and carry up the Superſtructure. So that this *leaving*, is only leaving or ceaſing to diſcourſe farther upon theſe principles, *intermittentes ſermonem, intermitting* or *breaking off* the debate; which is literally, according to the *Greek*, ἀφέντες λόγον, *leaving that Word* or *Subject* of which he then ſpoke, he went on to diſcourſe of other things.

The Reader could not forgive this trifling in me, to prove things which are ſelf-evident, if he did not ſee that I am forc'd to it.

However, this advantage is gain'd by it, to ſee the very ſlender foundations upon which the Quakers build their objections againſt Baptiſm; which they muſt either grant to be one of the principles of Chriſtianity, or that Faith and Repentance are not.

4. But indeed (it is frightful to ſay it, I pray God they may ſeriouſly conſider of it) they have, together with Baptiſm, thrown off all the other principles of the doctrine of *Chriſt*, which are mention'd in this Text. 1. Repentance: Againſt this they have ſet up a ſinleſs * Perfection, which needeth no Repentance: They never beg pardon for Sin, ſuppoſing they have none, and mock at us for ſaying, *Lord have mercy upon us*; and up-

* *See* The Snake in the Graſs, *p.* 20. *and* Sect. IV. *p.* 27.

braid

braid our Litany for having a Confeſſion of Sin in it. *Edward Burroughs*, p. 32. of his Works, printed 1672. ſays, *That God doth not accept of any where there is any failing, or who doth not fulfil the Law, and doth not anſwer every demand of Juſtice.* 2. Faith towards God: This is the Chriſtian Faith, or Faith in God through *Chriſt*. But the * Quakers ſay, that they can come to God immediately, without the mediation of *Chriſt*, and therefore they do not pray to *Chriſt*, whom they utterly deny to be that Perſon who ſuffer'd for them upon the Croſs, as Mr. *Penn* in his *Serious Apology*, p. 146.

They make *Chriſt* to be nothing elſe than what they call the Light within, which they ſay is ſufficient of itſelf without any thing elſe to bring us to God; and that whoever follows it needs no other help.

Now they ſay that all the Heathens, every Man that is born into the World, has this Light within, that is, *Chriſt*; and that this Light within is ſufficient for his Salvation without any thing elſe; whereby they take away any neceſſity of an outward *Chriſt* to die for our Sins, and make the Heathen Faith as good as the Chriſtian: And therefore they have taken away that Chriſtian Faith towards God, which is the ſecond of the Principles mention'd in this Text; the third is Baptiſm, which they openly diſclaim; the fourth is the laying on of Hands, that is, the Ordination, Confirmation, and Abſolution of the Church, which are all perform'd by laying on of Hands. And how much ſoever the Quakers and others do deſpiſe them, yet the Apoſtle here reckons them among the Fundamentals; for the Government and Diſcipline of the Church are eſſential to it as it is a Society, it could not otherwiſe be a Society. The Sin of *Korah*, *Numb.* XVI, XVII. was nothing but concerning Church-Government; and *Aaron*'s Rod that budded in confirmation of his Prieſthood was ordained to be kept for ever in the Ark for a token againſt the Rebels; ſo are they call'd who rebell'd againſt that Prieſthood which God had then appointed by *Moſes*; and the Sin cannot be leſs to rebel againſt that Prieſthood which *Chriſt* himſelf appointed: Which is ſhewn more at large in the Diſcourſe mention'd in the Advertiſement.

Now if *Aaron*'s Rod, that is, Church-Government, was one of the three ſacred Depoſitums which were ordain'd to be kept in the Ark, why ſhould we wonder to ſee it here placed among the Fundamentals of Chriſtianity?

The Pot of Manna, *Aaron*'s Rod, and the Tables of the Covenant, *Heb.* IX. 4. were all that was kept in the Ark.

Which ſhews Church-Government to be neceſſary next to our Manna, the very ſupport of our Life, and the beſt guard to preſerve the Decalogue, *i. e.* our duty to God and Man.

5. And tho' the Quakers cry down Church-Authority in others, yet they magnify it as much in themſelves as any Church whatſoever.

The ingenious *W. P.* in his *Judas and the Jews*, writing againſt ſome Diſſenters amongſt the Quakers, aſſerts the Authority of the Church very high, and *the Power of the Elders in the Church*, p. 13. and preſſes that Text *Matth.* XVIII. 17. *Tell it unto the Church*, to extend to matters of Faith and Worſhip, as well as to private Injuries or Offences amongſt Chriſtians. *That* Chriſt (ſays he) *as well gave his Church power to reject as to try Spirits, is not hard to prove; that notable paſſage*, Go tell it to the Church, *does it to our hand: For if in caſe of private Offences betwixt Brethren the Church is made abſolute Judge, from whom there is no Appeal in this World, how much more in any the leaſt caſe that*

* *See* Snake, *Sect.* XI. *p.* 77.

concerns

concerns the Nature, Being, Faith, and Worſhip of the Church her ſelf?

But the caſe was quite alter'd when he came to anſwer that ſame Text, as urged againſt the Quakers by the Church, which he does in his *Addreſs to Proteſtants*, p. 152, 153, 154. of the ſecond Edition in *Octavo*, printed 1692. And then that Text does not relate at all to Faith or Worſhip, but only to private Injuries: For having deny'd the authority of the Church in matters of Faith, he puts the objection thus againſt himſelf; *But what then can be the meaning of* Chriſt's *words*, Go tell the Church? *Very well. I anſwer*, (ſays he, p. 153.) *'tis not about Faith, but Injury, that* Chriſt *ſpeaks; and the place explains itſelf, which is this*; Moreover, if thy Brother ſhall treſpaſs againſt thee, go and tell him his fault, between thee and him alone. *Here is Wrong, not Religion; Injuſtice, not Faith or Conſcience concern'd, as ſome would have it, to maintain their Church-Power.* ——*The words* Treſpaſs *and* Fault *prove abundantly, that he only meant private and perſonal Injuries; and that not only from the common and undeniable ſignification and uſe of the words* Treſpaſs *and* Fault, *but from the way* Chriſt *directs and commands for accommodation*, viz. *That the Perſon wronged ſpeak to him that commits the Injury alone; if that will not do, that he take one or two with him: But no Man can think, that if it related to Faith or Worſhip, I ought to receive the judgment of one, or two, or three, for a ſufficient rule.*——*Therefore it cannot relate to matters of Faith, and ſcruples of Conſcience, but perſonal and private Injuries.*

Thus he. But tho' the judgment of one, two, or three, is not of itſelf a ſufficient rule, (none ever ſaid it was) yet may not one, two, or three admoniſh one another, even in matters of Faith and Worſhip, as well as of private Injuries, and, in caſe of refractorineſs and obſtinacy, bring the cauſe before the Church? *Thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer Sin upon him*, Lev. xix. 17. Yet was not the judgment of every Man a ſufficient rule to his Neighbour. And our Saviour's commanding to bring the cauſe finally before the Church, ſhews plainly, that the judgment of the one, two, or three, was not meant for a ſufficient rule, that is, the ultimate deciſion.

But in anſwer to Mr. *Penn*'s argument, that this Text, *Tell it unto the Church*, was meant only of private Injuries, I ſhall repeat but his own words before quoted, and grant, that as it was meant of private Injuries, ſo, as Mr. *Penn* very well infers, *how much more in any the leaſt caſe that concerns the Nature, Being, Faith, and Worſhip of the Church her ſelf?*

But to return: The fifth Article in that enumeration of Fundamentals, *Heb.* vi. 1, 2. is, *The Reſurrection of the Dead*; which the Quakers do likewiſe deny; as it is fully prov'd in *The Snake in the Graſs*, Part II. Sect. xiii.

The laſt is that of eternal Judgment, which depends upon the former, may be made one with it, and is likewiſe deny'd by the Quakers, that is, turn'd into *Hymenæus* and *Philetus*'s ſenſe, of an inward only and ſpiritual Reſurrection or Judgment perform'd within us. I have frequently heard Quakers ſay, that they expected no other Reſurrection or future Judgment than what they had attain'd already, that is, the Reſurrection of *Chriſt*, or the Light, and the judgment or condemnation of Sin in their Hearts.

George Whitehead, in his Book call'd *The Nature of Chriſtianity*, &c. printed 1671. p. 29. thus ridicules it; *Doſt thou* (ſays he to his opponent) *look for* Chriſt, *as the Son of* Mary, *to appear outwardly, in a bodily exiſtence, to ſave thee? If thou doſt, thou may'ſt look until thy Eyes drop out before thou wilt ſee ſuch an appearance of him.*

And now what wonder is it, that theſe ſhould throw off Baptiſm, who have likewiſe thrown off all the other Fundamentals which are reckon'd with it in this Text.

7. But let us hence obſerve, and beware of neglecting or deſpiſing the outward inſtitutions of God, becauſe theſe depending upon the authority of God, no leſs than the inward and ſpiritual, rejecting of the one overthrows the obligation and ſanction of the whole, and is a rejecting of God the Inſtitutor; who, in his juſt judgment, ſuffers thoſe to loſe the one that think themſelves too good for the other.

Men were made partakers of *Chriſt* to come by the Sacrifices which were appointed as Types of him under the Law; ſo now are we partakers of him who is to come by the Sacraments which he has appointed in remembrance of him under the Goſpel.

And as thoſe who neglected or deſpis'd the Sacrifices when they might be had from the legal Prieſts, according to God's inſtitution, were made liable to death, and did forfeit their title to the participation of *Chriſt* the Arche-type; ſo thoſe who neglect or deſpiſe the Sacraments which he has commanded as the means of Grace, and of our inward participation of him under the Goſpel, do thereby juſtly forfeit their title to ſuch participation.

For, if we will not take God's way, we have no promiſe nor reaſon to ſecure us in the following of our own inventions.

SECT. XI.

The Quaker-objection, that there are no Signs under the Goſpel.

1. THE Quakers throw off all outward inſtitutions, as not only uſeleſs, but hurtful to the Chriſtian Religion; which they pretend conſiſts not only chiefly, (which is granted to them) but ſolely in the inward and ſpiritual part. They ſay, that all Figures and Signs are Shadows, and that when *Chriſt*, who is the Subſtance, is come, the others ceaſe of courſe; that they have attain'd to *Chriſt* the Subſtance, and therefore theſe Shadows are of no uſe to them; that Baptiſm and the Lord's Supper are ſome of theſe Shadows; and theſe were indulged to the early and weak Chriſtians, but that the Quakers, who have ſtronger participations of the Spirit, are got beyond theſe beggarly Elements, *&c.*

2. This is ſettled as a Foundation-principle, That * *no Figures or Signs are perpetual, or of inſtitution under the Goſpel-adminiſtration, when* Chriſt, *who is the Subſtance, is come; though their uſe might have been indulged to young Converts in primitive times.*

Anſw. (1.) To ſay they were not perpetual, is one thing; but to ſay that they were not ſo much as of inſtitution under the Goſpel, ſeems a ſtrange aſſertion, when *Chriſt* gave the inſtitution out of his own Mouth, *Matth.* XXVIII. 19. *Go baptize*; and of his Supper, ſaid, *This do*, Luke XXII. 19.

(2.) The reaſon why this ſhould not be perpetual, is very precarious, to ſuppoſe that the Holineſs of any Perſon ſhould exempt him from obſerving the inſtitutions of God; whereas *Chriſt* himſelf ſubmitted to them, and ſaid, *Matth.* III. 15. that *it became him to fulfil all righteouſneſs*, i. e. all

---

* A Key, *&c. by* W. P. *printed* 1694. C. 10. *of* Water-Baptiſm, *and the* Supper, P. 24.

the

the righteous inſtitutions of God. This is the reaſon which *Chriſt* gave for his Baptiſm; yet the Quakers think that their holineſs will excuſe them from Baptiſm. *Chriſt* ſubmitted to *John*'s Baptiſm, ſaying, that we ought to fulfil all God's Inſtitutions: Yet the Quakers will not ſubmit to *Chriſt*'s Baptiſm, ſaying, that they are got beyond it. All were required to ſubmit to *John*'s Baptiſm during his Miniſtry, becauſe he was ſent from God to baptize; therefore *Chriſt* alſo ſubmitted unto it, and did receive his own commiſſion to baptize by the viſible deſcent of the Holy Ghoſt, upon his receiving the Baptiſm of *John*. All are yet more expreſſly commanded to receive the Baptiſm of *Chriſt*. *Go, baptize all Nations*, Matth. XXVIII. 19. *Go ye into all the World, and preach the Goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved*, Mar. XVI. 15. But the Quakers and *Muggletonians* excuſe themſelves, as being too good for it; *they truly feeling in themſelves* (as it is expreſs'd in the *Key* before quoted, p. 26.) *the very thing which outward Water, Bread and Wine do ſignify, they leave them off.* But were they as holy as they pretend, yet would not this excuſe them from obſerving the inſtitutions of *Chriſt*; nay, the greateſt ſign of holineſs, and true humility, is, not to think our ſelves above his inſtitutions, but obediently to obſerve them, after the bleſſed example of *Chriſt* our Lord. And it is the greateſt inſtance of ſpiritual pride, and the moſt fatal deception in the world, thus to over-value our ſelves; it betrays the groſſeſt ignorance of ſpiritual things: For the more a Man knows of himſelf, and of God, the more he diſcovers of his own weakneſs and unworthineſs; he appears leſs in his own ſight, and frames himſelf the more obſequiouſly, with the moſt profound humility and reſignation, dutifully and zealouſly to obſerve every the leaſt command of God. They are novices in the knowledge of God, who are *lifted up with pride*; and theſe *fall into the condemnation of the Devil*, 1 Tim. III. 6.

And what can be greater pride, than to think our ſelves in an higher condition of perfection than the holy Apoſtles, and all thoſe glorious Saints and Martyrs, who were the firſt fruits of the Goſpel, called (in the Key above quoted) by the leſſening ſtyle of *Young Converts in Primitive Times?*

St. *Paul*, tho' immediately converted and enlightned miraculouſly from Heaven, was commanded to go to *Ananias* to be baptized. But our Quakers paſs him off as a young convert, they have got beyond him, and think themſelves more highly enlightned than he was; and for that reaſon only, not to need that Baptiſm which was thought neceſſary for him.

And all the other Chriſtians, from *Chriſt* to *George Fox*, were young converts! Then it was that a greater Light was given than ever was known in the Church of *Chriſt* before, to make the outward Baptiſm ceaſe, as of no longer uſe to thoſe who had attain'd the ſubſtance! or otherwiſe none of the Primitive Chriſtians knew their own holineſs, or were ſo humble as not to own it, to that degree as to place themſelves above all outward ordinances.

Theſe are the grounds and reaſons of the Quakers why Baptiſm and the Lord's Supper were not perpetual.

Which, in the mildeſt word that I could frame, I have call'd precarious. And they muſt appear to be ſuch, till the Quakers can give ſome other proof beſides their own ſaying ſo, either that the holineſs of any perſon can excuſe him from the obſervance of *Chriſt*'s Inſtitution; or that they have a greater degree of holineſs than all others ſince *Chriſt*, who have been baptized.

(3.) But the perpetuity of Baptiſm, and the Lord's Supper, are fully expreſſed in the words of the Scripture. When *Chriſt* gave commiſſion to his diſciples to baptize, he promiſed to be with them, in the execution of that

that commiſſion, *even unto the end of the world*, Matth. xxviii. 20. which ſhews, that the commiſſion was to deſcend after the death of the Apoſtles to whom it was given: And it tells how long, *alway, even unto the end of the world.* The like perpetuity is annexed to the Inſtitution of the Lord's Supper, 1 *Cor.* xi. 26. till *Chriſt* come again. It was inſtituted in remembrance of him, and therefore to be continu'd till his coming again.

3. I know the Quakers do interpret this not of *Chriſt*'s outward and perſonal coming at the Reſurrection, which (after *Hymenæus* and *Philetus*, 2 Tim. ii. 18.) they ſay is paſt already, that is, inwardly perform'd by the ſpiritual Reſurrection of *Chriſt*, or the Light in their hearts. And they ſay, that the inſtitution of the Lord's Supper was only to continue till that inward coming, or forming of *Chriſt* in our hearts; which they having obtain'd, (as they preſume) therefore they throw off the outward Supper.

But was not *Chriſt* formed in the hearts of the Apoſtles, to whom *Chriſt* gave his holy Supper, as much as in the hearts of the Quakers now? Was he not come ſpiritually to *Paul* after his converſion? And before his command, above quoted, of continuing the practice of the Lord's Supper till his coming?

If they ſay that this was only to have it continu'd to thoſe weaker Chriſtians, who had not *Chriſt* thoroughly formed in their hearts.

Firſt, Who can ſay that *Chriſt* is thoroughly formed in his heart? May there not be greater and greater degrees of the inſpiration of *Chriſt* in our hearts? And can we ever come to the end of it, ſo as to need no farther inſpiration, or coming of *Chriſt* within us? Therefore *Chriſt*'s inward coming is always to be expected: His farther and farther coming and inſpiration.

But if that coming, which the Quakers would make to be the determination of the outward inſtitution of the Lord's Supper, be the leaſt degree of his coming, then every Chriſtian, nay, according to the Quakers, every Man in the world not only is, but always was exempted from the obſervation of that Inſtitution; becauſe the Quakers do own, that every Man in the world has, and ever had the Light within, which they make to be *Chriſt*, at leaſt an influence and inſpiration from *Chriſt*; and ſo to be a coming or preſence of his in the heart. And therefore, by this rule, *Chriſt* is come to every Man in ſome degree or other: And if there be not ſome ſtinting, or aſcertaining of this degree, then *Chriſt* was always ſo come to all, as to make the inſtitution of the Lord's Supper uſeleſs at all times to all. Nay, it was ended before it began. For if his inward coming does end it, it could never begin, becauſe he was always ſo inwardly come.

But if there are ſome degrees of his coming ſo weak as to need the help of the outward inſtitution, to which God has annexed the promiſe of his Grace, when duly adminiſter'd and receiv'd, then theſe degrees muſt be known, elſe thoſe may be depriv'd of the benefit of it who have moſt need of it: And thoſe are they who think that they need it leaſt.

Secondly, The Quakers do not always pretend, all of them, to the ſame degrees of perfection; (if there be degrees in perfection) they muſt be ſenſible ſometimes (at leaſt others are) of the many weakneſſes of ſome of their number: Why then do they not allow the Lord's Supper to thoſe weaker ones? Elſe they muſt ſay, that it was not intended for the weak more than for the ſtrong: And ſo that the inſtitution and practice of it by *Chriſt* and his Apoſtles was wholly uſeleſs, and to no purpoſe. And that all thoſe high things ſaid of it, that it is the communion of the Body and Blood of *Chriſt*, 1 *Cor.* x. 16. And *Chriſt*'s own words, *This is my Body:* And therefore, that the receiving it unworthily, is being *guilty of the Body and Blood of the Lord:* That therefore we ſhould approach to it with the greateſt reverence and preparation, to examine our ſelves ſeriouſly

ouſly and diligently, that we may receive it with pure hearts and minds; and the dreadful judgments which do attend the neglect or abuſe of it, not only ſundry diſeaſes, and divers kinds of deaths, but damnation, 1 *Cor.* xi. from *v.* 27. I ſay all theſe were words thrown into the air, of no meaning nor import at all, if the Quaker Interpretation be true, which makes nothing at all of the Lord's Supper, but renders it wholly precarious and inſignificant, even at the time of its inſtitution; and now to be hurtful and pernicious, as drawing Men from the ſubſtance to mere ſhadows, for they make of it no more.

4. But I would beſeech them to conſider how much more highly God does value it, and how material a part of his Religion he does make it: For when St. *Paul* was taught the Faith immediately from Heaven, and not from thoſe who were Apoſtles before him (as he tells us, *Gal.* i. 16, 17.) *Chriſt* took care to inſtruct him as to this of the Lord's Supper particularly. And he preſſes it upon the *Corinthians* as having receiv'd it from God. *For I have received of the Lord* (ſays he, 1 Cor. xi. 23.) *that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread*, &c. and ſo goes on to relate the whole Inſtitution of the Lord's Supper, and the mighty conſequences, the benefits and advantages of it, the examination preparatory to it, and the vengeance both temporal and eternal, which was due to the contempt of it.

This ſhews that *Chriſt* did not inſtitute this holy Sacrament by chance. It was the laſt act of his life, and his dying bequeſt to his Church, fill'd with all his bleſſings, and carrying with it, to the worthy receivers, the whole merits and purchaſe of his death and paſſion, the remiſſion of our ſins, and full title to Heaven! *Brethren, I ſpeak after the manner of Men; tho' it be but a Man's Teſtament, yet if it be confirmed, no Man diſannulleth, or addeth thereto.* How much leſs then can any Man take upon him to diſannul this laſt Will and Teſtament of *Chriſt's*, which he has left to his Church, and bequeathed it to her with his dying breath!

This was the reaſon that it was not only ſo particularly recorded by the ſeveral Evangeliſts in the Goſpels; but when St. *Paul* was taught immediately from Heaven, this moſt material Inſtitution was not forgot, but *Chriſt* himſelf inſtructed him in it, to ſhew the great ſtreſs and value which he laid upon it.

And let this ſuffice to have ſaid in this place concerning this other Sacrament of the Lord's Supper. Its Inſtitution is as plain and expreſs as that of Baptiſm; and the practice of it in the days of the Apoſtles, and all ages ſince, has been as univerſal. And what has been ſaid of Baptiſm is of equal force as to this: And the Quaker arguments againſt this are upon the ſame foundation as thoſe againſt Baptiſm; only they have not ſo many objections againſt this: Therefore I have made Baptiſm the chief ſubject of this diſcourſe; yet ſo, as likewiſe to include the Sacrament of the Lord's Supper. Therefore we will go on to conſider what remains of the preſent objection, (which militates equally againſt both) that there are no ſigns under the Goſpel.

5. And here let me obſerve,

Firſt, That theſe ſigns and figures which the Quakers make incompatible to the Goſpel State, ought only to be underſtood of the ſigns and figures in the Law, which were ordain'd as types of *Chriſt*. And of theſe it is truly argu'd, that when *Chriſt*, who is the ſubſtance, is come, they muſt ceaſe of courſe; which argument the Quakers bring againſt the ſigns and figures which *Chriſt* did inſtitute under the Goſpel. But how foreign this is from their purpoſe, let any one judge; for thoſe ſigns and figures which were appointed by *Chriſt*, could not be types of *Chriſt*, becauſe a

type is what goes before a thing, and ſhews it to come. And therefore, when that which it fore-ſhews is come, it ceaſes. But as there were types under the Law to fore-ſhew *Chriſt*'s coming in the Fleſh, and his Sacrifice upon the Croſs, which therefore are ceaſed; ſo *Chriſt* has appointed other types to fore-ſhew his ſecond coming to judge the world, and which therefore muſt laſt till he ſhall ſo come, as the types of his firſt coming did laſt till he did ſo come. The Sacrifices under the Law did prefigure the death of *Chriſt*; but the Sacraments under the Goſpel were inſtituted in remembrance of it, as well as for types of our future union with him in Heaven. Therefore the ſame reaſon which makes the legal types to ceaſe, does infer, that the evangelical types muſt not ceaſe, till they likewiſe ſhall be fulfilled, which will not be till we arrive at Heaven. Thus as they are types. And then,

Secondly, As they are remembrances of what is paſt, they are to laſt as long as the remembrance of that which they repreſent ought to laſt with us. *Chriſt* did not inſtitute his Supper, that we ſhould thereby remember his death a day, or a year, but till his coming again. His death took his perſonal preſence from us; and therefore till that return we muſt continue the remembrance, that is, of his abſence, till the glorious return of his viſible Body, which was ſeparated from us by his death.

Thus no advantage can be brought to the Quaker pretences againſt the Chriſtian Sacraments, from the ſacrifices and other ſigns or figures under the Law.

6. We come now to examine what they ſet up againſt any ſigns or figures under the Goſpel from another topick; and that is, that the Goſpel is all ſubſtance, and therefore that there muſt be no ſign or figure at all in it.

Anſw. By ſubſtance here they mean that which is inward, or ſpiritual, that every thing in the Goſpel is ſpiritual.

But this will overthrow all outward, or bodily worſhip; for that is diſtinguiſhed from ſpiritual or inward worſhip.

And, in one ſenſe, all bodily worſhip is a ſign or figure of the inward or ſpiritual, which is the principal and ſubſtantial worſhip. Thus bowing the Knee, or uncovering the Head at Prayer, are ſigns or figures of the inward reverence and devotion of the Heart.

And this the Quakers practiſe; therefore, by their own argument, they have ſigns and figures as well as others; only they throw off thoſe of *Chriſt*'s Inſtitution, and make new ones of their own.

It is impoſſible to be without ſigns and figures: For this whole world is a figure of that which is to come. We our ſelves are figures of God, being images of him: And what is an image but the figure or ſign of a thing? *Chriſt* is a figure of God, being *the expreſs image of his Perſon*, Heb. 1. 3. And we now have the knowledge of God *in the face of* Jeſus Chriſt. God is a Light inacceſſible to Angels as well as unto Men, without ſome medium: His eſſence cannot be ſeen or known immediately by any but himſelf. All creatures partake of him in ſigns and figures of him, each in their ſeveral degrees; there are higher and more noble figures, but all are figures. And God has in all ages through the world diſpenſed himſelf to mankind in ſigns and figures; we could not otherwiſe apprehend him. *Chriſt* is the moſt noble and lively figure of God; therefore his diſpenſation is far beyond all others that went before him. Yet even now *we ſee through a glaſs darkly*, 1 Cor. XIII. 12. or *in a riddle*, as our Margent reads it, ἐν αἰνίγματι, in a figure.

What is the Bible that we read, what are words but the ſignatures, the ſigns or figures of things? We can ſee the eſſence of no one thing in the

world more than of God. And what are all thoſe accidents of colour, quantity and quality, by which we diſtinguiſh things, but ſo many figures or ſigns of them?

So very wild is that notion, that there muſt be no ſigns or figures under the Goſpel.

It would be much truer, if they had ſaid that there are nothing elſe but ſigns and figures: There is nothing elſe without a figure but God! for all creatures are figures of him, *Chriſt* the higheſt.

But have the Quakers no figures? *G. Fox* in his *Saul's Errand*, p. 14. ſays, that *Chriſt's* Fleſh is a figure. They call the Body of *Chriſt* generally a Figure, a Veil, a Garment. Then either they have none of it, or they have figures. *Richard Hubberthorn* wrote *, that *Chriſt's coming in the Fleſh was but a figure*: He meant of the inward coming of *Chriſt*, or the Light in the Heart, which they call the *Subſtance* and the *Myſtery*, of which *Chriſt's* outward coming in the Fleſh, they ſay, was but a *Shadow*, or the *Hiſtory* (to uſe their own words.) *G. Fox* made a great myſtery, or figure of his Marriage, which he ſaid *was above the ſtate of the firſt* Adam *in his innocency*; *in the ſtate of the ſecond* Adam *that never fell.* He wrote in one of his general Epiſtles to the Churches, (which were read and valu'd by the Quakers more than St. *Paul's*) that his Marriage was a figure of the *Church coming out of the Wilderneſs*. This, if deny'd, I can vouch undeniably; but it will not be deny'd, tho' it be not printed with the reſt of his Epiſtles, but I have it from ſome that read it often. But why was it not printed? That was a ſad Story. But take it thus: He marry'd one *Margaret Fell*, a Widow, of about threeſcore years of age; and this figure of the Church muſt not be barren: Therefore, tho' ſhe was paſt child-bearing, it was expected that, as *Sarah*, ſhe ſhould miraculouſly conceive, and bring forth an *Iſaac*, which *G. Fox* promis'd and boaſted of; and ſome that I know have heard him do it more than once. She was call'd, *The Lamb's Wife*; and it was ſaid amongſt the Quakers, that the Lamb had now taken his Wife, and ſhe would bring forth an holy Seed. And big ſhe grew, and all things were provided for the Lying-in; and he being perſuaded of it, gave notice to the Churches, as above obſerv'd. But, after long waiting, all prov'd abortive, and the figure was ſpoil'd. And now you may gueſs the reaſon why that Epiſtle which mention'd this figure was not printed.

I would have brought nothing into this diſcourſe that looks like a Jeſt; but they have compelled me: And it may be of uſe to them, to ſhew them, that while they throw off the Sacraments of *Chriſt's* inſtitution, upon the pretence that there muſt be no ſigns or figures under the Goſpel, they, at the ſame time, make ridiculous ſigns and figures of *G. Fox*, and his fantaſtical Marriage, and of ſeveral other things; every thing almoſt among them is a ſign or figure of ſomething to come upon the World. How many of their lying Prophets have call'd themſelves ſigns to the Men of their generation, as the holy Prophets were in their day?

7. There have been outward ſigns in all the inſtitutions of Religion ſince the beginning of the World, as well before as under the Law, and now under the Goſpel. Only they have been vary'd or ended according to what they prefigur'd. Thus thoſe ſigns, which had no farther tendency, than to point out what *Chriſt* did or ſuffer'd upon earth, are fulfill'd and therefore ended.

But there were ſome Signs, which, though they pointed to *Chriſt* upon Earth, had yet a farther tendency; for Signs may be appointed to more ends than one. Thus the inſtitution of the Sabbath was appointed for the

* Snake in the Graſs, Sect. 1.

comme-

commemoration of God's Reſt from the Works of the Creation, *Gen.* II. 3. and *Exod.* XX. 11. and likewiſe the reſt of the Children of *Iſrael* (who were the Type of the Church) from their Captivity and Slavery in *Ægypt*, *Deut.* V. 15. (which expreſſes the ſervitude of Sin and Hell) and their final reſt in *Canaan* (the Type of Heaven) after their forty years wandering in the Wilderneſs, (which repreſent the labours of this Life.) But this was not the ultimate Reſt or Sabbath, *Heb.* IV. 18. *For if* Joſhua *had given them reſt, then would he not afterwards have ſpoken of another day; there remaineth therefore* Σαββατισμὸς, *the keeping of a Sabbath* (which ſignifies *Reſt) to the People of God; for he that has enter'd into his reſt, he alſo hath ceaſed from his own Works, as God did from his.* Thus *Chriſt*, as he ſuffered the ſixth day of the Week, the ſame day that Man was created and fell; ſo on the ſame day on which God reſted from his Work of Creation, *viz.* the ſeventh day, did *Chriſt* reſt in his Grave from his Work of Redemption. And there is yet a farther Reſt or Sabbath beyond this, and that is, the eternal Reſt in Heaven, *Heb.* IV. 11. *Let us labour therefore to enter into that reſt.*

Now, though ſeveral ſignifications of the Sabbath are already paſt, as the deliverance out of *Ægypt*, the entrance into *Canaan*, and the reſt of *Chriſt* in his Grave; yet there being one behind, that is, the Sabbath of Heaven, therefore do we ſtill keep the Sabbath as a Type of it.

But there is another reaſon for the continuance of the Sabbath, and that is, that it was not only ordained as a Type of things to come, but as a commemoration of what was paſt, *viz.* of God's reſt from his Works of Creation; and, by the alteration of the day of the Sabbath, it ſerves likewiſe to us Chriſtians as a commemoration of the Reſurrection of *Chriſt*, and his conqueſt over the powers of Death and Hell. It was the firſt day in which Light was created, and *Chriſt* (who is our true Light, of which the viſible Light is but a Shadow, and was ordain'd as a Type) aroſe from the dead the ſame day, and gave Light to thoſe who ſate in Darkneſs and the ſhadow of Death, by the joyful tidings of our Redemption from Hell, and eternal Bliſs in Heaven!

Now ſo long as the works of our Creation and Redemption are to be kept in memory, ſo long is the Sabbath to continue as a commemoration of theſe ineſtimable Benefits.

And, by the ſame reaſon, ſo long as we ought to commemorate the Death and Paſſion of our Lord, ſo long ought the Sacrament of it to continue, which he inſtituted in remembrance of it, and commanded it to be continu'd till his coming again.

Thus you ſee that there are Signs under the Goſpel; not only the two Sacraments of the Church, (which flowed diſtinctly out of *Chriſt*'s ſide after his Death upon the Croſs) but that the Goſpel does ſtill retain the ſigns of Commemoration, which have deſcended down to us all the way from the Creation; and likewiſe ſuch Signs or Types as have yet a proſpect forward, and are not wholly fulfill'd.

And, thirdly, the Signs of preſent ſignification, as the outward acts of Worſhip; to which we are as much, nay more ſtrictly obliged under the Goſpel than they were under the Law; as St. *Irenæus* argues, (*Adverſ. Hæreſ.* l. 4. c. 34.) that the manner of Worſhip, as of Sacrifices, is chang'd, but not the Worſhip aboliſhed: *Non genus oblationis reprobatum eſt, oblationes enim & illic, oblationes autem & hic; Sacrificia in Populo, Sacrificia & in Eccleſiâ; ſed ſpecies immutata eſt tantùm*; i. e. The kind or nature of the Offering is not aboliſhed; for there were Offerings under the Law, and there are Offerings alſo under the Goſpel: There were Sacrifices among the People of the *Jews*; there are Sacrifices likewiſe in the Church

Church; but the ſpecies or manner of them only is changed, *viz.* that ſome Sacrifices under the Law were bloody, as prefiguring the Death of *Chriſt*; and therefore that ſort or manner of ſacrificing is ceaſed, becauſe fulfill'd in the death of *Chriſt*: But their unbloody Sacrifices and Oblations, as of Tithes and other Offerings, remain ſtill among Chriſtians, and are Signs as much as they were under the Law: The outward Worſhip of God muſt be by actions proper and ſignificant; * *Nihil enim otioſum, nec ſine Signo, nec ſine argumento apud eum*; *i. e.* For there is nothing empty, nor without a Sign, nor without ſignification in the Worſhip of God. And in the very next words he applies this to Tithes; *Et propter hoc illi quidem decimas*—And for this reaſon the *Jews* paid Tithes, *viz.* as a Sign of their dependence upon God, and having receiv'd all from him, and in hopes of their receiving more from him. *Sed nos omnia*—But the Chriſtians, inſtead of a tenth part, which the *Jews* gave, give all that they have, becauſe, ſays he, they have a better hope. And Ch. 27. ſhewing how *Chriſt* did heighten the Law; as, inſtead of Adultery, to forbid Luſt; inſtead of Murder, to forbid Anger; and, inſtead of giving the Tithe, commanding to ſell all; and this, ſays he, *is not a diſſolving of the Law, but enlarging it*, Matth. v. 17, 18. So that no part of the Law is deſtroy'd, and all is not fulfill'd; and ſince all muſt be fulfill'd, it follows, that what is not yet fulfill'd, muſt yet remain; and many of the Signs in the Law not being fulfill'd in *Chriſt*'s Death, nor ever to be fulfill'd while we live upon this Earth, conſequently do remain, and muſt ſo remain to the end of the World. So that the Goſpel has Signs as well as the Law, and in great part the ſame Signs; with other ſacramental Signs added by *Chriſt*, which are thoſe of which we now treat, Baptiſm, and the Supper of the Lord.

* Iren. ibid.

8. And let us reflect, that ever ſince God made outward things, and gave us this Body, as the Soul does act by the mediation of the Body; ſo has God ordain'd, that his Gifts and Graces ſhall be convey'd to us by outward Signs and Means.

Chriſt us'd outward Signs and Means for his miraculous Cures, to ſhew, that tho' the Virtue did not come from the means, yet that they were of uſe, and not to be deſpiſed.

But why do we ſay, that the Virtue does not come from the Means? We ſay ſo when we cannot tell the reaſon and manner how the means work their effect, and can we tell it in thoſe which we call natural means? No ſurely, we know only by obſervation and experience; and what often comes to paſs, we call it natural, as being the common courſe of things; not that we know the reaſon of it, more than of thoſe occurrences which we call miraculous and extraordinary.

Man doth not live by Bread alone, but by every word that proceedeth out of the Mouth of God.

Bread has no virtue of its own to nouriſh, but only what it receives from God; and if he give his virtue (for it is his only) to a Stone, or any thing elſe, it will nouriſh; and Bread will and does ceaſe to nouriſh when he withdraws his Bleſſing from it.

Therefore the Spittle of *Chriſt* and the Clay, the Waters of *Siloam* and *Bethesda*, and the Brazen Serpent had as great virtue to cure when they were appointed by God, as Bread has to nouriſh; and the virtue came as much from them, as it does from the Bread in our daily Food.

Now if the Brazen Serpent, which was but a Type of *Chriſt*, had virtue to cure the Body, ſhall we deny that the Bread which *Chriſt* bleſſed for the remiſſion of Sin has virtue to work that effect?

He whoſe ſingle *Fiat* made the Worlds, and whoſe influence gives power to all things, and makes them what they are; he ſaid of that bleſſed

Bread, *This is my Body*; and his holy Apoſtle ſaid of it, *The Bread which we break, is it not the Communion of the Body of* Chriſt? And do we doubt how it works this effect? Dare we reject it, becauſe it ſeems ſtrange to us, how it ſhould work this effect, who know as little how our daily Bread does nouriſh our Bodies? Do we object our ignorance how a Man can be born of Water and the Spirit, who can give as ſhort an account how we are formed, of a drop of Water, in the Womb; and by what ligaments ſuch different Natures as Soul and Body are compacted and linked together? How can we pretend to have Faith in *Chriſt*, and yet not believe his words, becauſe of the ſeeming difficulty to our Underſtandings, (who know nothing) of the method and manner how he can bring them to paſs?

According to our Faith it will be unto us: Therefore let us humble our Souls greatly, and imitate the holy Angels, (far more enlightned than we are) who veil their Faces before God, and preſume not to diſpute his Commands, or pretend to underſtand all the methods of his Power and Wiſdom unſearchable; but *deſire to look into thoſe things*, 1 Pet. 1. 12. thoſe glorious Myſteries of the Goſpel which the Quakers deſpiſe, as below the meaſure to which they have attain'd! And the *Principalities and Powers in heavenly Places* do ſubmit to *learn the manifold Wiſdom of God*, Epheſ. III. 10. from that Church which the Quakers do vilify and trample under their Feet, as thinking it uncapable to teach them any thing, or to adminiſter to them the Sacraments which *Chriſt* has commanded.

But becauſe the diſpute will ariſe which that Church is, in the miſerable diviſions of Chriſtendom, and amongſt the various ſorts of the pretenders to it, I have in the following Diſcourſe, I hope, given a plain and ſure rule to guide all honeſt and diſintereſted Enquirers in that moſt neceſſary and fundamental point.

The CONCLUSION.

Shewing the Neceſſity of Water-Baptiſm.

THE ſum of what has been ſaid, concludes in the great neceſſity there is of Water-Baptiſm.

But before I ſay more of it, I will obviate an objection which may ariſe from the word *neceſſary*.

If it be abſolutely neceſſary, then none can be ſaved without it; which ſort of neceſſity I do not plead for. This is plainly diſtinguiſhed in the Catechiſm of our Church, where this, and the other Sacrament (of the Lord's Supper) are ſaid to be *generally neceſſary to Salvation*. *Generally*, that is, in the general and common methods which are preſcribed in the Goſpel: For no body will pretend to limit God, as if he could not ſave by what means and methods he pleaſes: But we are ty'd up to thoſe rules which he has preſcrib'd to us; yet we muſt not tie him up to thoſe rules to which he has ty'd us.

But who are they that have reaſon to expect God's extraordinary mercies out of the common methods of Salvation, and to be made partakers of the inward, without the outward Baptiſm?

Firſt, Thoſe who being conſcientiouſly concern'd for the outward, yet cannot obtain it, through the want of a Miniſter of *Chriſt* lawfully ordain'd to adminiſter it, as in *Turky*, *Africa*, &c.

Theſe

Theſe are under an invincible neceſſity; and their earneſt deſires (I doubt not) will be accepted by God, and the ſpiritual Baptiſm be confer'd upon them without the outward.

Secondly, Thoſe who have been baptized by Perſons not lawfuly ordain'd; and conſequently they have receiv'd no Baptiſm, having receiv'd it from thoſe who had no commiſſion to adminiſter it, but who were guilty of the higheſt Sacrilege, in uſurping ſuch a ſacred commiſſion not lawfully deriv'd to them by a ſucceſſive ordination from the Apoſtles: But yet, through a general corruption of the times, ſuch Baptiſms are ſuffer'd to paſs, whereby the Perſons ſo baptized ſwimming down the ſtream, do think their Baptiſm to be valid, and therefore ſeek not for a Re-baptization from thoſe who are truly empower'd to adminiſter it: I ſay, where no ſuch Re-baptization is taught, and thereby the People know nothing of it; in ſuch caſe their ignorance is in a manner invincible, and their ſincerity and devotion in receiving, no Sacraments; yet thinking them true Sacraments, may be accepted by God, and the inward Grace confer'd, and the defects in the outward and viſible ſigns may be pardon'd.

But neither of theſe caſes does reach thoſe who neglect the outward means, upon pretence of inward perfection without them. Theſe deſpiſe the ordinance of *Chriſt*, and make themſelves wiſer than he; as if he had appointed means either unneceſſary, or ineffectual to the ends for which they were intended.

And I deſire theſe to conſider the great neceſſity there is for Water-baptiſm, as before explain'd.

1. Becauſe it is ordain'd as the means whereby the inward Baptiſm of the Holy Ghoſt is given, as I have before quoted, *Acts* II. 38. *Be baptized, and ye ſhall receive the gift of the Holy Ghoſt.* By this Baptiſm, could not be meant the Baptiſm with the Holy Ghoſt, becauſe this Baptiſm is here propoſed as the means whereby to receive the inward Baptiſm of the Holy Ghoſt.

Again, *Epheſ.* v. 26. *That he* (Chriſt) *might ſanctify and cleanſe it* (the Church) *with the waſhing of Water by the Word.* Here the waſhing of Water is the means, tho' the operation and virtue is from the Word: And therefore the outward waſhing or baptizing (which means the ſame as before told, Sect. I.) cannot be the ſame with the Word in this Text.

2. *Chriſt* having appointed this as the means, you ſee what ſtreſs he lays upon it, and how neceſſary he makes it.

John III. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* Here the Water and the Spirit are plainly diſtinguiſhed, and both made neceſſary to Salvation, the outward as well as the inward; as it is written, *Rom.* x. 10. *For with the heart Man believeth unto Righteouſneſs, and with the mouth confeſſion is made unto Salvation.* The belief of the heart is neceſſary unto Righteouſneſs, *i. e.* to make us righteous before God; but the outward confeſſion of the mouth is likewiſe as neceſſary to our Salvation: As *Chriſt* ſaid, (*Matth.* x. 32.) *Whoſoever ſhall confeſs me before Men*, &c. We muſt outwardly, and before Men, confeſs to *Chriſt* by the due performance of his outward ordinances, without which our inward belief in him will not be ſufficient to our Salvation. Baptiſm is an outward badge of Chriſtianity, by being the outward form, appointed to admit Men as Members of the Church of *Chriſt*, and whereby they own themſelves to be ſuch *before Men:* But thoſe who will not wear this badge, as a confeſſion to *Chriſt*, before Men, *Chriſt* will not confeſs them before his Father in Heaven.

Mark XVI. 16. *He that believeth and is baptized, ſhall be ſaved.* Here both the outward and the inward are joyn'd together, and both made neceſ-

ſary:

ſary: For, by Baptiſm here, cannot be meant the inward belief; that would make a tautology of the Text, and mean thus, *He that believeth and believeth*——Thus it muſt be, if by Baptiſm, in this Text, the inward Baptiſm, or belief of the heart be meant. But this being plainly meant of the outward Baptiſm, the conſequence from this Text is plainly this; that he who doth not believe, and is not baptized, ſhall not be ſaved: Of which I adjure the Quakers to conſider moſt ſeriouſly; for tho' they had the inward Baptiſm as much as they pretend, yet were the outward neceſſary. *Peter* thought Water neceſſary to give outward Baptiſm to thoſe who had already received the inward Baptiſm of the Holy Ghoſt, *Acts* x. 47.

And the doctrine of Baptiſm is reckon'd among the principles and foundations of Chriſtianity, together with Faith and Repentance, *&c.* Heb. VI. 1, 2.

But the Quakers, like *Naaman*, ſlout at the means, as too eaſy to be effectual, and call Baptiſm, in contempt, Water-Sprinkling: And I will anſwer them with *Naaman*'s Servants, (2 *Kings* v. 13.) *If* Chriſt *had bid thee do ſome great thing, would'ſt thou not have done it? How much rather then when he ſaith to thee, Waſh and be clean?* And as neceſſary as the Waters of *Jordan* were to the cleanſing of *Naaman*, ſo neceſſary are the Waters of Baptiſm to the cleanſing of our Souls. None dare ſay, that God could not have cleanſed *Naaman* otherwiſe: But God having, by his Prophet, appointed that means, if *Naaman* had neglected it, he had not otherwiſe been cured: How much more when God has appointed the means of Baptiſm by his Son, if we neglect it, ſhall we be ſav'd without it? *He that deſpis'd* Moſes's *Law died without mercy; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the* inſtitution *of the Son of God, and counted it an unholy thing,* doing deſpight to it, inventing contemptible names for it, and ridiculing the adminiſtration of it? But as the Spirit of God moved at firſt *upon the face of the Waters* (Gen. I. 2.) to impregnate them, and make them fructify, and gave a miraculous virtue to the Waters of *Jordan*, of *Siloam*, and *Betheſda*, for healing of the Fleſh; why ſhould we doubt that the ſame Spirit can and will ſanctify the Waters of Baptiſm to the myſtical waſhing away of Sin, having the poſitive inſtitution and promiſe of *Chriſt* for it? Acts II. 38. *Repent and be baptized every one of you, in the name of* Jeſus Chriſt, *for the remiſſion of Sins, and ye ſhall receive the gift of the Holy Ghoſt.*

This was not the extraordinary gift of Miracles which is here promiſed, (and which all baptized Perſons did not receive or expect) but the remiſſion of Sins. And let me add, that the ordinary ſaving Graces of the Spirit, which work ſilently, without obſervation or ſhew, are much preferable, and more deſirable, than the extraordinary gifts of Miracles, which for a time were neceſſary at the firſt propagation of the Goſpel, and held Men's Eyes in great admiration; but were of dangerous conſequence to the poſſeſſors, and a temptation often to vanity, which had almoſt overſet the great Apoſtle, 2 *Cor.* XII. 7, 8, 9. and threw others into the pit of deſtruction, *Matth.* VII. 22, 23. 1 *Cor.* XIII. 2. and therefore were not to be pray'd for or deſir'd. We muſt be totally paſſive in this caſe; and when ſent, being for the conviction of others, to receive ſuch an extraordinary gift with fear and trembling, leſt it hurt our weak minds, not capable, but by as extraordinary an aſſiſtance of divine Grace, to bear ſuch mighty Revelations; and not to let in with it a ſecret Pride in our ſelves, which ſpreads our Sails ſo wide, that without a proportionable Ballaſt of deep Humility, we ſhall be driven from our Compaſs. The Enemy throws in this ſtrong temptation with thoſe miraculous gifts, which vain Men do ignorantly covet, and ſome falſly

falſly pretend to, to their own deſtruction. But much more valuable are thoſe ſaving Graces which we are commanded daily to pray for, and daily to endeavour after; much more available to us, and precious in the ſight of God, than all miraculous gifts, is that gift of the Holy Ghoſt, the remiſſion of Sins, which is promis'd to the due reception of Baptiſm, and enrolls our names in Heaven. *Behold* (ſaid *Chriſt* to his Diſciples, who boaſted, *Luke* x. 17, 18, 19, 20. that *even the Devils were ſubject to them through his Name) I give unto you power to tread on Serpents and Scorpions, and over all the power of the Enemy, and nothing ſhall by any means hurt you; notwithſtanding in this rejoice not, that the Spirits are ſubject unto you; but rather rejoice, becauſe your Names are written in Heaven.*

A

DISCOURSE,

SHEWING

Who they are that are now qualify'd to adminiſter

BAPTISM

And the

LORD's-SUPPER:

Wherein the Cauſe of

EPISCOPACY

Is briefly Treated.

No Man taketh this Honour unto himſelf, but he that is called of God, as was Aaron, *Heb.* v. 4.

BAPTISM

PREFACE.

THIS *Diſcourſe was promis'd in that which I formerly publiſh'd, proving the divine Inſtitution of Water-Baptiſm, and was intended to have been annex'd to that, but ſome delays prevented it.*

I can give no good reaſon why it has ſtay'd thus long, having made but little addition to what was then done; but other things interven'd, and, as it is uſual in delays, the firſt in deſign proves the laſt in fact.

The Subject of this has led me directly upon the larger Theme of Epiſcopacy, which having been ſo elaborately and ſo often treated of, I intend not in this to branch out into ſo wide a Field; but in a ſhort compendious method to lay before the Quakers, and others of our Diſſenters from Epiſcopacy, the heart of the cauſe, ſo far particularly as it concerns our preſent Subject, the right of adminiſtring the Sacraments of Chriſt.

And to avoid the length of quotations, when brought into the Diſcourſe and dilated upon, I have at the end annex'd a ſmall Index *of quotations out of the primitive Fathers and Councils of the firſt four hundred and fifty Years after* Chriſt, *to which the Reader may recur as there is occaſion; and having them all in one view, may conſider them more entirely, and remember them the better.*

I have tranſlated them for the ſake of the Engliſh *Reader, but have put the Originals at the bottom to juſtify the Tranſlation; and for their ſakes who may not have the Books at hand.*

A DISCOURSE

SHEWING

Who they are that are now qualify'd to adminiſter

BAPTISM

AND THE

LORD's SUPPER.

SECT. I.

The Neceſſity of an outward Commiſſion to the Miniſters of the Goſpel.

SOME Quakers having perus'd my Diſcourſe of Baptiſm, think the Quaker arguments againſt it ſufficiently anſwer'd; and they have but one difficulty remaining, that is, who they are (among the various Pretenders) that are duly qualify'd to adminiſter it.

And if ſatisfaction can be given to them herein, they promiſe a perfect compliance to that holy Inſtitution.

The chief thing they ſeem to ſtand upon is, the perſonal holineſs of the Adminiſtrator, thinking that the ſpiritual effects of Baptiſm cannot be convey'd by the means of an unſanctify'd Inſtrument.

But

But yet they confeſs that there is ſomething elſe neceſſary beſides the perſonal holineſs of the Adminiſtrator; otherwiſe they would think themſelves as much qualify'd to adminiſter it as any others; becauſe, I preſume, they ſuppoſe themſelves to have as great a meaſure of the Spirit as other Men.

This Requiſite which they want is that of lawful Ordination.

But the Presbyterians, Independents, and Baptiſts do pretend to this; therefore their title to it is to be examin'd.

And, that we may proceed the more clearly in this matter with reſpect ſtill to that difficulty upon which the Quakers lay the ſtreſs, we will enquire concerning thoſe qualifications which are requiſite in any perſon that ſhall take upon him to adminiſter the Sacraments of *Chriſt*'s Inſtitution. And,

Theſe qualifications are of two ſorts, Perſonal or Sacerdotal.

1. Perſonal; the holineſs of the Adminiſtrator. And, though this is a great qualification to fit and prepare a Man for ſuch an holy Adminiſtration, yet this alone does not ſufficiently qualify any Man to take upon him ſuch an Adminiſtration.

2. But there is moreover requir'd, a Sacerdotal qualification, that is, an outward Commiſſion to authorize a Man to execute any ſacerdotal or miniſterial Act of Religion: For, *This honour no Man taketh unto himſelf, but he that is called of God, as was* Aaron, Heb. v. 4. *So alſo* Chriſt *glorify'd not himſelf to be made an High-Prieſt; but he that ſaid unto him, Thou art my Son—Thou art a Prieſt*, &c.

Accordingly, we find that *Chriſt* did not take upon him the office of a Preacher, till after that outward Commiſſion given to him by a voice from Heaven at his Baptiſm; for it is written, *Matth.* iv. 17. *From that time* Jeſus *began to preach:* Then he began, and he was then *about thirty years of age*, Luke iii. 23. Now no Man can doubt of *Chriſt*'s qualifications before that time, as to holineſs, ſufficiency, and all perſonal endowments. And if all theſe were not ſufficient to *Chriſt* himſelf without an outward Commiſſion, what other Man can pretend to it upon the account of any perſonal excellencies in himſelf without an outward Commiſſion?

3. And as *Chriſt* was outwardly commiſſionated by his Father, ſo did not he leave it to his Diſciples, to every ones opinion of his own ſufficiency to thruſt himſelf into the Vineyard; but choſe twelve Apoſtles by name, and after them ſeventy others of an inferior Order, whom he ſent to preach.

4. And as *Chriſt* gave outward Commiſſions while he was upon the Earth, ſo we find that his Apoſtles did proceed in the ſame method after his Aſcenſion. Act. xiv. 23. *They ordained them Elders in every Church.*

5. But had they who were thus ordain'd by the Apoſtles, power to ordain others? Yes, Tit. i. 5. 1 Tim. v. 22. *For this cauſe left I thee in* Crete, *that thou ſhouldeſt—ordain Elders in every City. Lay hands ſuddenly on no Man*, &c. St. *Clement* in his firſt Epiſtle to the *Corinthians*, writing concerning the Schiſm which was then riſen up amongſt them, ſays, parag. 44. * *That the Apoſtles foreknowing there would be conteſts concerning the epiſcopal Name (or Office) did themſelves appoint the Perſons:* And not only ſo, leſt that might be ſaid to be of force only during their time; but that they *afterwards eſtabliſhed an order how, when thoſe whom they had ordained ſhould die, others, fit and approved Men,*

---

* Καὶ οἱ Ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς Ἐπισκοπῆς· διὰ ταύτην οὖν τὴν αἰτίαν πρόγνωσιν εἰληφότες τελείαν, κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ, ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν.—εἰ οὖν Χριστῷ πεσούμενος ὑπὸ Θεοῦ ἔργον τοιοῦτο, καταίσησαν τοὺς προειρημένους.

ſhould

ſhould ſucceed them in their Miniſtry. Par. 43. *that they who were intruſted with this Work by God in* Chriſt *did conſtitute theſe Officers.*

But this matter depends not upon the teſtimony of him, or many more that might be produced: It is ſuch a publick matter of fact, that I might as well go about to quote particular Authors to prove that there were Emperors in *Rome*, as that the Miniſters of the Church of *Chriſt* were ordained to ſucceed one another, and that they did ſo ſucceed.

SECT. II.

The deduction of this Commiſſion is continu'd in the Succeſſion of Biſhops, and not of Presbyters.

BUT here is a diſpute whether this ſucceſſion was preſerv'd in the order of Biſhops or Presbyters? Or whether both are not the ſame?

1. This is the conteſt betwixt the Presbyterians and us; but either way it operates againſt the Quakers, who allow of no ſucceſſion deriv'd by outward Ordination.

2. But becauſe the deſign of this Diſcourſe is to ſhew the ſucceſſion from the Apoſtles, I anſwer that this ſucceſſion is preſerved and derived only in the Biſhops; as the continuance of any Society is deduc'd in the ſucceſſion of the chief Governors of the Society, not of the inferior Officers. Thus in Kingdoms we reckon by the ſucceſſion of the Kings, not of Sheriffs or Conſtables; and in Corporations by the ſucceſſion of the Mayors or other chief Officers, not of the inferior Bailiffs or Serjeants: So the ſucceſſion of the Churches is computed in the ſucceſſion of the Biſhops, who are the chief Governors of the Churches; and not of Presbyters, who are but inferior Officers under the Biſhops.

3. And in this the matter of fact is as clear and evident as the ſucceſſion of any Kings or Corporations in the World.

To begin with the Apoſtles; we find not only that they conſtituted *Timothy* Biſhop of *Epheſus*, and *Titus* of *Crete*, as in the ſubſcriptions of St. *Paul*'s Epiſtles to them: But in *Euſebius* and other eccleſiaſtical Hiſtorians, you have the Biſhops nam'd who were conſtituted by the Apoſtles themſelves over the then famous Churches of *Jeruſalem*, *Antioch*, *Rome*, and *Alexandria*, and many other Churches, and the ſucceſſion of them down all along.

St. *Polycarp* Biſhop of *Smyrna* was Diſciple to St. *John* the Apoſtle, and St. *Irenæus*, who was Diſciple to St. *Polycarp*, was conſtituted Biſhop of *Lyons* in *France*.

I mention this becauſe it is ſo near us; for in all other Churches throughout the whole World wherever Chriſtianity was planted, Epiſcopacy was every where eſtabliſhed without one exception, as is evident from all their Records.

And ſo it was with us in *England*, whither it is generally ſuppoſed, and with very good grounds, that St. *Paul* firſt brought the Chriſtian Faith. *Clemens Romanus* in his firſt Epiſt. to the *Corinthians*, §. 5. ſays, that St. *Paul* went preaching the Goſpel to the fartheſt bounds of the *Weſt*, ἐπὶ τὸ τέρμα τῆς Δύσεως, by which term *Britain* was then underſtood: And *Theodorit* expreſſly names the *Britains* among the Nations converted by the Apoſtles, (*Tom.* 4. *Serm.* 9. *p.* 610.) and *Euſebius* in his *Evangelical*

Demonſtration (*l.* 3. *c.* 7. *p.* 113.) names likewiſe the *Britains* as then converted.

But whether St. *Paul*, or, as ſome conjecture, *Joſeph* of *Arimathæa*, or any other apoſtolical Perſon was the firſt who preached *Chriſt* in *England*, it matters not, as to our preſent purpoſe, who enquire only concerning Epiſcopacy; and it is certain by all our Hiſtories, that as far up as they give us any account of Chriſtianity in this Iſland, they tell us likewiſe of Biſhops; and the ſucceſſion of this Church of *England* has been deduc'd in the ſucceſſion of Biſhops, and not of Presbyters; and particularly in the Dioceſe of *London*, which was the firſt Archiepiſcopal See before *Auguſtin* the Monk came hither, after which it was eſtabliſh'd in *Canterbury*. And the *Saxon* Writers have tranſmitted the ſucceſſion of their Biſhops in *Canterbury*, *Rocheſter*, *London*, &c.

And in Countries ſo remote and barbarous as *Iſland* itſelf, we find the ſame care taken; *Ara* or *Aras* an *Iſlandiſh* Prieſt ſurnam'd *Hinfrode* the Learned, who flouriſh'd in the eleventh Century, and was twenty five years old when Chriſtianity was brought thither, in his Book of that Country written in *Iſlandiſh*, has tranſmitted to poſterity, not only the ſucceſſion, but the genealogies of the Biſhops of *Skalholt* and *Hola* (the two epiſcopal Sees of *Iſland*) as they ſucceeded one another in his time. I mention this of *Iſland* to ſhew that Epiſcopacy has extended itſelf equally with Chriſtianity, which was carry'd by it into the remoteſt corners of the Earth; upon which account the Biſhops of *Skalholt* and *Hola*, and their ſucceſſion, are as remarkable proofs of Epiſcopacy, tho' not ſo famous as the Biſhops of *Canterbury* and *London*.

4. If the Presbyterians will ſay (becauſe they have nothing left to ſay) that all *London* (for example) was but one Pariſh, and that the Presbyter of every other Pariſh was as much a Biſhop as the Biſhop of *London*, becauſe the words Ἐπίσκοπος and Πρεσβύτερος, *Biſhop* and *Presbyter*, are ſometimes us'd in the ſame ſenſe; they may as well prove that *Chriſt* was but a *Deacon*, becauſe he is ſo call'd *Rom.* xv. 8. Διάκονος, which we rightly tranſlate a *Miniſter*: And Biſhop ſignifies an Overſeer, and Presbyter an Ancient Man, or Elder Man; whence our term of Alderman. And this is as good a foundation to prove that the Apoſtles were Aldermen, in the City acceptation of the word, or that our Aldermen are all Biſhops and Apoſtles, as to prove that Presbyters and Biſhops are all one from the childiſh gingle of the words.

It would be the ſame thing if one ſhould undertake to confront all Antiquity, and prove againſt all the Hiſtories, that the Emperors of *Rome* were no more than Generals of Armies, and that every *Roman* General was Emperor of *Rome*, becauſe he could find the word *Imperator* ſometimes apply'd to the General of an Army.

Or as if a Common-wealth-man ſhould get up and ſay, that our former Kings were no more than our Dukes are now, becauſe the ſtyle of *Grace*, which is now given to Dukes, was then given to Kings.

And ſuppoſe that any one were put under the penance of anſwering to ſuch ridiculous arguments, what method would he take but to ſhew that the Emperors of *Rome*, and former Kings of *England*, had Generals of Armies and Dukes under them, and exercis'd authority over them?

Therefore when we find it given in charge to *Timothy*, the firſt Biſhop of *Epheſus*, how he was to proceed againſt his Presbyters when they tranſgreſſed, to ſit in judgment upon them, examine witneſſes againſt them, and paſs cenſures upon them, it is a moſt impertinent Logomachy to argue from the etymology of the words, that notwithſtanding of all this a Biſhop and a Presbyter are the ſame thing: Therefore that one Text, 1 *Tim.* v. 19. is

ſufficient

ſufficient to ſilence this pitiful clamour of the Presbyterians; our *Engliſh* reads it, *againſt an Elder*, which is the literal tranſlation of the word *Preſbyter*, κατὰ πρεσβυτέρου, *againſt a Presbyter receive not an accuſation, but before two or three witneſſes; and them that ſin, rebuke before all, that others alſo may fear.* Now, upon the Presbyterian Hypotheſis, we muſt ſay that *Timothy* had no authority or juriſdiction over that Presbyter, againſt whom he had power to receive accuſations, examine witneſſes, and paſs cenſures upon him; and that ſuch a Presbyter had the ſame authority over *Timothy*; which is ſo extravagant and againſt common ſenſe, that I will not ſtay longer to confute it, and think this enough to have ſaid concerning the Presbyterian argument from the etymology of the words Biſhop and Presbyter.

And this likewiſe confutes their other pretence which I have mention'd, that the ancient Biſhopricks were only ſingle and independent Congregations, or Pariſhes. This is a topick they have taken up but of late, (being beaten from all their other holds) and launched by Mr. *David Clarkſon*, in a Book which he entitles *Primitive Epiſcopacy*; which has given occaſion to an excellent anſwer by Dr. *Hen. Maurice*, call'd, *A Defence of Dioceſan Epiſcopacy*, printed 1691. which I ſuppoſe has ended that controverſy, and hinder'd the world from being more troubled upon that head. And their other little ſhift, and as groundleſs, that the Primitive Biſhops were no other than their Moderators advanc'd more lately, by *Gilb. Rule*, late Moderator of the general Aſſembly in *Scotland*, has been as learnedly, and with great clearneſs of reaſon, confuted by the worthy *J. S.* in his *Principles of the Cyprianick Age*, printed 1695.

But as I ſaid, that Text, 1 *Tim.* v. 19. has made all theſe pretences wholly uſeleſs to the Presbyterians: For ſuppoſing their moſt notorious falſe ſuppoſition, as if the Biſhopricks of *Jeruſalem*, *Rome*, *Alexandria*, or *London*, conſiſted but of one ſingle Congregation, and that ſuch Biſhops had no Presbyters under them; but that all Presbyters were equally Biſhops; I ſay ſuppoſing this, then it muſt follow from what we read of *Timothy*, that one Biſhop or Presbyter had juriſdiction over other Biſhops or Presbyters, which will deſtroy the Presbyterian claim of Parity, as much as their confeſſion to the truth, and plain matter of fact, that Biſhops had Presbyters under their juriſdiction, and that they were diſtinct orders. Notwithſtanding that a Biſhop may be called Διάκονος, a Deacon, or Miniſter of *Chriſt*; and likewiſe Πρεσβύτερος, an elder or grave Man, which is a term of Magiſtracy and Dignity, and not ty'd to Age: And a Presbyter may likewiſe in a ſound ſenſe be call'd a Biſhop, that is, an Overſeer or Shepherd, which he truly is over his particular flock, without denying at all his dependence upon his Biſhop and Overſeer.

5. As under the term of Prieſt the High-Prieſt was included, without deſtroying his ſupremacy over the other Prieſts, againſt which *Korah* and his Presbyters, or inferior Prieſts aroſe. And if the Presbyterians will take his word, whom of all the Fathers they moſt admire, and quote often on their ſide, that is St. *Jerome*, he will tell them in that very Epiſtle (*ad Evagr.*) which they boaſt favours them ſo much, that what *Aaron* and his Sons, and the *Levites* were in the Temple, that ſame are Biſhop, Preſbyter, and Deacon in the Church.

And long before him, *Clemens Romanus*, in his firſt Epiſtle to the *Corinthians*, makes frequent alluſion to the Epiſcopacy of the *Levitical* Prieſthood, and argues from thence to that of the Chriſtian Church. Thus Paragraph 40*. *To the High Prieſt* (ſays he) *were allotted his proper offi-*

---

* Τῷ μὲν Ἀρχιερεῖ ἴδιαι λειτουργίαι δεδομέναι εἰσὶ· καὶ τοῖς Ἱερεῦσιν ἴδιος ὁ τόπος πρόκειται· καὶ Λευίταις ἴδιαι διακονίαι ἐπίκεινται· λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

ces;

tes; to the Prieſts their proper place was aſſigned; and to the Levites *their ſervices were appointed; and the Lay-men were reſtrain'd within the precepts to Lay-men.* And §. 42. he applies that Scripture, *Iſa.* LX. 17. to the officers of the Chriſtian Church, and renders it thus; *I will conſtitute their Biſhops in Righteouſneſs, and their Deacons in Faith.* The *Greek* Tranſlation of the LXX. has it thus. * *I will give thee Rulers (or Princes) in peace, and thy Biſhops in Righteouſneſs.*

It was the frequent method of theſe Primitive Fathers to reaſon thus from the parallel betwixt the Law and the Goſpel; the one being an exact type of the other, and therefore being fulfill'd in the other. And in this they follow'd the example of *Chriſt*, and the Apoſtles, who argu'd in the ſame manner; as you may ſee *Matth.* v. 1 *Cor.* x. the whole Epiſtle to the *Hebrews*, and many other places of the New Teſtament.

6. Now the Presbyterians are deſir'd to ſhew any one diſparity betwixt their caſe and that of *Korah*, who was a Prieſt of the ſecond Order, that is, a Presbyter, and withdrew his obedience from the High-Prieſt with other mutinous *Levites:* For there was no matter of Doctrine or Worſhip betwixt them and *Aaron*, nor any other diſpute but that of Church Government. And by the parallel betwixt the Old Teſtament and the New, *Korah* was a Presbyterian, who roſe up againſt the Epiſcopacy of *Aaron*. But this caſe is brought yet nearer home; for we are told (*Jude*, ℣. 11.) of thoſe under the Goſpel, *who periſh in the gain ſaying of* Korah. And in the Epiſtle of *Clem. Rom.* to the *Corinthians* before quoted, §. 43. he plainly applies this caſe of *Korah* to the ſtate of the Chriſtian Church; ſhewing at large, that as *Moſes* by the command of God determin'd the pretenſions of the twelve Tribes to the glory of the Prieſthood, by the miraculous budding of *Aaron*'s Rod, which was after the Schiſm and Puniſhment of *Korah* and his company; ſo likewiſe, he ſays, the Apoſtles foreknowing by *Chriſt* that diſſenſions would ariſe alſo in the Chriſtian Church by various pretenders to the Evangelical Prieſthood, did ſettle and eſtabliſh not only the perſons themſelves, but gave rules and orders for continuing the ſucceſſion after their deaths, as I have before quoted his words. So that it is plain from hence, that the Evangelical Prieſthood is as poſitively and certainly eſtabliſh'd and determin'd in the ſucceſſion of Eccleſiaſtical Ordination, as the *Levitical* Law was in the ſucceſſion of *Aaron*; and conſequently, that the Rebellion of Presbyters from under the Government of their Biſhops, is the ſame caſe as the Rebellion (for ſo it is call'd, Numb. XVII. 10.) of *Korah* and his *Levites* againſt *Aaron*; who had as good a pretence againſt him from the word *Levite*, which was common to the whole Tribe, as the Presbyterians have againſt Biſhops, from the name Biſhop and Presbyter, being us'd ſometimes promiſcuouſly, and apply'd to the Clergy in general; which is a term that includes all the orders of the Church, as *Levite* did among the *Jews*.

7. But, to leave the fruitleſs conteſt about words, let this matter be determin'd as other matters of fact are.

If I pretend to ſucceed any Man in an honour or eſtate, I muſt name him who had ſuch an eſtate or honour before me, and the Man who had it before him, and who had it before him; and ſo up all the way to him who firſt had it, and from whom all the reſt do derive, and how it was lawfully deduc'd from one to another.

This the Biſhops have done, as I have ſhewn, and can name all the way backward, as-far as Hiſtory goes, from the preſent Biſhop of *London*, for example, to the firſt plantation of Chriſtianity in this Kingdom; ſo from the

---

* Δώσω τὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τὺς Ἐπισκόπους σου ἐν δικαιοσύνῃ.

preſent

preſent Biſhop of *Lyons* up to *Irenæus* the Diſciple of St. *Polycarp*, as before is told. The Records are yet more certain in the great Biſhopricks of *Rome*, *Antioch*, *Alexandria*, and others, while they laſted in the world. And tho' the Records may not be extant of every ſmall Biſhoprick, which was leſs taken notice of, as the names of many Kings are loſt in obſcure Nations, of many Mayors or Sheriffs, who notwithſtanding have as certainly ſucceeded one another, as where the Records are preſerv'd: I ſay, tho' every Biſhop in the world cannot tell the names of all his Predeceſſors up to the Apoſtles, yet their ſucceſſion is certain: And in moſt Chriſtian Nations there are Biſhops who can do it; which is a ſufficient proof for the reſt, all ſtanding upon the ſame bottom, and being deriv'd in the ſame manner.

Now to balance this, it is deſir'd that the Presbyterians would ſhew the ſucceſſion of any one Presbyter in the world, who was not likewiſe a Biſhop, in our acceptation of the word, in the like manner from the Apoſtles.

Till when, their ſmall criticiſms upon the etymology of the words *Biſhop* or *Presbyter*, is as poor a plea, as if I ſhould pretend to be heir to an eſtate, from the likeneſs of my name to ſomebody who once had it.

And here I cannot chuſe but apply the complaint of our Saviour, *John* v. 43. *If any come in the name of* Chriſt, that is, by a commiſſion from him, derived down all the way by regular ordination, *him ye will not receive:* Nay, tho' he be otherwiſe a Man without exception, either as to his life and converſation, or as to his gifts and ſufficiency for the Miniſtry, you make this his commiſſion an objection againſt him; for that reaſon alone you will not accept him. But if another come in *his own name*, that is, with no commiſſion but what he has from himſelf, his own opinion of his own worthineſs, *giving out that himſelf is ſome great one*, (Act. VIII. 9.) him ye will receive, and follow and admire him; *heaping to your ſelves teachers, having itching ears*, as it was propheſy'd of theſe moſt degenerate times, 2 *Tim.* IV. 3.

But as to thoſe well-diſpos'd Quakers, for whoſe information chiefly I have wrote this diſcourſe, I muſt ſuppoſe that their enquiry is wholly concerning the ſeveral titles of Biſhops, Presbyterians, Independents, *&c.* to the true ſucceſſion from the Apoſtles; that it may thereby be known to which of all theſe they ought to go for Baptiſm.

This I have ſhewn in behalf of Epiſcopacy, and put the Presbyterians to prove their ſucceſſion in the form of Presbytery, which they can never do; becauſe, as I have ſaid before, the chronology of the Church does not compute from the ſucceſſion of the Presbyters, but only of the Biſhops, as being the chief Governors of the Church. And therefore, tho' in many Biſhopricks the roll of their Biſhops is preſerved from the Apoſtles to this day, yet there is not one bare Presbyter, that is, the Miniſter of a Pariſh, and no more, no not in all the World, who can give a roll of his Predeceſſors in that Pariſh, half way to the Apoſtles, or near it: For from the firſt plantation of Chriſtianity the Church was divided into Biſhopricks. This was neceſſary for the Government of the Church; but it was not ſo early ſub-divided into Pariſhes. The Presbyters at firſt attending upon the Biſhop, were ſent out by him to ſuch places, and for ſuch time as he thought fit; and returning, gave account of their Stewardſhips, or were viſited, and changed by him as he ſaw cauſe: And therefore, tho' one might come after another in the place where he had miniſter'd before, yet they could not properly be ſaid to ſucceed one another, as (to ſpeak intelligibly to the Quakers) many of them do preach after *G. Fox*, yet none of them are ſaid to ſucceed him.

I have been thus long upon the Presbyterians, becauſe they only, of all our Diſſenters, have any pretence to ſucceſſion. And what I have ſaid as to them, muſt operate more ſtrongly againſt the later Independent, Baptiſt, *&c.* who have not the face to pretend to ſucceſſion, but ſet up merely upon their own pretended Gifts.

8. But what are theſe gifts which they ſo highly boaſt?

Firſt, An inward and more than ordinary participation of the Graces of the Holy Spirit.

Secondly, A fluency and powerfulneſs in Preaching and Praying.

I know of no other gifts that any of our Diſſenters pretend to, unleſs they will ſet up for miracles, as *G. Fox*, &c. And other Diſſenters did likewiſe pretend to the ſame, at their firſt ſetting out, to amuſe the People; but (as the Quakers) have let it drop afterwards, to ſtop any farther examination of it, having already ſerv'd their turn by it.

But, as to theſe pretended gifts, if we may truſt to our Saviour's rule, of knowing the Tree by its Fruits, we cannot think it the Holy Spirit of which theſe Men did partake, who fill'd theſe three Nations with Blood and Slaughter, and whoſe Religion was never otherwiſe introduc'd, than by Rebellion, in any Country whitherſoever it has yet come.

And as to that volubility of tongue, which they boaſt as the main proof of their miſſion, we have found it by experience, that a little confidence and cuſtom will improve very ſlender judgments to great readineſs in that ſort of talent.

And the powerfulneſs which is found in it by ſome who are affected with a diſmal Tone, wry Faces, and antick Geſtures, is not more but leſs, if there be either method or ſenſe in the Diſcourſe; which ſhews their paſſion to proceed not from reaſon, but imagination.

The *Scots* Presbyterian Eloquence affords us monſtrous proofs of this, but not ſo many as you may have from eye and ear-witneſſes.

Such coarſe, rude, and naſty treatment of God, as they call Devotion; as in it ſelf it is the higheſt affront to the divine Majeſty, ſo has it contributed in a very great meaſure to that wild Atheiſm which has always attended theſe ſort of Inſpirations: It ſeeming to many more reaſonable to worſhip no God at all, than to ſet up one on purpoſe to ridicule him.

But this ſort of Enthuſiaſm preſumes upon a familiarity with God, which breeds contempt, and deſpiſes the ſobriety of Religion as a low diſpenſation. I recommend to the Reader that excellent Sermon, upon this ſubject, of Dr. *Hicks*, call'd, *The Spirit of Enthuſiaſm exorcis'd*: And I deſire thoſe to conſider who are moſt taken with theſe ſeeming extraordinary gifts of volubility and nimbleneſs in Prayer, that the moſt wicked Men are capable of this perfection; none more than *Oliver Cromwell*, eſpecially when he was about ſome nefarious wickedneſs: He continu'd moſt fluently in this exerciſe all the time that his Cut-throats were murthering of his Royal Maſter; and his gift of Prayer was greatly admir'd. Major *Weir* of *Edinburgh* was another great inſtance, who was ſtrangely ador'd for his gifts, eſpecially of Prayer, by the Presbyterians in *Scotland*, while at the ſame time he was wallowing in the moſt unnatural and monſtrous Sins. See his ſtupendous Story in *Ravillac Redivivus*.

There are many examples of this nature, which ſhew that this gift is attainable by Art. Dr. *Wilkins* (the Father of the *Latitudinarians*) has given us the receipt in his *Gift of Prayer*.

Yet none of the performances of theſe gifted Men are any ways comparable (as to the wonderful readineſs in which they boaſt) to the *extempore* verſes of *Weſtminſter* School, which *Iſaac Voſſius* could not believe to be *extempore* till he gave the Boys a Theme, which was *Senes bis pueri*,

and

and he had no ſooner ſpoke the words, but he was immediately pelted with ingenious Epigrams from four or five Boys.

So that this volubility in Prayer, which is the gift our Diſſenters do moſt glory in, may be deduc'd from an Original far ſhort of divine Inſpiration.

But ſuppoſe that they had really thoſe wonderful Gifts which they pretend to, yet were this no ground at all to countenance or warrant their making a Schiſm upon that account.

This caſe has been rul'd in a famous and moſt remarkable inſtance of it, which God was pleas'd to permit (for the future inſtruction of his Church) at the firſt ſetting out of the Goſpel in the very days of the Apoſtles.

Then it was that *Chriſt*, having *aſcended up on high*, gave many and miraculous Gifts unto Men, which was neceſſary towards the firſt propagation of his Goſpel, in oppoſition to all the eſtabliſhed Religions and Governments then in the World, and under their perſecution.

But theſe gifts of Miracles did not always ſecure the poſſeſſors from vanity, and an high opinion of themſelves, to the diſparagement of others, and even to break the order and peace of the Church, by advancing themſelves above their ſuperiors, or thinking none ſuperior to themſelves.

The great Apoſtle of the *Gentiles* was not freed from the tentation of this, whom the *Meſſenger of* Satan *was ſent to buffet, leſt he ſhould be exalted above meaſure, thro' the abundance of the revelations which were given to him*, 2 Cor. XII. 7. Nay more, our bleſſed Saviour tells of thoſe who had miraculous Gifts beſtow'd upon them, and yet ſhould be finally rejected, *Matth.* VII. 22, 23. Therefore he inſtructs his Diſciples not to rejoice in thoſe miraculous Gifts which he beſtow'd upon them, but rather *that their names were written in Heaven*, Luke X. 20. which ſuppoſes, that they might have ſuch Gifts, and yet their names not be written in Heaven.

And when he taught them how to pray, he added no petition for ſuch Gifts, but only for the remiſſion of their Sins, and the ſanctifying Graces of the Holy Spirit, which are, as moſt profitable to us, ſo moſt precious in the ſight of God.

Now ſome who had theſe miraculous Gifts made ill uſe of them, and occaſion'd a great Schiſm (the firſt in the Chriſtian Church) at *Corinth*; they were exalted above meaſure in their own gifts, and therefore refus'd to ſubmit themſelves to thoſe who were their ſuperiors in the Church (who perhaps had not ſuch Gifts as they had) but ſet up for themſelves, and drew parties after them, who were charm'd with their extraordinary Gifts, thinking that the participation of the ſaving Graces of the Holy Spirit muſt there chiefly be communicated, where God had beſtow'd ſuch wonderful Gifts; and they laid more ſtreſs upon the perſonal qualifications of theſe Miniſters of God, than upon the obſervance of that Order and Conſtitution which he had commanded; which was in effect preferring Men to God, and truſting to the Inſtruments rather than to the Author of their Religion; as if thro' the power and holineſs of the Adminiſtrators of God's Inſtitutions, and not from him alone, the Graces which were promis'd to the due obſervance of them were convey'd, *Acts* III. 12.

And this, as it turn'd Men from God to truſt in Man, ſo, as a neceſſary conſequence of it, it begot great emulations among the People for one Teacher againſt another, even (ſometimes) when it was not the fault of the Teachers: For People being once let looſe from Government and Order to follow the imaginations of their own brain, will run farther than their firſt Seducers did intend, and will care for themſelves.

Thus, in the Schiſm of the Church at *Corinth*, one was for *Paul*, another for *Apollos*, another for *Cephas*, &c. much againſt the minds of theſe good

good Apoſtles; but having been once unſettled by the Pride and Ambition of Seducers, they *heaped to themſelves Teachers, having itching Ears*, and made diviſions among themſelves pretendingly in behalf of *Chriſt* and his Apoſtles, but in effect tending to divide *Chriſt* and his Apoſtles, as all Schiſms do.

Againſt theſe St. *Paul* diſputes with wonderful force of Reaſon and Eloquence, particularly in the xii^th^ Chapter of his firſt Epiſtle to theſe ſame *Corinthians*, wherein, from the parallel of the unity of Members in the ſame Body, he admirably illuſtrates, that the many different and miraculous Gifts which were then diſpenſed all from the ſame Spirit, could be no more an argument for any to advance himſelf beyond his own ſtation in the Church, than for one member of the Body, tho' an Eye or a Hand, the moſt uſeful or beautiful, to glory itſelf againſt the inferior Members, (who are all actuated by the ſame Soul) or not to be content with its office and ſtation in the Body, and due ſubordination to the Head. Thence the Apoſtle goes on, and makes the application in the xiii^th^ Chapter, that the moſt exalted, ſpiritual, or even miraculous Gifts, could not only not excuſe any Schiſm to be made in the Body, that is, the Church; but that if any who had ſuch Gifts did not employ them for the preſervation of the unity of the Church, which is very properly expreſs'd by Charity, *i. e.* Love for the whole Body, ſuch Gifts would profit him nothing, loſe all their virtue and efficacy as to the poſſeſſor, and be rather an aggravation againſt him, than any excuſe for him, to withdraw his obedience from his lawful Superiors, and uſurp the Office of the Head, and ſo make a Schiſm in the Body upon the account of his Gifts; which tho' they were as great as to ſpeak with the tongues of Men and Angels, to underſtand all Myſteries and all Knowledge, to have all Faith, even to remove Mountains, and ſuch a Zeal as to give all his Goods to the Poor, and his very Body to be burned; yet, if it be done in Schiſm, out of that Love and Charity which is due to the Body, and to its unity, all is nothing, will profit him nothing at all.

And no wonder; when all that heavenly Glory in which *Lucifer* was created could avail him nothing, when he kept not his firſt Principality, but aſpir'd higher, and made a Schiſm in the Hierarchy of Heaven, *Jude* 6.

How then ſhall they who have (as St. *Jude* expreſſes it) *left their own habitation*, or ſtation in the Church, and advanc'd themſelves above their Biſhops, their lawful Superiors, the Heads and Principles of Unity next and immediately under *Chriſt* in their reſpective Churches, upon pretence of their own perſonal Gifts and Qualifications, and thereby make a Schiſm in the terreſtrial Hierarchy of the Church, which is the Body of *Chriſt*, the *Fullneſs of him who filleth all in all*, Eph. i. 23. How ſhall they be excus'd for this, whoſe pretended Gifts are in nothing extraordinary, except in a furious Zeal without Knowledge, and a volubility of Tongue, which proceeds from a habit of ſpeaking without thinking, and an aſſurance that is never out of countenance for ten thouſand blunders, which would daſh and confound any Man of ſenſe or modeſty, or that conſider'd the preſence of God in which he ſpoke?

If thoſe truly miraculous Gifts, which were made a pretence for the Schiſm at *Corinth*, were not ſufficient to juſtify that Schiſm; how ridiculous and much more wicked is the pretence of our modern gifted Men, who have pleaded their delicate Gifts as a ſufficient ground for all that Schiſm and Rebellion which they have rais'd up amongſt us?

If the real Gifts and Inſpirations of the Holy Spirit were ſtinted and limited by the Governors of the Church to avoid Schiſm and Confuſion in the Church, 1 *Cor.* xiv. from *v.* 26. If the Prophets were confin'd as to their number to two, or at the moſt three at a time; ſome ordered to

hold

hold their peace, to give place to others; others to *keep silence* for want of an Interpreter; and the Women (tho' gifted or inspired, as many of them were) totally silenc'd in the Church or publick Assemblies, 1 *Tim.* XI. 12. What Spirit has possess'd our modern pretenders to Gifts, that will not be subject to the Prophets, nor to the Church, nor to any Institutions, whether divine or human? But if their Superiors pretend to direct them in any thing, they cry out, What! will you stint the Spirit! And think this a sufficient cause to break quite loose from their authority, and set up an open Schism against them upon pretence of their wonderful Gifts forsooth!

That first Schism in the Church of these *Corinthians* was vigorously oppos'd by the Apostles and Bishops of the Church at that time: They like good Watchmen would not give way to it, knowing the fatal consequences of it.

This produc'd two Epistles from St. *Paul* to the *Corinthians*, and two to them from St. *Clement* then Bishop of *Rome*, which are preserv'd and handed down to us. It was this same occasion of Schism which so early began to corrupt the Church, that led the holy *Ignatius* (who flourished in that same Age) to press so earnestly in all his Epistles to the several Churches to whom he wrote the indispensable obligation of a strict obedience to their respective Bishops; that the Laity should submit themselves to the Presbyters and Deacons, as to the apostolical College under *Christ*; and that the Presbyters and Deacons, as well as the Laity, should obey their Bishop as *Christ* himself, whose person he did represent: That therefore whoever kept not outward Communion with his Bishop did forfeit his inward Communion with *Christ*; that no Sacraments were valid or acceptable to God which were not celebrated in Communion with the Bishop; that nothing in the Church should be done, nor any Marriage contracted without the Bishop's consent, *&c.* as you will see hereafter.

These clear Testimonies forc'd the Presbyterians (because they were not in a temper to be convinc'd) to deny these Epistles of St. *Ignatius* to be genuine; but they have been so fully vindicated, particularly by the most learned Bishop of *Chester*, Dr. *Pearson*, as to silence that cavil, and leave no pretence remaining against Episcopacy in that primitive and apostolical Age.

SECT. III.

Objection from the times of Popery in this Kingdom, as if that did unchurch, and consequently break the Succession of our Bishops.

I Must now account for an objection which with some seems a mighty one, even enough to overthrow all that I have said concerning the succession of our Bishops, and that is the long midnight of Popery which has in old time darken'd these Nations.

Well: The Succession of which I have been speaking was no part of that Darkness, and we have, by God's blessing, recover'd our selves in a great measure from that Darkness: But that Darkness was such as, with some, to destroy the episcopal Succession; because, as they say, such great Errors, especially that of Idolatry, does quite unchurch a People, and consequently must break their Succession.

1. This, by the way, is a popiſh argument, tho' they that now make it are not aware of it: For the Church of *Rome* argues thus, That Idolatry does unchurch, and therefore if ſhe was idolatrous for ſo long a time as we charge upon her, it will follow that, for ſo many Ages, there was no viſible Church, at leaſt in theſe Weſtern parts of the World: And *Arianiſm*, (which is Idolatry) having broke in ſeveral times upon the Church, if Idolatry did quite unchurch and break the Succeſſion, there would not be a Chriſtian Church hardly left in the World: The conſequence of which would be as fatal to the Church of *Rome* as to us; therefore let her look to that poſition, which ſhe has advanc'd againſt us, that Idolatry does unchurch.

2. But that it does not unchurch, I have this to offer againſt thoſe Papiſts, Quakers, and others who make the objection.

(1.) If it does quite unchurch, then could no Chriſtian be an Idolater, becauſe by that he would, *ipſo facto*, ceaſe to be a member of the Chriſtian Church: But the Scripture does ſuppoſe that a Chriſtian may be an Idolater, therefore Idolatry does not unchurch. The *Minor* is prov'd 1 *Cor.* v. 11. *If any Man that is called a Brother* (that is, a Chriſtian) *be a Fornicator, or covetous, or an Idolater*——Nay, *Eph.* v. 5. a covetous Man is call'd *an Idolater*; and *Col.* iii. 5. *Covetouſneſs is Idolatry*. So that, by this argument, Covetouſneſs does unchurch. If it be ſaid that Covetouſneſs is call'd Idolatry only by alluſion, but that it is not formal Idolatry; I know no ground for that diſtinction: The Scripture calls it Idolatry, and makes no diſtinction. But,

But in the firſt Text quoted, 1 *Cor.* v. 11. both Covetouſneſs and Idolatry are nam'd; ſo that you have both material and formal, or what other ſort of Idolatry you pleaſe to fancy.

I grant, that in one ſenſe Idolatry does unchurch, that is, while we continue in it, it renders us obnoxious to the wrath of God, and forfeits our title to the promiſes which are made to the Church in the Goſpel: But ſo does Fornication, Covetouſneſs, and every other Sin, till we repent, and return from it. But none of theſe Sins do ſo unchurch us as to exclude our returning to the Fold by ſincere Repentance, or to need a ſecond Baptiſm or Admiſſion into the Church: Neither does Idolatry. Do I then put Idolatry upon the level with other common Sins? No, far from it. Every ſcab is not a Leproſy, yet a Leper is a Man, and may recover his health. Idolatry is a fearful Leproſy, but it does not therefore quite unchurch, nor throw us out of the Covenant: For if it did, then would not Repentance heal it, becauſe Repentance is a great part of the Covenant: And therefore, ſince none deny Repentance to an Idolater, it follows that he is not yet quite out of the Covenant. Some of the Ancients have deny'd Repentance to Apoſtaſy, yet granted it to Idolatry; which ſhews that they did not look upon Idolatry to be an abſolute Apoſtaſy; for every Sin is an Apoſtaſy in a limited ſenſe.

(2.) Let us in this diſquiſition follow the example before-mention'd of the Apoſtles and moſt primitive Fathers, to meaſure the Chriſtian Church with its exact Type, the Church under the Law; which are not two Churches, but two ſtates of the ſame Church; for it is the ſame Chriſtian Church from the firſt promiſe of *Chriſt*, *Gen.* iii. 15. to the end of the World: And therefore it is ſaid, *Heb.* iv. 2. that the Goſpel was preached unto them, as well as unto us. And theſe two ſtates of the Church before and after *Chriſt* do anſwer like a pair of Indentures to one another, the one being to an *Iota* fulfilled in the other, *Matth.* v. 18.

Now we find frequent Lapſes to Idolatry in the Church of the *Jews*; yet did not this unchurch them, no, nor deprive them of a competent meaſure

ſure of God's Holy Spirit, as it is written *Neh.* ix. 18, 20. *Yea, when they had made them a molten Calf, and ſaid, This is thy God——yet thou, in thy manifold mercies, forſookeſt them not——Thou gaveſt thy good Spirit to inſtruct them,* &c.

And let it be here obſerv'd, that tho' God ſent many Prophets to reprove the great Wickedneſs and Idolatry, as well of their Prieſts as People, yet none of theſe holy Prophets did ſeparate Communion from the wicked Prieſts; they would not join in their idolatrous Worſhip, but in all other parts they join'd with them, and ſet up no oppoſite Prieſthood to them. So little did the Prophets think that their Idolatry had either unchurch'd them, or broke the ſucceſſion of the Prieſts; or that it was lawful for any, how holy ſoever, to uſurp upon their Prieſthood, and ſupply the deficiencies of it to the People. And apply to this, what I have before ſhewn in the words of St. *Clement, whoſe name is written in the Book of Life*, that the evangelical Prieſthood is as ſurely fixed in the Biſhops of the Church, and its ſucceſſion continu'd in thoſe ordain'd by them, as the *Levitical* Prieſthood was confirmed by the budding of *Aaron*'s Rod, and to be continu'd in that Tribe.

3. And here let our *Korahites*, of ſeveral ſizes, take a view of the heinouſneſs of their Schiſm; and let them not think their crime to be nothing, becauſe they have been taught with their Nurſes Milk to have the utmoſt abhorrence to the very name of a Biſhop, tho' they could not tell why: Let them rather conſider ſeriouſly the misfortune of their Education, which ſhould make them ſtrangers to all the reſt of the Chriſtian World but themſelves in a corner, and to all the former Ages of Chriſtianity.

They have been told that Epiſcopacy is Popery, becauſe the Papiſts have Biſhops.

So have they Presbyters too, that is, Pariſh Prieſts: They have the Creed likewiſe, and the holy Scriptures; and all theſe muſt be Popiſh, if this be a good argument.

But, are they willing to be undeceived? Then they muſt know that Epiſcopacy has none ſo great an enemy as the Papacy, which would engroſs the whole epiſcopal Power into the ſingle See of *Rome*, by making all other Biſhops abſolutely dependent upon that, which only they call the Apoſtolical Chair. And no longer ſince than the Council of *Trent*, the Pope endeavour'd, with all his intereſt, to have Epiſcopacy, except only that of the Biſhop of *Rome*, to be declar'd not to be *Jure Divino*. By which no other Biſhops could claim any other power but what they had from him. But that Council was not ſo quite degenerated as to ſuffer this to paſs.

And the Jeſuits and others who diſputed there on the Pope's part us'd thoſe ſame arguments againſt the divine Right of Epiſcopacy, which from them, and the popiſh Canoniſts and Schoolmen have been lick'd up by the Presbyterians and others of our Diſſenters: They are the ſame arguments which are us'd by Pope and Presbyter againſt Epiſcopacy.

When the Pope could not carry his cauſe againſt Epiſcopacy in the Council of *Trent*, he took another method, and that was, to ſet up a vaſt number of Presbyterian Prieſts, that is, the Regulars, whom he exempted from the juriſdiction of their reſpective Biſhops, and fram'd them into a method and Diſcipline of their own, accountable only to Superiors of his, and their own contriving, which is exactly the Presbyterian model.

Theſe Uſurpations upon the Epiſcopal authority made the famous Archbiſhop of *Spalato* quit his great Preferments in the Church of *Rome*, and travel into *England* in the Reign of King *James* I. to ſeek for a more primitive and independent Epiſcopacy. Himſelf, in his *Conſilium Profectionis*, gives theſe ſame reaſons for it; and that this ſhameful depreſſion and proſtitution

tion of Epiſcopacy in the Church of *Rome* was the cauſe of his leaving her.

He obſerv'd truly, that the farther we ſearch upward in antiquity, there is ſtill more to be found of the Epiſcopal, and leſs of the Papal Eminency.

St. *Ignatius* is full in every line almoſt of the high authority of the Biſhop, next and immediately under *Chriſt*, as all the other writers in thoſe primitive times: But there is a profound ſilence in them all of that Supremacy in the Biſhop of *Rome*, which is now claim'd over all the other Biſhops of the Catholick Church; which could not be, if it had been then known in the world. This had been a ſhort and effectual method, whereby St. *Paul* or St. *Clement* might have quieted the great Schiſm of the *Corinthians*, againſt which they both wrote in their Epiſtles to them, to bid them refer their differences to the infallible judge of Controverſy, the ſupreme Paſtor at *Rome*. But not a word like this; eſpecially conſidering that St. *Peter* was one for whom ſome of theſe *Corinthians* ſtrove (1 Cor. 1. 12.) againſt thoſe who preferred others before him.

The uſurp'd Supremacy of the later Biſhops of *Rome* over their Fellow Biſhops has been as fatal to Epiſcopacy, as the Rebellion of our yet later Presbyters againſt their reſpective Biſhops.

And indeed, whoever would write the true Hiſtory of Presbyterianiſm, muſt begin at *Rome*, and not at *Geneva*.

So very groundleſs, as well as malicious, is that popular clamour of Epiſcopacy having any relation to Popery. They are ſo utterly irreconcilable, that it is impoſſible they can ſtand together; for that moment that Epiſcopacy were reſtor'd to its primitive Independency, the Papacy, that is, that Supremacy which does now diſtinguiſh it, muſt *ipſo facto* ceaſe. But enough of this, for I muſt not digreſs into various Subjects.

I have ſhewn, in anſwer to the objection of the Ages of Popery in this Kingdom, that all thoſe errors, even Idolatry it ſelf, does not un-church, nor break ſucceſſion. And *2dly*, I have exemplify'd this from the parallel of the *Jewiſh* Church under the Law. Then applying this to our caſe, I have vindicated Epiſcopacy from the imputation of Popery. I will now go on to farther reaſons, why the ſucceſſion of our preſent Biſhops is not hurt by that deluge of Popery, which once cover'd the face of this Land.

(4.) The end of all Government, as well in the Church as State, is to preſerve, Peace, Unity and Order; and this cannot be done, if the male-adminiſtration of the officers in the Government did vacate their commiſſion, without its being recall'd by thoſe who gave ſuch commiſſion to them. For then, *1ſt*, every Man muſt be judge when ſuch a commiſſion is vacated; and then no Man is bound to obey longer than he pleaſes. *2dly*, One may ſay it is vacated, another not; whence perpetual contention muſt ariſe.

A Man may forfeit his commiſſion, that is, do thoſe things which give juſt cauſe to his ſuperiors to take it from him; but it is not actually vacated, till it be actually recalled by thoſe who have lawful power to take it from him: Otherwiſe there could be no peace nor certainty in the world, either in publick or in private affairs: No Family could ſubſiſt; no Man enjoy an eſtate; no Society whatever could keep together. And the Church being an outward Society, (as ſhewn in the *Diſcourſe of Water-Baptiſm*, Sect. III.) muſt conſequently ſubſiſt by thoſe Laws which are indiſpenſable to every Society. And tho' Idolatry does juſtly forfeit the commiſſion of any Church in this ſenſe, that God's promiſes to her being conditional, he may juſtly take her commiſſion from her, and remove her candleſtick: I ſay tho' her commiſſion be thus forfeitable, yet it ſtill continues, and is not actually vacated, till God ſhall

pleaſe

pleaſe actually to recall it, or take it away: For no commiſſion is void, till it be ſo declar'd. Thus, tho' the *Jews* did often fall into Idolatry, yet (as before has been ſaid) God did bear long with them, and did not un-church them, tho' they had juſtly forfeited. And theſe wicked Husbandmen, who ſlew thoſe whom the Lord ſent for the fruits of his Vineyard, yet contin-nu'd ſtill to be the Husbandmen of the Vineyard, till their Lord did diſpoſ-ſeſs them, and gave their Vineyard unto others.

And natural reaſon does enforce this: If a Steward abuſe his truſt, and oppreſſes the Tenants; yet are they ſtill oblig'd to pay their Rent to him, and his Diſcharges are ſufficient to them againſt their Landlord, till he ſhall ſuperſede ſuch a Steward.

If a Captain wrong and cheat his Soldiers, yet are they oblig'd to remain under his command, till the King, who gave him his commiſſion, or thoſe to whom he has committed ſuch an authority, ſhall caſhier him.

And thus it is in the Sacerdotal Commiſſion: Abuſes in it do not take it away, till God, or thoſe to whom he has committed ſuch an authority, ſhall ſuſpend, deprive, or degrade (as the fact requires) ſuch a Biſhop or a Prieſt.

And there is this higher conſideration in the Sacerdotal Commiſſion, than in thoſe of Civil Societies, *viz.* that it is immediately from God: As none therefore *can take this honour to himſelf but he that is called of God, as was* Aaron; ſo can none take it away, but he that is as expreſſly and out-wardly called thereunto, as *Aaron* was to be a Prieſt. For this would be to uſurp upon God's immediate Prerogative, which is to conſtitute his own Prieſts. Upon this foundation I argue:

5. As the neceſſity of Government, and the general commands in Scrip-ture of obedience to Government, do require our ſubmiſſion to the Govern-ment in being, where there is no competition concerning the titles, or any that claims a better right than the Poſſeſſor: So where a Church once eſta-bliſh'd by God, tho' ſuffering many interruptions, does continue, her Go-vernors ought to be acknowledg'd, where there is no better claim ſet up againſt them.

This was the reaſon why our Saviour and his Apoſtles did, without ſcru-ple, acknowledge the High-Prieſt and Sanhedrin of the *Jews* in their time, tho' from the days of the *Maccabees* there had been great interruptions and breaches in the due ſucceſſion of their Prieſts, and before *Chriſt* came, and all his time, the *Romans*, as conquerors, diſpos'd of the Prieſthood as they pleas'd, and made it annual and arbitrary, which God had appointed he-reditary and unmoveable.

But there was then no competition: The *Jews* did ſubmit to it, becauſe they were under the ſubjection of the *Romans*, and could have no other. No High-Prieſt claimed againſt him in poſſeſſion, but all ſubmitted to him.

And our Saviour did confirm his authority, and of the Sanhedrin, or in-ferior Prieſts with him, (*Matth.* XXIII. 2.) ſaying, *the Scribes and Phariſees ſit in* Moſes's *Seat. All therefore whatſoever they bid you obſerve, that obſerve and do.* And St. *Paul* own'd the authority of the High-Prieſt, *Act.* XXIII. 5.

Many objections might have been rais'd againſt the deduction of their ſucceſſion from *Moſes:* But their being none who claim'd any better right than they had, therefore their right was uncontroverted, and by our Savi-our's authority was confirm'd.

Now ſuppoſe ſome interruptions had been in the ſucceſſion, or corruptions in the doctrine and worſhip of our *Engliſh* Biſhops in former Ages, yet (as in the caſe of the *Scribes* and *Phariſees)* that could have no effect to in-validate their commiſſion and authority at the preſent.

SECT. IV.

The aſſurance and conſent in the Epiſcopal Communion beyond that of any other.

1. THE whole chriſtian World, as it always has been, ſo at this preſent is epiſcopal, except a few Diſſenters, who in leſs than two hundred years laſt paſt have ariſen like a wart upon the face of the Weſtern Church: For little more proportion do our Diſſenters here, the *Hugonots* in *France*, the Presbyterians in *Holland*, *Geneva*, and thereabouts, bear to the whole Body of the *Latin* Church, which is all epiſcopal. But if you compare them with the Catholick Church all over the world, which is all epiſcopal, they will not appear ſo big as a Mole.

2. If our Diſſenters think it much that the Church of *Rome* ſhould be reckon'd in the Liſt againſt them, we will be content to leave them out: Nay more, if we ſhould give them all thoſe Churches which own the Supremacy of *Rome* to be join'd with them, (as they are the neareſt to them) it will be ſo far from caſting the balance on their ſide, that the other Epiſcopal Churches will by far out-number them both.

Let us then, to theſe Diſſenters againſt Epiſcopacy, add the Churches of *Italy* and *Spain* entire, with the Popiſh part of *Germany*, *France*, *Poland*, and *Hungary* (I think they have no more to reckon upon:) Againſt theſe we produce the vaſt Empire of *Ruſſia* (which is greater in extent than all theſe Popiſh Countries before-nam'd) *England*, *Scotland*, *Denmark*, *Sweden*, and all the *Lutheran* Churches in *Germany*, which will out-number both the Papiſts and Presbyterians before-mention'd. And this compariſon is only made as to the *Latin* Church: But then we have all the reſt of the chriſtian World wholly on the epiſcopal ſide, againſt both the Supremacy of *Rome* and parity of the Presbyterians: The whole *Greek* Church, the *Armenians*, *Georgians*, *Mingrelians*, *Jacobites*, the *Chriſtians* of St. *Thomas*, and St. *John* in the *Eaſt-Indies*, and other oriental Churches. Then in *Africa*, the *Cophties* in *Ægypt*, and great Empire of the *Abyſſins* in *Æthiopia*. Theſe all are epiſcopal, and never own'd the Supremacy of *Rome*; and over-reckon, out of ſight, all that diſown Epiſcopacy, and all that own the Supremacy of *Rome* with them.

3. Let me add, that among our Diſſenters every claſs of them does condemn all the reſt; the Presbyterian damns the Quaker; the Quaker damns him; Independent, Baptiſt, *&c.* All damn one onother, and each denies the others Ordination or Call.

So that the ordination of every one of them is diſown'd by all the reſt, and all of them together by the whole chriſtian World. And if their ordinations are not valid, then they have no more authority to adminiſter the Sacraments than any other Lay-men; and conſequently there can be no ſecurity in receiving Baptiſm from any of them.

4. What allowances God will make to thoſe who think their ordination to be good enough, and that they are true Miniſters of the Goſpel; and, as ſuch, do receive the Sacraments from them, I will not determine.

But they have no reaſon to expect the like allowances who are warned of it before-hand, and will notwithſtanding venture upon it, before theſe Diſſenters have fully and clearly acquitted themſelves of ſo great and univerſal a charge laid againſt them; ſuch an one as muſt make the whole chriſtian

ſtian World wrong, if they be in the right: Not only the preſent chriſtian Churches, but all the ages of Chriſtianity ſince *Chriſt*: Of which the Diſſenters are deſir'd to produce any one, in any part of the world, that were not epiſcopal —— any one conſtituted Church upon the face of the earth, that was not govern'd by Biſhops diſtinct from, and ſuperior to Presbyters, before the *Vaudois* in *Piedmont*, the *Hugonots* in *France*, the *Calviniſts* in *Geneva*, and the Presbyterians thence tranſplanted in this laſt age into *Holland*, *Scotland*, and *England*.

5. If it ſhould be retorted, that neither is the Church of *England* without oppoſers; for that the Church of *Rome* oppoſes her, as do likewiſe our Diſſenters.

Anſ. None of them do oppoſe her in the point we are now upon, that is, the validity of epiſcopal Ordination, which the Church of *Rome* does own; and the Presbyterians dare not deny it, becauſe they would (thereby) overthrow all their own Ordinations; for the Presbyters who reformed (as they call it) from Biſhops, receiv'd their Ordinations from Biſhops.

And therefore, tho' the epiſcopal Principles do invalidate the Ordination by Presbyters, yet the Presbyterian Principles do not invalidate the Ordination by Biſhops: So that the validity of epiſcopal Ordination ſtands ſafe on all ſides, even by the confeſſion of thoſe who are enemies to the epiſcopal Order; and in this the Biſhops have no oppoſers.

Whereas, on the other hand, the validity of the Presbyterian Ordinations is own'd by none but themſelves, and they have all the reſt of the world as oppoſite to them.

Therefore, to ſtate the caſe the moſt impartially, to receive Baptiſm from theſe Diſſenters, is at leaſt a hazard of many thouſands to one; as many as all the reſt of Chriſtianity are more than they: But to receive it from the Biſhops, or epiſcopal Clergy, has no hazard at all as to its validity, even as own'd by the Presbyterians themſelves.

SECT. V.

The perſonal ſanctity of the adminiſtrator of the Sacraments, tho' highly requiſite on his part, yet not of neceſſity as to the receivers, to convey to them the benefits of the Sacraments.

1. THE only objection of thoſe Quakers, who are otherwiſe convinc'd of the obligation of the Sacraments, is the neceſſity they think there is of great perſonal holineſs in the Adminiſtrators; without which they cannot ſee how the ſpiritual effects of the Sacraments can be convey'd. But I would beſeech them to conſider, how by this, inſtead of referring the glory to God, and leſſening the performance of Man, which I charitably preſume (and I am confident as to ſome of whom I ſpeak) that it is their true and ſincere intention; but inſtead of that, I do in great good-will invite them to reflect whether their well-intended zeal has not turn'd the point of this queſtion——even to over-magnify Man, and transfer the glory of God unto his weak inſtrument, as if any (the leaſt part) of the divine virtue which God has annexed to his Sacraments did proceed from his Miniſter. If this be not the meaning, (as ſure it is not) why ſo much ſtreſs laid upon the ſanctity of the Miniſters? as if thro' *their power or holineſs* the Holy Ghoſt was given, *Acts* III. 12.

2. To

2. To obviate this pretence, our Saviour *Chriſt choſe a Devil* (John VI. 70.) to be one of his Apoſtles; and he was ſent to baptize and work Miracles as well as the reſt: And thoſe whom *Judas* did baptize were no doubt as well baptized, and did partake of the communication of the Spirit (according to their preparation for it) as much as any who were baptized by the other Apoſtles; unleſs you will ſay that *Chriſt* ſent him to baptize who had no authority to baptize, and that none ſhould receive benefit by his Baptiſm; which would be to cheat and delude the People; and is a great Blaſphemy againſt *Chriſt*, and a diſtruſt of his Power; as if it were limited by the poor Inſtrument he pleaſes to make uſe of; whereas,

3. His greatneſs is often moſt magnify'd in the meanneſs of the Inſtruments by which he works. Thus he deſtroy'd *Ægypt* by Frogs and Lice, and the *Philiſtines* by Emerods and Mice, and ſent his Armies of Flies and Hornets to diſpoſſeſs the *Canaanites*. Pſal. VIII. 2. *Out of the mouths of Babes and Sucklings haſt thou ordained ſtrength, becauſe of thine Enemies; that thou mighteſt ſtill the Enemy, and the Avenger*; *i. e.* that the Enemies of God might be confounded, when they ſaw his great power exerted by ſuch weak and contemptible Inſtruments. The walls of *Jericho* (the Type of ſpiritual Wickedneſs) were thrown down by the blaſt of ſeven Rams horns, when blown by the Prieſts whom he had commanded: And he rebuked the iniquity of *Balaam* by the mouth of an Aſs, to ſhew that no Inſtruments are ineffectual in his hands; and made uſe of the mouth of *Balaam* to propheſy of *Chriſt*. For this cauſe, ſays St. *Barnabas* * in his catholick Epiſtle, *c.* 5. did *Chriſt* chuſe Men who were *exceeding great Sinners* to be his Apoſtles, to ſhew the greatneſs of his Power and Grace, and put the ineſtimable treaſure of his Goſpel into earthen Veſſels, that the praiſe might be to God, and not to Men.

4. St. *Paul* rejoiced in *Chriſt* being preached, *Phil.* I. 16. tho' not ſincerely by thoſe who did it, becauſe God can bring good out of evil, and by wicked inſtruments propagate his Goſpel, turning their malice (even of the Devil himſelf) to the furtherance of the Faith: Otherwiſe the Apoſtle could have no cauſe to rejoice in the preaching of wicked Men, if none could receive benefit by it. And he plainly ſuppoſes, 1 *Cor.* IX. 27. that a Man may ſave others by his preaching, and yet himſelf be a caſt-away.

5. And ſo far as we can know or judge any thing, we ſee daily experience of this, that God has touched Mens hearts upon hearing the truth ſpoken, tho' by Men who were great hypocrites, and very wicked. And what reaſon can be given to the contrary? Truth is truth whoever ſpeaks it; and if my heart be prepared, the good ſeed receives no evil tincture of the hand that ſowed it; and who can limit God, that his Grace may not go along with me in this?

I have heard ſome of the now ſeparate Quakers confeſs, that they have formerly felt very ſenſible operations of the Spirit upon the preaching of ſome of thoſe whom they have ſince detected of groſs errors and hypocriſies, and they now think it ſtrange: But this were enough to convince them that *the Wind bloweth where it liſteth*; otherwiſe they muſt condemn themſelves, and confeſs, that in all that time they had no true participation of the Spirit of God, but that what they miſtook for it was a mere deluſion; or elſe confeſs that by the truths which were ſpoken by theſe Miniſters of *Satan*, (for they ſpeak ſome truths) God might work a good effect upon the hearts of ſome well-diſpos'd, tho' then ignorant and much deluded People. If not ſo, we muſt judge very ſeverely of all thoſe who

* Ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους.

live

live in idolatrous or schismatical Countries; there were great Prophets and good Men among the ten Tribes; and if the Words, nay Miracles, of *Christ*, did render the hearts of many yet more obdurate, even to sin against the Holy Ghost, *Matth.* XII. from ℣. 22. to ℣. 32. which was the reason why he sometimes refus'd to work Miracles among them, because thereby they grew worse and worse; and if the preaching of the Gospel by the mouths of the Apostles became the savour of death to wicked and unprepar'd hearts, why may not the words of Truth have a good effect upon honest and good minds, tho' spoken from the mouth of an Hypocrite, or of Persons who in other things are greatly deluded?

I have before mention'd the Wizard Major *Weir*, who bewitched the Presbyterians in *Scotland* since the Restoration 1660. as much as *Simon Magus* did the *Samaritans*; and yet I suppose the more moderate of the Quakers will not rashly give all over to destruction who blindly followed him, and admir'd his Gifts; or will say but that some words of truth he might drop, might have a real good effect upon some well-meaning, tho' grossly deluded People who followed him. Two of *Winder*'s Witches (see *The Snake in the Grass*, p. 139.) were Preachers among the Quakers for twenty years together, and thought to be as powerful and affecting as any others.

6. But the argument will hold stronger against them as to the Sacraments, than in the office of Preaching; because in preaching much depends upon the qualifications of the Person, as to Invention, Memory, Judgment, *&c.* But in the administration of an outward Sacrament nothing is requir'd as of necessity, but the lawfulness of the Commission by which such a person does administer; and a small measure of natural or acquir'd parts is sufficient to the administration.

Therefore let us lay no stress upon the instrument, (more than was upon the waters of *Jordan* to heal *Naaman*) but trust wholly upon the Commission which conveys the virtue from God, and not from his Ministers; that all the Glory may be to God, and not to Man.

'Tis true, the personal qualifications of the instrument are lovely and desirable, but they become a snare where we expect any part of the success from them. This was the ground of the *Corinthian* Schism (1 *Cor.* I. 11.) and, tho' unseen, of ours at this day.

7. And the consequences of it are of manifold and fatal destruction.

(1.) This unsettles all the assurance we can have in God's promise to assist his own institution; for if the virtue, or any part of it, lies in the holiness of the instrument, we can never be sure of the effect, as to us; because we have no certain knowledge of the holiness of another: Hypocrites deceive even good Men.

(2.) This would quite disappoint the promise *Christ* had made, *Matth.* XXVIII. 20. to be with his Ministers in the execution of his Commission; to *baptize*, &c. *always, even unto the end of the World.* For if the holiness of the Instrument be a necessary qualification, this may fail, nay always must fail, so far as we can be sure of it; and consequently *Christ* has commanded Baptism and his Supper to continue *to the end of the World*, till *his coming again*, and yet has not afforded means whereby they may be continu'd; which he has not done, if the holiness of the Administrator be a necessary qualification; and that he has not left us a certain rule whereby to judge of the holiness of another; and thus have you render'd the command of *Christ* of none effect thro' your tradition.

(3.) This is contrary to all God's former institutions: The wickedness of the Priests under the Law did not excuse any of the People from bringing of their Sacrifices to the Priests; the Priests were to answer for their

own Sin, but the People were not anſwerable for it, or their offerings the leſs accepted.

But we were in a much worſe condition under the Goſpel adminiſtration, if the effect of *Chriſt*'s inſtitutions did depend either wholly, or in part, upon the perſonal holineſs of his Prieſts. This would put us much more in their power than it is the intention of thoſe who make this objection to allow to them; this magnifies Men more than is due to them; therefore I will apply the Apoſtle's words to this caſe, 1 *Cor.* III. 21. *Let no Man glory in Men: Who is* Paul, *and who is* Apollos, *but Miniſters?——So then, neither is he that planteth any thing, neither he that watereth; but God who giveth the increaſe.*

(4.) This was (with others) the error of the ancient *Donatiſts*, thoſe proud and turbulent Schiſmaticks, the great diſturbers of the Peace of the Church, upon an opinion of their own ſanctity above that of other Men; for which reaſon they rejected all Baptiſms except what was performed by themſelves, and re-baptiz'd thoſe who came over to them from the Church; for they ſaid that the holineſs of the Adminiſtrator was neceſſary towards conveying the ſpiritual Graces of Baptiſm: Thus they argu'd, *Qui non habet quod det, quomodo dat?* i. e. *How ſhall a Man give that to another which he has not himſelf?* But *Optatus* anſwers them*, that God was the giver, and not Man; *Videte Deum eſſe datorem.* And he argues that it was preferring themſelves before God to think that the virtue of Baptiſm did come from them; that they were nothing but Miniſters or Workmen: And that, as when a Cloth was dyed, the change of the Cloth came from the colours infus'd, not from the virtue of the Dyer; ſo that in Baptiſm the change of the baptized came from the virtue of the Sacraments, not from the Adminiſtrator; that it was the Water of Baptiſm which did waſh, not the Perſon who apply'd the Water; that the perſonal ſanctity of the Adminiſtrator ſignify'd nothing to the efficacy of the Sacrament: Therefore, ſays he†, *Nos operemur ut ille det, qui ſe daturum eſſe promiſit*, i. e. *Let us work, that God, who has promis'd it, may beſtow the effect*; and that when we work, *Humana ſunt opera, ſed Dei ſunt munera*, i. e. *The work is Man's, but the gift is God's.*

‡ And thence he expoſes that ridiculous Principle of the *Donatiſts*, which they advanc'd to gain glory to themſelves, that the gift in Baptiſm was of the Adminiſtrator, and not of the Receiver; but he ſhews that the gift was conferred by God proportionably to the faith of the Receiver, and not according to the holineſs of the Adminiſtrator.

The diſcourſe is large to which I refer the Reader: I have given this taſte of it to let theſe ſee to whom I now write, that they have (tho' unaware) ſtumbled upon the very notion of the *Donatiſts*, which divided them from the Catholick Church, and which, with them, has been long ſince exploded by the whole Chriſtian World; and I hope this may bring them to a more ſober mind, to conſider from whence, and with whom they have fallen; and to return again to the peace of the Church, and the participation of the bleſſed Sacraments of *Chriſt*, and the ineſtimable benefits which he has promis'd to the worthy Receivers of them.

Laſtly, Let me obſerve that this error of the *Donatiſts* and Quakers borders near upon Popery, nay rather ſeems to exceed it: For the Church of modern *Rome* makes the validity of the Sacraments to depend upon the

---

* Adv. *Parmen.* l. 5. de Schiſmat. Donatiſt. Ed. *Pariſ.* 1631. p. 87. † p. 88.

‡ Jam illud quàm ridiculum eſt, quod, quaſi ad gloriam veſtram, à vobis ſemper auditur, hoc munus Baptiſmatis eſt Dantis, non accipientis? p. 89.

intention of the Priest; but his intention is much more in his own power, and there are more evident signs of it, than of his holiness.

8. I would not have the Quakers imagine that any thing I have said was meant in excuse for the ill Lives of the Clergy of the Church of *England*; as if the Dissenters were unblamable, but our Clergy wholly prostitute to all wickedness; and that for this cause we plead against the sanctity of the Administrator as essential to the Sacrament.

No, that is far from the reason; I do not love to make comparisons, or personal reflexions; if all Men be not as they should be, pray God make them so. But I think there is no modest Dissenter will be offended if I say, that there are of our Bishops and Clergy, Men, not only of Learning and moral Honesty, but of Devotion and spiritual Illumination, and as much of the sobriety of Religion, and can give as many signs of it, equally at least, (to speak modestly) as any of our Dissenters of what denomination soever.

9. And I hope that what I have said will at least hinder the succession of the Bishops from the Apostles to be any objection against them: And they being possess'd moreover of all the other pretences of our Dissenters, the balance must needs lie on their side, and security can only be with them; because there is doubt in all the other schemes of the Dissenters, if what I have said can amount but to a doubt. If the want of succession and outward commission, upon which *Christ* and his Apostles, and the whole Christian Church in all Ages till the last Century; and in all places, even at this day, except some corners in the *West*; and the *Mosaical* institution before them, did, by the express command of God, lay so great a stress; if all this make but a doubt (it is strange that it should, at least that it should not) in the mind of any considering Persons; then can they not with security communicate with any of our Dissenters, because, if he that eateth and doubteth is damned, *Rom.* XIV. 13. much more he that shall do so in religious matters, wherein chiefly this rule must stand, that *whatsoever is not of faith is sin.*

10. But now, to argue a little *ad hominem*, suppose that the succession of our Bishops were lost; and suppose, what the Quakers and some others would have, that the thread being broke, we must cast a new knot, and begin again, and make an establishment amongst our selves the best we can. Well, when this is done, ought not that establishment to be preserv'd? Ought every one to break in upon it without just cause? Should every one take upon him (or her) to preach or baptize contrary to the rules establish'd? This I think no Society of Men will allow; for the members of a Society must be subject to the rules of the Society, otherwise it is no Society: And the Quakers of *Gracechurch-street* Communion have contended as zealously for this compliance as any.

Now then, suppose that the conscientious Quakers, to whom I speak, should lay no stress at all upon the succession of our Bishops, and consider our constitution no otherwise than of an establishment by agreement amongst our selves; yet even so, by their own confession, while they can find no fault with our Doctrine or Worship, they ought not to make a Schism in this constitution which they found established, and they ought to return to it; and if a new knot was cast upon the broken thread of succession at the reformation from Popery, that knot ought not to be unlooſed without apparent and absolute necessity, lest if we cast new knots every day, we shall have no thread left unknotted, and expose our selves to the derision of the common adversary.

11. Con-

11. Conſider the grievous ſin of Schiſm and Diviſion, it is no leſs than the rending of *Chriſt*'s Body; and therefore great things ought to be born, rather than run into it; even all things, except only that which is apparently ſinful, and that by the expreſs words of Scripture, and not from our own imaginations, tho' never ſo ſtrong. And tho' there are ſome imperfections in our Reformation as to diſcipline, and all the high places are not yet taken away, (the Lord of his mercy quickly remove them) yet I will be bold to ſay, that in our Doctrine, Worſhip, and Hierarchy, nothing can be objected that is contrary to the rule of holy Scripture, or any thing enjoin'd which is there forbid to be done: And nothing leſs can warrant any Schiſm againſt our Church.

12. Now to come to a concluſion upon the whole matter. If you cannot get Baptiſm as you would have it, take it as you can get it. If you cannot find Men of ſuch perſonal excellencies as the Apoſtles, take thoſe who have the ſame commiſſion which they had, deriv'd down to them by regular ordination; who reform'd from Popery, and have been the eſtabliſhed Church of this Nation ever ſince; and moreover are as unexceptionable in their lives and converſations as any others. Theſe are all the ſecurities you can have (without new miracles) for receiving the Sacraments from proper hands. And therefore there is no doubt but God will accept of your obedience in receiving them from ſuch hands, much rather than your diſobedience of his command to be baptized, becauſe you are not pleas'd with thoſe whom his providence has, at this day, left in the execution of his commiſſion to baptize; as if the weakneſs of his Miniſter could obſtruct the operations of his Spirit, in making good his part of the covenant, which he has promiſed.

13. There is an objection againſt Baptiſm which is not worth an anſwer; but that I would condeſcend to the meaneſt, and leave nothing behind which might be a ſtumbling block to any.

I have heard it urg'd, that there is no viſible effects ſeen by our Baptiſms; that Men remain wicked and looſe notwithſtanding; and therefore ſome do conclude that there is no virtue in Baptiſm.

Anſw. To make this argument of any force, it muſt be prov'd that none do receive any benefit by it: For if ſome do receive benefit by it, and others do not, this muſt be charg'd upon the diſpoſition of the recipient, according to the known rule, that *whatſoever is receiv'd, is receiv'd according to the diſpoſition of the receiver.* Thus the ſame meat is turn'd into good nouriſhment in an healthy, and into noxious humours in a vitiated ſtomach. *Simon Magus* receiv'd no benefit by his Baptiſm; and after the Sop the Devil enter'd into *Judas*; yet the other Apoſtles receiv'd great benefit by it. To ſome it is the ſavour of Life, even the Communion of *Chriſt*'s Body and Blood; to others of Condemnation, who *diſcern not the Lord's Body* in it, but receive it as a common thing, 1 *Cor.* x. 16. xi. 29. Therefore we are commanded, *v.* 28. to *examine* our ſelves, to prepare our hearts for the worthy receiving of it.

But ſome ſay, as the *Jews* to *Chriſt*, *ſhew us a ſign*; they would have ſome miraculous effects immediately to appear. Theſe are ignorant of the operations of the Spirit; and to theſe I ſay in the words of *Chriſt*, Joh. iii. 8. *The wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh or whither it goeth; ſo is every one that is born of the Spirit.* It works ſilently, but powerfully; and its progreſs, like the growing of our Bodies, is not all at once, but by degrees, whoſe motion is imperceptible to human eyes.

The true use that is to be made of this objection, that so few (and yet they are not few who) receive the inestimable benefits which are convey'd in the Sacraments of *Christ*'s institution, is this, to take the greater care, and the more earnestly to beg the assistance of God's Grace to fit and prepare us for the worthy receiving of them, but by no means to neglect them; for those who refused to come to the Supper were rejected, as well as he who came without a Wedding-Garment.

A SUPPLEMENT.

THE stress of this Discourse being founded upon Episcopacy, and and long quotations being improper in so short a method of argument as I have taken; to supply that defect, and at the same time to make it easier to the Reader, I have added by way of Supplement a short *Index* or Collection of Authorities in the first four hundred and fifty years after *Christ* for Episcopacy, with respect to the Presbyterian pretences, of making a Bishop all one with a Presbyter, at least with one of their Moderators: And, in the next place, I have shewn the sense of the Reformation, as to Episcopacy. Take them as follows.

Some Authorities for Episcopacy, as distinct from and superior to Presbytery, taken out of the Fathers and Councils in the first four hundred and fifty Years after Christ.

ANno *Domini* 70. St. *Clement* Bishop of *Rome*, and Martyr, of whom mention is made *Phil.* IV. 3. in his first Epistle to the *Corinthians*, §. 42. p. 89. of the Edition at *Oxford*, 1677.

" [a] The Apostles having preached the Gospel thro' Regions and Cities, " did constitute the first Fruits of them, having prov'd them by the Spirit, " to be Bishops and Deacons of those who should believe; and this, not " as a new thing, for many Ages before it was written concerning Bishops " and Deacons; for thus saith the Scripture, in a certain place, *I will con-* " *stitute their Bishops in Righteousness, and their Deacons in Faith*, Isa. " LX. 17.

---

[a] Καλὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίσανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ Διακόνους τῶν μελλόντων πιστεύειν, καὶ τοῦτο οὐ καινῶς, ἀπ᾽ ἀρχῆς γὰρ δὴ περὶ ἐπισκόπων καὶ διακόνων ἐγέγραπτο οὕτως γάρ που λέγει ἡ γραφή, Καταστήσω τοὺς Ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς Διακόνους αὐτῶν ἐν πίστει.

" [b] What wonder is it then that thoſe who were intruſted by God in " *Chriſt* with this Commiſſion ſhould conſtitute thoſe before ſpoke of?

Ibid. §. 44. " [c] And the Apoſtles knew by the Lord *Jeſus Chriſt* that " conteſts would ariſe concerning the Epiſcopal Name (or Order;) and for " this cauſe, having perfect foreknowledge (of theſe things) they did or- " dain thoſe whom we have mention'd before; and moreover did eſtabliſh " the Conſtitution, that other approved Men ſhould ſucceed thoſe who dy'd " in their Office and Miniſtry.

" [d] Therefore thoſe that were conſtituted by them, or afterwards by o- " ther approved Men, with the conſent of all the Church, and have ad- " miniſter'd to the Flock of *Chriſt* unblameably, with humility and quiet- " neſs, without all ſtain of filth or naughtineſs, and have carry'd a good re- " port of a long time from all Men, I think cannot, without great injuſtice, " be turn'd out of their Office: For it will be no ſmall Sin to us if we thruſt " thoſe from their Biſhopricks who have holily and without blame offer'd " our Gifts (and Prayers to God.) Bleſſed are thoſe Prieſts who are hap- " pily dead, for they are not afraid of being ejected out of the places in " which they are conſtituted: For I underſtand that you have depriv'd " ſome from their Miniſtry, who behaved themſelves unreprovable amongſt " you.

§. 40. " [e] To the High-Prieſt his proper Offices were appointed; the " Prieſts had their proper Order, and the *Levites* their peculiar Services, " or Deaconſhips; and the Lay-men what was proper for Lay-men.

This, as before ſhewn, St. *Clement* apply'd to the diſtribution of Orders in the Chriſtian Church, Biſhops, Prieſts, and Deacons. And the Office of the *Levites* is here call'd by the word Διακονίαι, *i. e.* the Office of Deacons.

A. D. 71. St. *Ignatius*, a glorious Martyr of *Chriſt*, was conſtituted by the Apoſtles Biſhop of *Antioch*, and did thereby think that he ſucceeded them (as all other Biſhops do) in their full apoſtolical Office: Thence he ſalutes the Church of the *Trallians* in [f] the fulneſs of the apoſtolical Character; and in his Epiſtle he ſays to them,

" [g] Be ſubject to your Biſhops as to the Lord——

" [h] And to the Presbyters, as to the Apoſtles of *Chriſt*——Likewiſe the " Deacons alſo, being Miniſters of the Myſteries of *Chriſt*, ought to pleaſe " in all things——Without theſe there is no Church of the Elect——He " is without who does any thing without the Biſhop, and Presbyters, and " Deacons; and ſuch a one is defiled in his conſcience.

---

[b] Καὶ τί θαυμαστὸν, εἰ οἱ ἐν Χριστῷ πιστωθέντες ὑπὸ Θεοῦ ταῦτα ἐργάσαντο, καθίσησαν τοὺς προειρημένους;

[c] Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς Ἐπισκοπῆς. Διὰ ταύτην οὖν τὴν αἰτίαν, πρόγνωσιν εἰληφότες τελείαν, κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν.

[d] Τοὺς οὖν καθισταθέντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσύχως καὶ ἀβαναύσως, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τούτους οὐ δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτουργίας. ἁμαρτία γὰρ οὐ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺς ἀμέμπτως καὶ ὁσίως προσενέγκοντας τὰ δῶρα τῆς Ἐπισκοπῆς ἀποβάλωμεν. Μακάριοι οἱ προαποδημήσαντες πρεσβύτεροι, οἵτινες ἔγκαρπον καὶ τελείαν ἔσχον τὴν ἀνάλυσιν· οὐ γὰρ φοβοῦνται μή τις αὐτοὺς μετατάσῃ ἀπὸ τοῦ ἱδρυμένου αὐτοῖς τόπου. Ὁρῶμεν γὰρ ὅτι ἐλίγους ὑμᾶς μεγαλάγλυκας καλῶς πολιτευομένους ἐν τῇ ἀμέμπτως αὐτοῖς τελουμένῃ λειτουργίᾳ.

[e] Τῷ γὰρ Ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ· καὶ τοῖς Ἱερεῦσιν ἴδιος ὁ τόπος πρόκειται, καὶ Λευίταις ἰδίαι διακονίαι ἐπίκεινται· λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

[f] Ἧν καὶ ἀσπάζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῇ χαρακτῆρι.

[g] Τῷ Ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ Κυρίῳ———

[h] Καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ———Δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ κατὰ πάντα τρόπον ἀρέσκειν———χωρὶς τούτων ἐκκλησία ἁγία οὐκ ἔστιν———ὁ δὲ ἔσω ὤν, ὑγιής ἐστιν· ὁ χωρὶς τοῦ Ἐπισκόπου, καὶ τοῦ Πρεσβυτερίου, καὶ τῶν Διακόνων τι πράσσων· ὁ τοιοῦτος μεμίανται τῇ συνειδήσει.

In

In his Epiſtle to the *Magneſians* he tells them, " [i] That they ought not " to deſpiſe their Biſhop for his youth, but to pay him all manner of re- " verence, according to the commandment of God the Father; and as I " know that your holy Presbyters do——

" [k] Therefore as *Chriſt* did nothing without the Father, ſo neither do ye, " whether Presbyter, Deacon, or Laick, any thing without the Biſhop.

" [l] Some indeed call him Biſhop, yet do all things without him; but " theſe ſeem not to me to have a good conſcience, but rather to be hypo- " crites and ſcorners.

" [m] I exhort you to do all things in the ſame mind of God, the Biſhop " preſiding in the place of God, and the Presbyters in room of the College " of the Apoſtles; and the Deacons, moſt beloved to me, who are entruſt- " ed with the Miniſtry of *Jeſus Chriſt*.

He directs his Epiſtle to the Church at *Philadelphia*, " [n] to thoſe who " were in unity with their Biſhop and Presbyters and Deacons.

And ſays to them in his Epiſtle, " [o] That as many as are of *Chriſt*, " theſe are with the Biſhop; and thoſe who ſhall repent, and return to the " unity of the Church, being made worthy of *Jeſus Chriſt*, ſhall partake " of eternal Salvation in the kingdom of *Chriſt*.

" [p] My Brethren, be not deceived; if any ſhall follow him that makes a " Schiſm, he ſhall not inherit the Kingdom of God.

" [q] I exhort you to partake of the one Euchariſt; for there is one Body " of the Lord *Jeſus*, and one Blood of his, which was ſhed for us; and " one Cup—and one Altar; ſo there is one Biſhop with his Presbytery, " and the Deacons, my Fellow-Servants.

" [r] Give heed to the Biſhop, and to the Presbytery, and to the Dea- " cons—Without the Biſhop do nothing.

In his Epiſtle to the *Smyrnæans*, he ſays, " [s] Flee diviſions as the begin- " ning of evils: All of you follow your Biſhops, as *Jeſus Chriſt* the " Father; and the Presbyters, as the Apoſtles; and reverence the Dea- " cons as the inſtitution of God. Let no Man do any thing of what ap- " pertains to the Church without the Biſhop: Let that Sacrament be judg'd " effectual and firm which is diſpenſed by the Biſhop, or him to whom the " Biſhop has committed it. Wherever the Biſhop is, there let the People " be; as where *Chriſt* is, there the heavenly Hoſt is gathered toge- " ther. It is not lawful without the Biſhop either to baptize, or celebrate " the Offices; but what he approves of, according to the good pleaſure " of God, that is firm and ſafe; and ſo we do every thing ſecurely.

---

[i] Καὶ ὑμῖν ἡ πρέπει μὴ καταφρονεῖν τῆς ἡλικίας τοῦ Ἐπισκόπου, ἀλλὰ κατὰ γνώμην Θεοῦ πατρὸς πᾶσαν ἐντρεπτὸν αὐτὸν ἀπονέμειν, καθὼς ἔγνων καὶ τοὺς ἁγίους πρεσβυτέρους——

[k] Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ πατρὸς οὐδὲν ποιεῖ, ὅτω καὶ ὑμεῖς ἄνευ τοῦ Ἐπισκόπου, μηδὲ Πρεσβυτέρου, μηδὲ Διακόνου, μηδὲ λαϊκός.

[l] Εἴ τινες Ἐπίσκοπον μὲν λέγουσι, χωρὶς δὲ αὐτοῦ πάντα ποιοῦσιν——Οἱ γὰρ τοιοῦτοι οὐκ εὐσυνείδητοι, ἀλλ' ὑπερνίκης τινες καὶ μόρφωνες εἶναι μοι φαίνονται.

[m] Παρακαλῶ, ἐν ὁμονοίᾳ Θεοῦ σπουδάζετε πάντα πράττειν· προκαθημένου τοῦ Ἐπισκόπου εἰς τόπον Θεοῦ· καὶ τῶν πρεσβυτέρων εἰς τόπον Συνεδρίου τῶν Ἀποστόλων· καὶ τῶν Διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων Διακονίαν Ἰησοῦ Χριστοῦ.

[n] Ἐν ἑνὶ θυσιαστηρίῳ, καὶ ἑνὶ Ἐπισκόπῳ, καὶ τοῖς Πρεσβυτέροις, καὶ Διακόνοις.

[o] Ὅσοι γὰρ Χριστοῦ εἰσιν, οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσὶν·——ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι, σωτηρίας αἰωνίου τύχωσιν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ.

[p] Ἀδελφοί, μὴ πλανᾶσθε· εἴ τις χίζοντι ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομήσει.

[q] Παρακαλῶ ὑμᾶς—μιᾷ Εὐχαριστίᾳ χρῆσθαι· μία γάρ ἐστιν ἡ σὰρξ τοῦ Κυρίου Ἰησοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος τοῦ ὑπὲρ ἡμῶν ἐκχυθέν· εἷς καὶ ἄρτος τοῖς πᾶσιν ἐδόθη—ἓν θυσιαστήριον, καὶ εἷς Ἐπίσκοπος μετὰ τοῦ Πρεσβυτερίου, καὶ τοῖς Διακόνοις τοῖς Συνδούλοις μου.

[r] Τῷ Ἐπισκόπῳ προσέχετε, καὶ τῷ Πρεσβυτερίῳ, καὶ τοῖς Διακόνοις—χωρὶς Ἐπισκόπου μηδὲν ποιεῖτε.

[s] Τὰ σχίσματα φεύγετε ὡς ἀρχὴν κακῶν. Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ Πατρί, καὶ τῷ Πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις· τοὺς δὲ Διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν.—Μηδεὶς χωρὶς Ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν· κυρίαν βεβαίαν εὐχαριστίαν ἡγείσθω, ἡ ὑπὸ τὸν Ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ Ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὥσπερ ὅπου ὁ Χριστὸς Ἰησοῦς ἐκεῖ ἡ καθολικὴ ἐκκλησία. Οὐκ ἐξὸν ἐστὶ χωρὶς τοῦ Ἐπισκόπου, οὔτε βαπτίζειν, οὔτε ἀγάπην ἐπιτελεῖν· ἀλλ' ὅτι ἂν ἐκεῖνος δοκῇ καὶ τῷ Θεῷ εὐάρεστον ᾖ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἂν πράσσηται.

" [t] I ſalute your moſt worthy Biſhop, your venerable Presbytery, and " and the Deacons my Fellow-Servants.

In his Epiſtle to St. *Polycarp*, Biſhop of *Smyrna*, and Martyr, who, together with himſelf, was Diſciple to St. *John* the Apoſtle and Evangeliſt; he gives theſe directions.

" [u] If any can remain in chaſtity, to the glory of the body of the Lord, " let him remain without boaſting; if he boaſt, he periſhes; and if he pre- " tends to know more than the Biſhop, he is corrupted. It is the duty " both of Men and Women that marry to be join'd together by the appro- " bation of the Biſhop, that the Marriage may be in the Lord, and not " according to our own Luſts. Let all things be done to the Glory of " God.

" [w] Give heed to your Biſhop, that God may hearken unto you: My " Soul for theirs, who ſubject themſelves under the obedience of their Bi- " ſhop, Presbyters, and Deacons; and let me take my lot with them in " the Lord.

And he ſays to Biſhop *Polycarp*, " [x] Let nothing be done without thy " ſentence and approbation.

A. D. 180. St. *Irenæus*, Biſhop of *Lyons* in *France*, who was Diſciple of St. *Polycarp*; he flouriſh'd about the year of *Chriſt* 180.

Adverſ. Hæreſ. l. 3. c. 3. " [y] We can reckon thoſe Biſhops who have " been conſtituted by the Apoſtles, and their Succeſſors, all the way to " our times. And if the Apoſtles knew hidden Myſteries, they would " certainly deliver them chiefly to thoſe to whom they committed the " Churches themſelves, and whom they left their own Succeſſors, and in " the ſame place of Government as themſelves. We have the Succeſſions " of the Biſhops to whom the apoſtolick Church in every place was com- " mitted. All theſe (Hereticks) are much later than the Biſhops, to whom " the Apoſtles did deliver the Churches.

L. 4. *c.* 6. " [z] The true knowledge is the doctrine of the Apoſtles, and " the ancient ſtate of the Church through the whole World, and the cha- " racter of the body of *Chriſt* according to the ſucceſſion of the Biſhops, " to whom they committed the Church that is in every place, and which " has deſcended even unto us.

Tertullian, *A. D.* 203. *c.* 32. of the Preſcription of Hereticks, *c.* 34. " [a] Let them produce the original of their Churches; let them ſhew the order " of their Biſhops, that by their ſucceſſion, deduc'd from the beginning,

---

[t] Ἀσπάζομαι τὸν ἀξιόθεον Ἐπίσκοπον, καὶ τὸ θεοπρεπὲς Πρεσβυτέριον, καὶ τοὺς Διακόνους τοὺς ζωοδέλους.

[u] Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν καυχήσηται, ἀπόλλυται· καὶ ἐὰν γνωσθῇ παρὰ τοῦ Ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουσαις, μετὰ γνώμης τοῦ Ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν· πάντα εἰς τιμὴν Θεοῦ γινέσθω.

[w] Τῷ Ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν· ἀνταψυχον ἐγὼ τοῖς ὑποτασσομένοις Ἐπισκόπῳ, Πρεσβυτερίῳ, Διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν παρὰ Θεῷ.

[x] Μηδὲν ἄνευ τῆς γνώμης σου γινέσθω.

[y] Habemus numerare qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & ſucceſſores eorum uſque ad nos. Et ſi recondita myſteria ſciſſent Apoſtoli, vel his maximè traderent ea, quibus etiam ipſas Eccleſias committebant; quos & ſucceſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes, *lib.* 4. *c.* 63. Habemus ſucceſſiones Epiſcoporum quibus Apoſtolicam quæ in unoquoque loco eſt Eccleſiam tradiderunt, *l.* 5. *c.* 20. Omnes enim ii (Hæretici) valde poſteriores ſunt, quàm Epiſcopi, quibus Apoſtoli tradiderunt Eccleſias.

[z] *L.* 4. *c.* 6. Agnitio vera eſt, Apoſtolorum doctrina, & antiquus Eccleſiæ ſtatus, in univerſo mundo, & character corporis Chriſti ſecundùm ſucceſſiones Epiſcoporum, quibus illi eam quæ in unoquoque loco eſt Eccleſiam tradiderunt, quæ pervenit uſque ad nos.

[a] Edant ergo origines Eccleſiarum ſuarum; evolvant ordinem Epiſcoporum ſuorum, ita ut per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit auctorem & anteceſſorem. Hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt: ſicut *Smyrnæorum* Eccleſia *Polycarpum* ab *Johanne* conlocatum refert; ſicut *Romanorum*, *Clementem*, à *Petro* ordinatum itidem; perinde utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habeant.

" we

" we may see whether their first Bishop had any of the Apostles or apostolical
" lical Men, who did likewise persevere with the Apostles, for his founder
" and predecessor: For thus the apostolical Churches do derive their succession; as the Church of *Smyrna* from *Polycarp*, whom *John* (the Apostle) placed there; the Church of *Rome* from *Clement*, who was in
" in like manner ordain'd by *Peter*: And so the other Churches can produce those constituted in their Bishopricks by the Apostles.

C. 36. " [b] Reckon over the apostolical Churches, where the very Chairs
" of the Apostles do yet preside in their own places; at *Corinth*, *Philippi*,
" *Ephesus*, *Thessalonica*, &c.

Of Baptism, *c.* 17. " [c] The High-Priest, who is the Bishop, has the power of conferring Baptism, and under him the Presbyters and Deacons; but
" not without the authority of the Bishop.

A. D. 220. *Origenis Comment. in Matt. Rothomagi*, 1688. *Gr. Lat.* p. 255. names the distinct order of Bishop, Presbyter, and Deacon. " [d] Such
" a Bishop, (says he, speaking of one who sought vain glory, *&c.*) doth
" not desire a good Work—and the same is to be said of Presbyters and
" Deacons—The Bishops and Presbyters who have the chief place among
" the People—The Bishop is called Prince in the Churches. And speaking of the irreligious Clergy, he directs it to them, whether Bishops, Presbyters, or Deacons.

St. *Cyprian* Archbishop of *Carthage*, *A. D.* 240. *Edit. Oxon. Epist.* XXXIII. *Lapsis*. " [e] Our Lord, whose commands we ought to reverence and
" obey, being about to constitute the episcopal honour, and the frame of
" his Church, said to *Peter*, *Thou art* Peter, *&c.* From thence the order
" of Bishops and constitution of the Church does descend, by the line of
" succession, thro' all times and ages, that the Church should be built upon the Bishops—It is established by the divine Law that every act of the
" Church should be govern'd by the Bishop.

Ep. XLV. *Cornelio*. " [f] We ought chiefly (my Brother) to endeavour to
" keep that unity which was enjoin'd by our Lord and his Apostles to us
" their Successors to be carefully observ'd by us.

Ep. III. *Rogatiano*. " [g] The Deacons ought to remember that it was the
" Lord who chose the Apostles, that is, the Bishops.

Ep. LXVI. *Florentio*. " [h] *Christ* said to the Apostles, and by that to all
" Bishops or Governors of his Church, who succeed the Apostles, by vicarious Ordination, and are in their stead, *He that heareth you, hear-*
" *eth me.*

---

[b] Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsident: Habes *Corinthum*, *Philippos*, *Ephesum*, *Thessalonicenses*, &c.

[c] Dandi (Baptismum) jus habet summus sacerdos, qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi authoritate.

[d] Ὁ γὰρ τοιοῦτος Ἐπίσκοπος ὁ καλὸς ἔργον ἐπιθυμεῖ ——— τὸ δ' αὐτὸ καὶ περὶ Πρεσβυτέρων καὶ Διακόνων ἐρῶ. *Ibid.* p. 443. οἱ δὲ τὰς πρωτοκαθεδρίας πίστις ἀμφίβολος ὁ λαὸς Ἐπίσκοπος καὶ Πρεσβύτερος —— p. 420. ὁ δὲ ἀγαθὸς, ὅτου δὲ εἶμαι ὀνομάζειν τὸν καλόμενον ἐν ταῖς ἐκκλησίαις Ἐπίσκοπον. ——— p. 442. Ἐπισκόποις, ἢ Πρεσβυτέροις, ἢ Διακόνοις.

[e] Dominus noster, cujus præcepta metuere & observare debemus, Episcopi honorem & Ecclesiæ suæ rationem disponens, in Evangelio loquitur & dicit Petro, *Ego dico tibi, quia tu es* Petrus, *&c.* Inde per temporum & successionum vices Episcoporum ordinatio & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur ——— Divinâ lege fundatum est, ut omnis actus Ecclesiæ per Episcopum gubernetur.

[f] Hoc enim vel maximè, frater, & laboramus & laborare debemus, ut unitatem à Domino & per Apostolos nobis successoribus traditam, quantùm possumus obtinere curemus.

[g] Meminisse autem Diaconi debent quoniam Apostolos, id est, Episcopos Dominus elegit.

[h] Dixit Christus ad Apostolos, ac per hoc omnes præpositos, qui Apostolis vicariâ ordinatione succedunt, *Qui vos audit, me audit.* ———

Ibid. " [i] For from hence do Schiſms and Hereſies ariſe, and have ariſen, " while the Biſhop, who is one, and Governor of the Church, by a proud " preſumption is deſpis'd; and that Man who is honour'd as worthy by " God, is accouuted unworthy by Man.

Ep. LIX. *Cornelio.* " [k] Nor are Hereſies ſprung up, or Schiſms ariſen from " any other fountain than from hence, that obedience is not paid to the " Prieſt of God, and that there is not one Prieſt at a time in the Church, " and one Judge for the time in the place of *Chriſt:* To whom if the " whole fraternity did obey, according to the divine Oeconomy, none " would dare to move any thing againſt the ſacerdotal College—It is ne- " ceſſary that the Biſhops ſhould exert their authority with full vigour— " But if it is ſo, that we are afraid of the boldneſs of the moſt profligate, " and that which theſe wicked Men cannot compaſs by the methods of " truth and equity, if they can accompliſh by their raſhneſs and deſpair, " then is there an end of the epiſcopal Authority, and of their ſublime and " divine Power in governing of the Church. Nor can we remain Chriſtians " any longer, if it is come to this, that we ſhould be afraid of the threats " and ſnares of the wicked——

——" The adverſary of *Chriſt*, and enemy of his Church, for this end " ſtrikes at the Biſhop or Ruler of the Church with all his malice, that the " Governor being taken away, he might ravage the more violently and " cruelly upon the Shipwreck of the Church——

" [l] Is honour then given to God, when the divine Majeſty and Cenſure " is ſo deſpiſed, that theſe ſacrilegious Perſons ſay, Do not think of the " wrath of God, be not afraid of his judgment, do not knock at the door " of the Church; but without any repentance or confeſſion of their crime, " deſpiſing the authority of their Biſhops, and trampling it under their feet, " a falſe peace is preached to be had from the Presbyters," *(viz.)* in their taking upon them to admit thoſe that were fallen into Communion, or the Peace of the Church, without the allowance of the Biſhop.

" [m] They imitate the coming of Antichriſt now approaching.

Ep. LXXX. *Succeſſio.* " [n] *Valerian* (the Emperor) wrote to the Senate, " that the Biſhops, and the Presbyters, and the Deacons ſhould be proſe- " cuted.

Firmilianus Cypriano. Ep. LXXV. p. 225. " [o] The power of remitting " Sins was given to the Apoſtles, and to the Biſhops, who have ſucceed- " ed them by a vicarious Ordination.

---

[i] Inde enim Schiſmata & Hæreſes ortæ & oriuntur, dum Epiſcopus qui unus eſt, & Eccleſiæ præeſt, ſuperbâ præſumptione contemnitur, & homo dignatione Dei honoratus, indignus hominibus judicatur.

[k] Neque enim aliunde Hæreſes obortæ ſunt, aut natæ ſunt ſchiſmata, quàm inde quòd ſacerdoti Dei non obtemperatur; nec unus in Eccleſiâ ad tempus ſacerdos, & ad tempus judex vice Chriſti cogitatur: Cui ſi ſecundùm Magiſteria divina obtemperaret fraternitas univerſa, nemo adverſùs ſacerdotum collegium quicquam moveret——vigore pleno Epiſcopos agere oportet. Quòd ſi ita res eſt ut nequiſſimorum timeatur audacia, & quòd mali verè atque æquitate non poſſunt, temeritate & deſperatione perficiant; actum eſt de Epiſcopatûs vigore, & de Eccleſiæ gubernandæ ſublimi ac divinâ poteſtate. Nec Chriſtiani ultrà aut durare aut eſſe jam poſſumus, ſi ad hoc ventum eſt, ut perditorum minas atque inſidias pertimeſcamus——

——Chriſti adverſarius & Eccleſiæ ejus inimicus, ad hoc Eccleſiæ præpoſitum ſuâ infeſtatione perſequitur, ut gubernatore ſublato, atrociùs atque violentiùs circa Eccleſiæ naufragia graſſetur——

[l] Honor ergo datur Deo quando ſic Dei majeſtas & cenſura contemnitur——ut proponatur à ſacrilegis atque dicatur; ne ira cogitetur Dei, ne timeatur judicium Domini, ne pulſetur ad Eccleſiam Chriſti; ſed ſublatâ pœnitentiâ, nec ullâ exomologeſi criminis factâ, deſpectis Epiſcopis atque calcatis, pax à Presbyteris verbis fallacibus prædicetur?

[m] Antichriſti jam propinquantis adventum imitantur.

[n] Reſcripſiſſe Valerianum ad Senatum, ut Epiſcopi, & Presbyteri, & Diacones in continenti animadvertantur.

[o] Poteſtas ergo peccatorum remittendorum Apoſtolis data eſt——& Epiſcopis qui eis ordinatione vicariâ ſucceſſerunt.

Ep. XVI. p. 36. *Cyprianus Presbyteris & Diaconibus.* " [p] What danger " ought we to fear from the displeasure of God, when some Presbyters, " neither mindful of the Gospel, nor of their own station in the Church, " neither regarding the future judgment of God, nor the Bishop who is set " over them, which was never done under our Predecessors, with the con- " tempt and neglect of their Bishop, do arrogate all unto themselves? I " could bear with the contempt of our episcopal Authority, but there is " now no room left for dissembling, *&c.*

A. D. 365. *Optatus Milevitanus*, Bishop of *Mileve*, or *Mela*, in *Numidia* in *Africa.*

L. 2. *Contra Parmenianum.* " [q] The Church has her several members, " Bishops, Presbyters, Deacons, and the company of the faithful.

" You found in the Church Deacons, Presbyters, Bishops; you have " made them Laymen; acknowledge that you have subverted Souls.

A. D. 370. St. *Ambrose* Bishop of *Milan*, upon *Eph.* IV. 11. speaking of the several Orders of the Church; *And he gave some Apostles, and some Prophets and Evangelists*, &c. says, " [r] That by the Apostles there " were meant the Bishops; by Prophets, the Expounders of the Scriptures; " and by the Evangelists, the Deacons. But says, that they all met in the " Bishop; for that he was the chief Priest, that is (says he) the Prince of " the Priests, and both Prophet and Evangelist, to supply all the offices of " the Church for the ministry of the faithful.

And upon 1 *Cor.* XII. 28. says, " [s] That *Christ* constituted the Apostles " head in the Church; and that these are the Bishops.

And upon *℣.* 29. *Are all Apostles? i. e.* all are not Apostles. " [t] This " is true, (says he) because in the Church there is but one Bishop.

" And because all things are from one God the Father, therefore hath he " pointed that one Bishop should preside over each Church.

In his Book of the *Dignity of the Priesthood*, c. 3. he says, " [u] That " there is nothing in this world to be found more excellent than the Priests, " nothing more sublime than the Bishops.

And, speaking of what was incumbent upon the several orders of the Church, he does plainly distinguish them; for says he in the same place,

" [w] God does require one thing from a Bishop, another from a Presby- " ter, another from a Deacon, another from a Lay-man.

St. *Jerom*, *A. D.* 380. in his Comment upon the Ep. to *Titus.* " [x] When " it began to be said, *I am of* Paul, *I of* Apollos, *&c.* and every one " thought that those whom he baptized belong'd to himself, and not to " *Christ*; it was decreed through the whole Earth, that one chosen from

---

[p] Quod enim periculum metuere non debemus de offensâ Domini, quando aliqui de Presbyteris, nec Evangelii, nec loci sui memores, sed neque futurum Domini judicium, neque sibi præpositum Episcopum cogitantes, quod nunquam omnino, sub antecessoribus factum est, cum contumeliâ & contemptu præpositi totum sibi vendicent? Contumeliam Episcopatûs nostri dissimulare & ferre possum——sed dissimulandi nunc locus non est.

[q] Certa membra sua habet Ecclesia, Episcopos, Presbyteros, Diaconos, & turbam fidelium.

Invenistis Diaconos, Presbyteros, Episcopos; fecistis Laicos; agnoscite vos animas evertisse.

[r] Quosdam dedit Apostolos, quosdam Prophetas, &c. Apostoli, Episcopi sunt: Prophetæ explanatores sunt scripturarum sicut Agabus——Evangelistæ Diaconi sunt, sicut fuit Philippus—— Nam in Episcopo omnes ordines sunt, quia princeps sacerdos est, hoc est, princeps est sacerdotum, & propheta, & Evangelista, & cætera ad implenda officia Ecclesiæ in ministerio fidelium.

[s] Caput in Ecclesiâ Apostolos posuit——Ipsi sunt Episcopi.

[t] Verum est, quia in Ecclesiâ unus Episcopus est.

Quia ab uno Deo patre sunt omnia, singulos Episcopos, singulis Ecclesiis præ-esse decrevit.

[u] Ut ostenderemus nihil esse in hoc seculo excellentius sacerdotibus, nihil sublimius Episcopis reperiri.

[w] Aliud est enim quod ab Episcopo requirit Deus, & aliud quod à Presbytero, & aliud quod à Diacono, & aliud quod à Laico.

[x] Postquam unusquisque eos quos baptizabat suos putabat esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ut schismatum semina tollerentur.

" among

" among the Presbyters ſhould be ſet over the reſt, that the ſeeds of Schiſm " might be taken away.

In his Epiſt. to *Evagrius*. " [y] From *Mark* the Evangeliſt to *Heraclas* and " *Dionyſius* the Biſhops, the Presbyters of *Ægypt* have always choſen out " one from among themſelves, whom having placed in an higher degree " than the reſt, they called their Biſhop.

" He that is advanced, is advanced from leſs to greater.

" The greatneſs of Riches, or the humility of Poverty does not make a " Biſhop greater or leſs, ſeeing all of them are the ſucceſſors of the Apo- " ſtles.

" That we may know the apoſtolical Oeconomy to be taken from the " pattern of the Old Teſtament, the ſame that *Aaron*, and his Sons, and " the *Levites* were in the Temple, the Biſhops, Presbyters, and Deacons " are in the Church of *Chriſt*.

Ad Nepotianum. " [z] Be ſubject to your Biſhop or Chief-Prieſt, and re- " ceive him as the Father of your Soul.

Adverſ. Luciferianos. " [a] The ſafety of the Church depends upon the " dignity of the High-Prieſt, to whom unleſs a ſort of abſolute and emi- " nent power be given above all, there will be as many Schiſms in the " Church as there are Prieſts. Thence it is, that without the command " of the Biſhop, neither a Presbyter, nor a Deacon, have power to bap- " tize—And the Biſhop is to impoſe his hands upon thoſe who are bap- " tized by Presbyters or Deacons, for the invocation of the Holy Spi- " rit.

And comforting *Heliodorus*, a Biſhop, upon the death of *Nepotian* his Presbyter and his Nephew, he commends *Nepotian* in that he reverenc'd his Biſhop. " He honour'd *Heliodorus* in publick as his Biſhop, at home " as his Father; but among his Presbyters and Co-equals he was the firſt " in his vocation, *&c.*

Upon the LX^th^ of *Iſaiah* he calls the future Biſhops " [b] Princes of the " Church.

Inſcript. Eccleſiaſt. de Jacobo. " [c] *James*, after the Paſſion of our Lord, " was immediately by the Apoſtles ordain'd Biſhop of *Jeruſalem*." The like he tells of the firſt Biſhops of other places.

Ep. 54. *contra Montanum*. " [d] With us the Biſhops hold the place of " the Apoſtles.

A. D. 420. St. *Auguſtine* Biſhop of *Hippo* in *Africa*, Epiſt. 42. " [e] The " root of the Chriſtian Society is diffus'd throughout the World, in a ſure " propagation, by the ſeats of the Apoſtles, and the ſucceſſion of the Bi- " ſhops.

---

[y] A Marco Evangeliſtâ ad Heraclam uſque ad Dionyſium Epiſcopos, Presbyteri Ægypti ſemper unum ex ſe electum in celſiori gradu collocatum Epiſcopum nominabant,

Qui provehitur, à minori ad majus provehitur.

Potentia divitiarum & paupertatis humilitas, ſublimiorem vel inferiorem Epiſcopum non facit, cæterùm omnes Apoſtolorum ſucceſſores ſunt.

Ut ſciamus traditiones Apoſtolicas ſumptas de veteri teſtamento: Quod Aaron, & filii ejus atque Levitæ in templo fuerunt, hoc ſibi Epiſcopi, Presbyteri, & Diaconi, vendicent in Eccleſiâ.

[z] Eſto ſubjectus pontifici tuo; & quaſi animi parentem ſuſcipe.

[a] Eccleſiæ ſalus in ſummi ſacerdotis dignitate pendet, cui niſi exors quædam & ab omnibus eminens detur poteſtas, tot in Eccleſiâ efficientur ſchiſmata quot ſacerdotes. Inde venit, ut ſine Epiſcopi juſſione neque Presbyter neque Diaconus jus habeant baptizandi——Ad eos qui per Presbyteros & Diaconos baptizati ſunt, Epiſcopus ad invocationem Sancti Spiritûs manum impoſiturus excurrat.

Epitaphium Nepotiani ad Heliodorum Epiſcopum venerabatur: in publico Epiſcopum, domi patrem noverat, inter Presbyteros & co-equales, primus in opere, &c.

[b] Principes futuros Eccleſiæ Epiſcopos nominavit.

[c] Jacobus poſt paſſionem Domini ſtatim ab Apoſtolis Hieroſolymorum Epiſcopus eſt ordinatus.

[d] Apud nos Apoſtolorum locum Epiſcopi tenent.

[e] Radix chriſtianæ ſocietatis per ſedes Apoſtolorum & ſucceſſiones Epiſcoporum certâ per orbem propagatione diffunditur.

Quæſt.

Quæſt. Veter. & Novi Teſt. §. 97. " [f] There is none but knows that our " Saviour did conſtitute Biſhops in the Churches; for before he aſcended " into Heaven he laid his hands upon the Apoſtles, and ordained them Bi- " ſhops.

L. 7. *c.* 43. " [g] The ſentence of our Lord *Jeſus Chriſt* is clear, who ſent " his Apoſtles, and gave to them alone that power which he had received " from his Father; to whom we have ſucceeded, governing the Church " of God by the ſame power.

Ep. 162. ſpeaking of the Biſhops being call'd Angels, *Rev.* II. he ſays, " [h] By the voice of God the Governor of the Church is praiſed, under the " name of an Angel.

De verbis Domini, Serm. 24. " [i] If he ſaid to the Apoſtles alone, *He* " *that deſpiſeth you, deſpiſeth me*, then deſpiſe us: But if thoſe words of " his come down even unto us, and that he has called us, and conſtituted " us in their place, ſee that you do not deſpiſe us.

Contra Fauſt. lib. 33. *cap. ult.* " [k] We embrace the holy Scripture, " which from the times of the preſence of *Chriſt* himſelf, by the diſpo- " ſition of the Apoſtles, and the ſucceſſions of other Biſhops from their " Seats, even to theſe times, has come down to us, ſafely kept, com- " mended and honour'd through the whole Earth.

Lib. 2. *contra Literas Petiliani*, c. 51. " [l] What has the Chair of the " Church of *Rome* done to thee, in which *Peter* ſat, and in which at this " day *Anaſtaſius* ſits; or of the Church of *Jeruſalem*, in which *James* did " ſit, and in which *John* does now ſit?

Contra Julianum, l. 2. *cap. ult.* " [m] *Irenæus, Cyprian, Reticius, Olym-* " *pius, Hilary, Gregory, Baſil, John, Ambroſe*—theſe were Biſhops, grave, " learned, *&c.*

Queſt. ex Vet. Teſt. qu. 35. " [n] The King bears the image of God, as " the Biſhop of *Chriſt*. Therefore while he is in that ſtation he is to be " honour'd, if not for himſelf, yet for his Order.

Let this ſuffice as to the Teſtimonies of particular Fathers of the Church, tho' many more may be produc'd in that compaſs of time to which I have confin'd our preſent enquiry. And now (that no conviction might be wanting) I will ſet down ſome of the Canons of the Councils in thoſe times, to the ſame purpoſe; whereby it will appear that Epiſcopacy, as diſtinct from, and ſuperior to Presbytery, was not only the judgment of the firſt glorious Saints and Martyrs of *Chriſt*, but the current Doctrine and Government of the Church, both *Greek* and *Latin*, in thoſe early Ages of Chriſtianity.

---

[f] Nemo ignorat ſalvatorem Epiſcopos Eccleſiis inſtituiſſe; ipſe enim priuſquam cœlos aſcenderet, imponens manus Apoſtolis, ordinavit eos Epiſcopos, quod dixit Clarus à Muſcula in concilio Carthag. repetit Auguſt. de baptiſmo contra Donatiſt.

[g] Manifeſta eſt ſententia Domini noſtri Jeſu Chriſti Apoſtolos ſuos mittentis, & ipſis ſolis poteſtatem à Patre ſibi traditam permittentis; quibus nos ſucceſſimus, eâdem poteſtate Eccleſiam Domini gubernantes.

[h] Divinâ voce ſub nomine Angeli laudatur præpoſitus Eccleſiæ.

[i] Si ſolis Apoſtolis dixit, *Qui vos ſpernit, me ſpernit*, ſpernite nos: Si autem ſermo ejus pervenit ad nos, & vocavit nos, & in eorum loco conſtituit nos, videte ne ſpernatis nos.

[k] Scripturam amplectimur quæ ab ipſius præſentiæ Chriſti temporibus, per diſpenſationes Apoſtolorum, & cæteras ab eorum ſedibus ſucceſſiones Epiſcoporum uſque ad hæc tempora toto orbe terrarum cuſtodita, commendata, clarificata pervenit.

[l] Cathedra quid tibi fecit Eccleſiæ Romanæ in quâ Petrus ſedit, & in quâ hodie Anaſtaſius ſedet; aut Eccleſiæ Hieroſolymitanæ in quâ Jacobus ſedit, & in quâ hodie Johannes ſedet? [*Vid. contra* Creſcon. *l.* 2, *c.* 37.]

[m] Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Gregorius, Baſilius, Joannes, Ambroſius, iſti erant Epiſcopi, docti, graves, &c. in Eccleſiæ regimine clari.

[n] Dei enim imaginem habet rex, ſicut & Epiſcopus Chriſti. Quamdiu ergo in eâ traditione eſt, honorandus eſt, ſi non propter ſe, vel propter ordinem.

In the Canons of the Apoſtles, the diſtinction of Biſhop, Presbyter, and Deacon, is ſo frequent, that it is almoſt in vain to give citations. The firſt and ſecond Canon ſhew the difference to be obſerv'd in the ordaining of them.

" [o] Let a Biſhop be conſecrated by two or three Biſhops.

" [p] Let a Presbyter and Deacon be ordained by one Biſhop.

See the ſame diſtinction of theſe Orders, Can. 3, 4, 5, 6, 7, 8, 17, 18, 25, 27, 28, 29, 32, 33, 36, 42, 44, 45, 51, 52, 53, 63, 68, 69, 70, 83. Can. 15. ſhews the juriſdiction of the Biſhops over the Presbyters and Deacons.

" [q] If any Presbyter or Deacon, or any of the Clerical Order, ſhall leave " his own Pariſh, and go to another, without the Biſhop's leave, he ſhall " officiate no longer, eſpecially if he obey not the Biſhop, when he ex- " horts him to return, perſiſting in his inſolence and diſorderly behaviour, " but he ſhall be reduc'd there to communicate only as a Lay-man.

And Can. 31. " [r] If any Presbyter, deſpiſing his own Biſhop, ſhall gather " Congregations apart, and erect another Altar, his Biſhop not being con- " vict of Wickedneſs or Irreligion, let him be depos'd as an ambitious Per- " ſon, for he is a Tyrant; as likewiſe ſuch other Clergy, and as many " as ſhall join with him; but the Lay-men ſhall be excommunicated: But " let this be after the firſt, ſecond, and third admonition of the Biſhop.

Can. 39. " [s] Let the Presbyters and Deacons do nothing without the con- " ſent of the Biſhop; for it is he to whom the People of the Lord are " committed, and from whom an account of their Souls will be re- " quired.

Can. 41. " [t] We ordain the Biſhop to have power over the Goods of " the Church—And to adminiſter to thoſe who want by the hands of the " Presbyters and Deacons.

Can. 55. " [u] If any Clergyman ſhall reproach his Biſhop, let him be de- " pos'd; for *thou ſhalt not ſpeak evil of the ruler of the People.*

After the Canons of the Apoſtles, I produce next a great Council of eighty ſeven Biſhops, held at *Carthage*, in the year of *Chriſt* 256. under St. *Cyprian* Archbiſhop of that place, which is publiſhed in St. *Cyprian*'s Works before quoted, p. 229. where he tells us,

" [w] That beſides the Biſhops, there met there both Presbyters and Dea- " cons, and great numbers of the Laity.

The Council of *Eliberis* in *Spain* about the year of *Chriſt* 305. Cap. 18. and 19. " [x] Biſhops, Presbyters, and Deacons are nam'd diſtinct. And *c.* 32. " Presbyters and Deacons are forbid to give the Communion to thoſe " who had grievouſly offended, without the command of the Biſhop.

---

o Ἐπίσκοπος χειροτονείσθω ὑπὸ Ἐπισκόπων δύο ἢ τριῶν.

p Πρεσβύτερος ὑπὸ ἑνὸς Ἐπισκόπου χειροτονείσθω, καὶ Διάκονος.

q Εἴ τις περισβύτερος, ἢ Διάκονος, ἢ ὅλως ἐκ καταλόγου τῶν κληρικῶν, ἀπολείψας τὴν ἰδιαυτοῦ παροικίαν, ὡς ἑτέρων ἀπέλθῃ, καὶ πολλὰς μεταστὰς παροικίας ἀλλαχοῦ σὺ ἄλλῃ παροικίᾳ ἑαυτὸν γινώμῃ τῷ ἰδίῳ Ἐπισκόπῳ· τοῦτον κελεύομεν μηκέτι λειτουργεῖν, εἰ μάλιστα προσκαλημένου αὐτὸν τοῦ Ἐπισκόπου αὐτοῦ, ἐπανιέναι οὐκ ἐθέλειν, ἐπιμένων τῇ ἀταξίᾳ ὡς λαϊκὸς μὲν τὰ ἐκεῖσε κοινωνείτω.

r Εἴ τις περισβύτερος καταφρονήσας τοῦ ἰδίου Ἐπισκόπου, χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἑτέραν στήσῃ, μηδὲν καταγινωσκὼν τοῦ Ἐπισκόπου εἰ δύσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω ὡς φιλαρχος, τύραννος γάρ ἐστιν· ὡσαύτως καὶ οἱ λοιποὶ κληρικοὶ, καὶ ὅσοι ἂν αὐτῷ προσθῶνται· οἱ δὲ λαϊκοὶ ἀφοριζέσθωσαν. ταῦτα δὲ μετὰ μίαν καὶ δευτέραν καὶ τρίτην νουθέτησιν τοῦ Ἐπισκόπου γινέσθω.

s Οἱ Περισβύτεροι καὶ Διάκονοι, ἄνευ γνώμης τοῦ Ἐπισκόπου μηδὲν ἐπιτελείτωσαν, αὐτὸς γάρ ἐστιν ὁ πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, καὶ ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος.

t Περιτάττομεν τῷ Ἐπισκόπῳ ἐξουσίαν ἔχειν τῶν τοῦ κυριακοῦ προσφυμάτων —— καὶ τοῖς δεομένοις διὰ Περισβυτέρων καὶ Διακόνων ἐπιχορηγεῖσθαι.

u Εἴ τις κληρικὸς ὑβρίσῃ τὸν Ἐπίσκοπον, καθαιρεῖσθω· Ἄρχοντα γὰρ τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

w Episcopi plurimi cum Presbyteris & Diaconibus, &c.

x Episcopi, Presbyteri, & Diaconi, &c. Non eſt Presbyterorum, aut Diaconorum communionem talibus præſtare debere, niſi eis jufferit Epiſcopus.

C. 75. " [y] Of those who shall falsly accuse a Bishop, Presbyter, or Dea-
" con.

C. 77. " [z] It is ordained that those who are baptiz'd by a Deacon, with-
" out the Bishop or Presbyter, shall afterwards be confirm'd by the Bi-
" shop.

The Council of *Arles* in *France*, about the year of *Christ* 309. *c.* 18. It is ordain'd, that the Deacons should be subject to the Presbyters. And *c.* 19.

" [a] That the Presbyters should be subject to their Bishop, and do no-
" thing without his consent.

The Council of *Ancyra*, *A. D.* 315. *c.* 2. and 1. having prohibited those Presbyters and Deacons who had, in times of persecution, offer'd to Idols, from the execution of their Office, says, " [b] That notwithstanding the Bi-
" shop may dispense with them if he sees their repentance sincere; for that
" this power is lodg'd in the Bishop.

The Council of *Laodicea*, *A. D.* 321. Can. 41. " [c] That no Clergyman
" ought to travel without the consent of his Bishop.

Can 56. " [d] That the Presbyters ought not to go into the Church, and
" sit in their Stalls, till the Bishop come, and to go in with the Bishop.

The first and great Council of *Nice*, *A. D.* 325. Can. 16. " [e] That if a-
" ny Presbyters or Deacons leave their own Churches, they ought not
" to be receiv'd into another Church: And that if any shall ordain such
" in his Church as belong to another, without the consent of his proper
" Bishop, let such Ordination be void.

The Council of *Gangra*, *A. D.* 326. Can. 6. " [f] If any have private Meet-
" ings out of the Church without their Presbyter, let them be anathemiz'd
" by the sentence of the Bishop.

Can. 7. " [g] If any will take or give of the fruits offer'd to the Church,
" out of the Church, without leave of the Bishop, let him be Ana-
" thema.

The Council of *Antioch*, *A. D.* 341. Can. 3. " [h] If any Presbyter or Dea-
" con, leaving his own Parish, shall go to others, and refuse to return when
" his own Bishop shall summon him, let him be depos'd.

Can. 4. " [i] If any Bishop being depos'd by a Synod, or a Presbyter, or
" Deacon being depos'd by his own proper Bishop, shall presume to exer-
" cise his Function, let no room be left them either for Restoration or A-
" pology.

---

[y] Si quis Episcopum, Presbyterum, vel Diaconum falsis criminibus appetierit, &c.

[z] Si quis Diaconus, sine Episcopo vel Presbytero aliquos baptizaverit; Episcopus eos per benedictionem perficere debebit.

[a] Presbyteri sine conscientiâ Episcopi nihil faciant.

[b] Εἰ μόνοι τινὲς τῶν Ἐπισκόπων τούτοις ζωοίδοιν κάματόν τινα ἢ ταπείνωσιν περιάπτῳ, καὶ, ἰθέλοιεν πλέον τι διδόναι ἢ ἀφαιρεῖν, ἐπ' αὐτοῖς εἶναι τὴν ἐξουσίαν.

[c] Ὅτι οὐ δεῖ λειτουργὸν ἢ κληρικὸν ἄνευ ἀπλάστου Ἐπισκόπου ὁδεύειν.

[d] Ὅτι οὐ δεῖ Πρεσβυτέρους πρὸ τῆς εἰσόδου τοῦ Ἐπισκόπου εἰσιέναι καὶ καθίζειν ἐν τῷ βήματι, ἀλλὰ μὴ τοῦ Ἐπισκόπου εἰσιόντος.

[e] Πρεσβύτερον ἢ Διάκονοι οἱ ἀναχωρήσαντες τῆς ἐκκλησίας, ἐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρᾳ ἐκκλησίᾳ —— εἰ δὲ καὶ τολμήσειέν τις ὑφαρπάσαι τὸν ἑτέρου ἀμφίσβητον, καὶ χειροτονῆσαι ἐν τῇ αὐτοῦ ἐκκλησίᾳ, μὴ συγκαταθεμένου τοῦ ἰδίου Ἐπισκόπου —— ἄκυρος ἔστω ἡ χειροτονία.

[f] Εἴ τις ἄνευ τῆς ἐκκλησίας κατ' ἰδίαν ἐκκλησιάζοι —— μὴ ζωόντος τοῦ Πρεσβυτέρου, καὶ γνώμῃ τοῦ Ἐπισκόπου, ἀνάθεμα ἔστω.

[g] Εἴ τις παροφθείσας ἐκκλησιαστικὰς ἐθέλει λαμβάνειν, ἢ διδόναι ἔξω τῆς ἐκκλησίας, ἄνευ γνώμης τοῦ Ἐπισκόπου —— Ἀνάθεμα ἔστω.

[h] Εἴ τις Πρεσβύτερος ἢ Διάκονος καταλιπὼν τὴν ἰδιαν παροικίαν, εἰς ἑτέραν ἀπέλθῃ, εἰ μάλιστα καλοῦντι τῷ Ἐπισκόπῳ τῷ ἰδίῳ ἐπανελθεῖν εἰς τὴν παροικίαν τῆς ἰδιας καὶ ἀποδυσπετῇ μὴ ὑπακούσας —— παυέσθω ἀπὸ τῆς καθαιρέσεως τῆς λειτουργίας.

[i] Εἴ τις Ἐπίσκοπος ὑπὸ ζωόντος καθαιρεθεὶς, ἢ Πρεσβύτερος ἢ Διάκονος ὑπὸ τοῦ ἰδίου Ἐπισκόπου, τολμήσειέν τι παρᾶξαι τῆς λειτουργίας, μηδ' ἀποκαταστάσεως, μηδ' ἀπολογίας χώραν ἔχειν.

Can.

Can. 5. " [k] If any Presbyter or Deacon, deſpiſing his own Biſhop, ſhall " ſeparate himſelf from the Church, and gather a Congregation of his " own, and ſet up a different Altar, and ſhall refuſe to ſubmit himſelf to " his Biſhop, calling him the firſt and ſecond time, let him be abſolutely " depos'd.

Can. 12. " [l] If any Presbyter or Deacon, being depos'd by his own pro- " per Biſhop, or a Biſhop by the Synod, dare appeal to the King, ſeeing " his Appeal lies to a greater Synod of more Biſhops, where he is to ex- " pect the examination of his Cauſe, and to refer the deciſion to them: " But if, making light of theſe, he trouble the King with it, ſuch an one " is worthy of no pardon, nor ought to be admitted to make any ſort of " Apology, or to have hopes of his being ever reſtor'd any more.

Can. 22. " [m] That a Biſhop ought not to ordain Presbyters or Deacons " in another Biſhop's Dioceſe, without his leave.

In the Council of *Carthage*, *A. D.* 348. Can. 11. [n] the cauſe is put where a Deacon being accus'd, " ſhall be try'd by three neighbouring Bi- " ſhops, a Presbyter by ſix, and a Biſhop by twelve.

The ſecond *Oecunumical* Council of *Conſtantinople*, *A. D.* 381. Can. 6. [o] ranks thoſe with Hereticks, " who, tho' they profeſs the true Faith, yet " run into Schiſm, and gather Congregations apart from, and in oppoſition " to our canonical Biſhops.

The Council of *Carthage*, *A. D.* 419. Can. 3. [p] mentions the three di- ſtinct Orders of Biſhop, Presbyter, and Deacon; and compares them to the High-Prieſts, Prieſts, and Levites.

In the ſame manner they are as diſtinctly mention'd, Can. 4. [q] Biſhop, Pres- byter, and Deacon; and their powers diſtinct. For,

Can. 6. It is declar'd not to be lawful for Presbyters to conſecrate Churches, or reconcile Penitents; but if any be in great danger, and deſirous to be reconcil'd in the abſence of the Biſhop,

" [r] The Presbyter ought to conſult the Biſhop, and receive his orders in " it;" as it is declar'd in the 7th Can.

Can. 10. " [s] If any Presbyter, being puff'd up with pride, ſhall make a " Schiſm againſt his own proper Biſhop, let him be Anathema.

Can. 11. Gives leave to a Presbyter, who is condemn'd by his Biſhop, to appeal to the neighbouring Biſhops; but if, without this, he flies off, and makes a Schiſm from his Biſhop, it confirms the Anathema upon him.

Can. 12. Orders what is before recited out of Can. 11. of the Council of *Carthage*, " [t] That a Biſhop who is accus'd ſhall be try'd by twelve Bi-

---

[k] Εἴ τις Πρεσβύτερος ἢ Διάκονος καταφρονήσας τοῦ Ἐπισκόπου τοῦ ἰδίου, ἀφέλοιτο ἑαυτὸν τὴν ἐκκλησίας, καὶ ἰδίαν συνάγοιτο, καὶ θυσιαστήριον ἵστηι, καὶ τοῦ Ἐπισκόπου πρῶτον καὶ δεύτερον καλοῦντι ἀπειθοίη, τοῦτον καθαιρεῖσθαι παντελῶς.

[l] Εἴ τις ὑπὸ τοῦ ἰδίου Ἐπισκόπου καθαιρεθεὶς Πρεσβύτερος ἢ καὶ Διάκονος, ἢ καὶ Ἐπίσκοπος ὑπὸ συνόδου, ἐγκλήτου τολμήσοι τὰς βασιλικὰς ἀκοὰς, δέον ἐπὶ μείζονα Ἐπισκόπων σύνοδον τρέπεσθαι, καὶ ἀνομίζῃ δίκαια ἔχειν περιπαφέρειν πλείοσιν Ἐπισκόποις, καὶ τὰ παρ' αὐτῶν ἐξέτασίν τε καὶ ἐπίκρισιν ὑπομένειν· οἱ δὲ τοῦτον ὀλιγωρήσας ἐνοχλήσειεν τῷ βασιλεῖ, καὶ τοῦτο μηδὲ μιᾶς συγγνώμης ἀξιοῦσθαι, μηδὲ χώραν ἀπολογίας ἔχειν, μηδὲ ἐλπίδα μελλούσης ἀποκαταστάσεως προσδοκᾶν.

[m] Ἐπίσκοπον μὴ καθιστᾶν Πρεσβύτερον ἢ Διάκονον εἰς τόπους ἑτέρου Ἐπισκόπου ὑποκειμένους, εἰ μὴ ἄρα μὴ γνώμης τοῦ οἰκείου τοῦ χώρας Ἐπισκόπου.

[n] A tribus vicinis Epiſcopis, ſi Diaconus eſt, arguatur; ſi Presbyter, à ſex, ſi Epiſcopus à duode- cim conſacerdotibus audiatur.

[o] Αἱρετικοὺς δὲ λέγομεν, τούς τε πάλαι τῆς ἐκκλησίας ἀποκηρυχθέντας ——— πρὸς δὲ τούτοις καὶ τοὺς τῇ μὲν πίστει μὴ τὴν ὑγιῆ προσποιουμένους ὁμολογεῖν, ἀποχωρίζοντας δὲ καὶ ἀντισυνάγοντας τοῖς κανονικοῖς ἡμῶν Ἐπισκόποις.

[p] Τοὺς τρεῖς βαθμοὺς ——— φημὶ δὲ Ἐπισκόπους, Πρεσβυτέρους, καὶ Διακόνους, ὡς περὶ τὰ ὁσίας Ἐπισκόποις, καὶ Ἱερεῦσι Θεοῦ, καὶ Λευίταις.

[q] Ἐπίσκοπον, Πρεσβύτερον, καὶ Διάκονον.

[r] Ὀφείλει οἰκόνομος ὁ Πρεσβύτερος ἐρωτᾶσθαι τὸν Ἐπίσκοπον.

[s] Ἐάν τις Πρεσβύτερος καὶ τοῦ ἰδίου Ἐπισκόπου φυσιωθεὶς χίσμα ποιήσῃ, Ἀνάθεμα ἔστω.

[t] Ἐπίσκοπος ὑπὸ ἑνὸς ἑαυτοῦ Ἐπισκόπου ἐκκαλῆται, καὶ ὁ Πρεσβύτερος ὑπὸ τῶν ἑαυτοῦ Ἐπισκόπων καὶ τοῦ ἰδίου, ὁ Διάκονος ὑπὸ τριῶν.

" ſhops,

" ſhops, if more may not be had; a Presbyter by ſix Biſhops, with his own " Biſhop; and a Deacon by three.

Can. 14. orders, " [u] That in *Tripoli*, becauſe of the ſmaller number of " Biſhops in thoſe parts, a Presbyter ſhall be judg'd by five Biſhops, and " a Deacon by three, his own proper Biſhop preſiding.

Can. 46. [w] " That a Presbyter ſhall not reconcile a Penitent without the " knowledge of the Biſhop, unleſs upon neceſſity, in the abſence of the " Biſhop.

Can. 59. " [x] That one Biſhop may ordain many Presbyters; but that it " was hard to find a Presbyter who was fit to be made a Biſhop.

Can. 65. " [y] That a Clergyman, being condemn'd by the Biſhops, can- " not be deliver'd by that Church to which he did belong, or by any Man " whatſoever.

Can. 126. " [z] That Presbyters and Deacons may appeal from their own " Biſhop to the neighbouring Biſhops, choſen by conſent of their own Bi- " ſhop, and from them to the Primate or Provincial Synod; but not to " any tranſmarine or foreign Juriſdiction, under pain of Excommuni- " cation.

The Council of *Chalcedon*, being the fourth general Council, *A. D.* 451. Can. 9. " [a] If any Clergyman have a cauſe of complaint againſt another " Clergyman, let him not leave his own proper Biſhop, and have recourſe " to the ſecular Courts—Whoever does otherwiſe ſhall be put under the " canonical Cenſures.

Can. 13. " [b] That a foreign Clergyman, and not known, ſhall not offi- " ciate in another City, without commendatory Letters from his own Bi- " ſhop.

Can. 18. " [c] If any of the Clergy ſhall be found conſpiring, or joining " in Fraternities, or contriving any thing againſt the Biſhops, they ſhall fall " from their own degree.

Can. 29. " [d] To reduce a Biſhop to the degree of a Presbyter, is Sacri- " lege.

Theſe authorities are ſo plain and full, as to prevent any application, or multiplying of farther quotations, which might eaſily be done: For if theſe can be anſwer'd, ſo may all that can poſſibly be produc'd, or framed in words.

And there is no remedy left to the Presbyterians, and other Diſſenters from Epiſcopacy, but to deny all theſe by wholeſale, to throw off all Antiquity, as well the firſt Ages of Chriſtianity, even that wherein the A-

---

[u] Ὁ Πρεσβύτερος ὑπὸ πέντε ἀκόλουθ') Ἐπισκόπων, καὶ Διάκονος ὑπὸ τριῶν, τῶν ἰδίων αὐτῶν Ἐπισκόπων προκαθημένων.

[w] Πρεσβύτερος ἄνευ γνώμης τοῦ Ἐπισκόπου μὴ καταλλαττέτω μετανοοῦντας· διὰ ἀνάγκης ζωωθήσεται ἐν τῇ ἀπουσίᾳ τοῦ Ἐπισκόπου.

[x] Διότι ὁ εἷς Ἐπίσκοπος πολλοὺς χειροτονεῖ Πρεσβυτέρους· Πρεσβύτερος δὲ πρὸς Ἐπίσκοπον ἐπιτήδειος δυσχερῶς εὑρίσκεται.

[y] Κληρικὸν τὸν ὑπὸ Ἐπισκόπων κρίσει καταδικασθέντα, μὴ ἐξεῖναι ἕτερον αὐτὸν εἴτε ἄνευ τῆς ἐκκλησίας, ἧς ὑπῆρχεν, εἴτε καὶ οἱασδήποτε ἀνθρώπου διεκδικεῖν ποιεῖν.

[z] Πρεσβύτεροι, καὶ Διάκονοι, ἐν αἷς ἔχουσιν αἰτίαις, ἐὰν μὲν ὑπὸ τὴν ψῆφον τοὺς ἰδίους Ἐπισκόπους μένωσιν, οἱ γειτνιῶντες Ἐπίσκοποι τούτων ἀκροάσωνται, καὶ τὰ μεταξὺ τούτων περατώσωσιν οἱ παρ' αὐτῶν καὶ ζωαίνισιν τὸν ἰδίων αὐτῶν Ἐπισκόπων προσλαμβανόμενοι· ἐὰν δὲ καθ' αὐτῶν ἐγκλήσεις θελήσωσιν, μὴ ἐγκαλέσωσιν, εἰ μὴ πρὸς τοὺς τῆς Ἀφρικῆς ζωνόδους, ἢ πρὸς τοὺς πρωτεύοντας τῶν ἰδίων αὐτῶν ἐπαρχιῶν. πρὸς δὲ τοὺς πέραν τῆς θαλάσσης ὁ βιλόμενος ἐγκαλεῖν, ἀπὸ μηδενὸς ἐν Ἀφρικῇ δεχθείη εἰς κοινωνίαν.

[a] Εἴ τις κληρικὸς πρὸς κληρικὸν πρᾶγμα ἔχοι, μὴ ἐγκαταλιμπανέτω τὸν οἰκεῖον Ἐπίσκοπον, καὶ ἐπὶ κοσμικὰ δικαστήρια μὴ καταφευγέτω——εἰ δέ τις τοῦτο ποιήσοι, κανονικοῖς ἐπιτιμίοις ὑποκείσθω.

[b] Ξένους κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει, δίχα ζυταλικῶν γραμμάτων τοῦ ἰδίου Ἐπισκόπου μηδόλως μηδαμοῦ λειτουργεῖν.

[c] Εἴ τινες τοίνυν κληρικοὶ ἢ μονάζοντες ἐρεθίζειν ἢ ζωομνύμενοι, ἢ φρατρεύζοντες, ἢ καταστάσεις τυραννοῦντες Ἐπισκόποις, ἢ ζυγκλητικοῖς, ἐκπιπτέτωσαν πάσης τοῦ οἰκείου βαθμοῦ.

[d] Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν ἱερωσυλία ἐστίν.

poſtles themſelves liv'd and taught, as all ſince; and to ſtand upon a new foundation of their own invention.

But this only ſhews the deſperateneſs of their cauſe, and the impregnable bulwark of Epiſcopacy, which (I muſt ſay it) ſtands upon ſo many, clear, and authentick evidences, as can never be overthrown, but by ſuch topicks as muſt render Chriſtianity itſelf precarious.

And if from the etymology of the words *Biſhop* and *Presbyter* any argument can be drawn (againſt all the authorities produc'd) to prove them the ſame, we may by this way of reaſoning, prove *Cyrus* to be *Chriſt*, for ſo he is call'd, *Iſa.* XLV. 1.

Or if the Presbyterians will have their Moderator to be a Biſhop, we will not quarrel with them about a word. Let us then have a Moderator, ſuch as the Biſhops before deſcrib'd, *viz.* a Moderator, as a ſtanding Officer, during Life, to whom all the Presbyters are to be obedient, as to *Chriſt*, *i. e.* to the Moderator, as repreſenting the perſon of *Chriſt*; that nothing be done in the Church without him; that he be underſtood as the Principle of Unity in his Church, ſo that they who unjuſtly break off from his Communion are thereby in a Schiſm; that he ſhew his Succeſſion by regular Ordination convey'd down from the Apoſtles: In ſhort, that he have all that character and authority which we ſee to have been recogniz'd in the Biſhops in the very Age of the Apoſtles, and all the ſucceeding Ages of Chriſtianity; and then call him Moderator, Superintendent, or Biſhop; for the conteſt is not about the name, but the thing.

And if we go only upon the etymology of the word, how ſhall we prove Presbyters to be an Order in the Church, more than Biſhops? As *Athanaſius* ſaid to *Dracontius* of thoſe who perſuaded him not to accept of a Biſhoprick.

" [e] Why do they perſuade you not to be a Biſhop, when they themſelves " will have Presbyters?

I will end this head with the advice of this great Father to this ſame *Dracontius*.

Athanaſ. Epiſt. ad Dracont. " [f] If the government of the Churches do " not pleaſe you, and that you think the office of a Biſhop has no reward, " thereby making your ſelf a deſpiſer of our Saviour, who did inſtitute it; " I beſeech you ſurmize not any ſuch things as theſe, nor do you enter- " tain any who adviſe ſuch things; for that is not worthy of *Dracontius*: " for what things the Lord did inſtitute by his Apoſtles, thoſe things remain " both good and ſure.

2. Having thus explain'd thoſe Texts of Scripture which ſpeak of Epiſcopacy, by the concurrent ſenſe of thoſe who liv'd with the Apoſtles, and were taught the Faith from their mouths, who liv'd zealous Confeſſors, and dy'd glorious Martyrs of *Chriſt*, and who ſucceeded the Apoſtles in thoſe very Churches where themſelves had ſat Biſhops; and having deduc'd their Teſtimonies, and of thoſe who ſucceeded them down for four hundred and fifty years after *Chriſt*, (from which time there is no doubt rais'd againſt the univerſal reception of Epiſcopacy) and this not only from their Writings apart, but by their Canons and Laws when aſſembled together in Council; which one would think ſufficient evidence againſt none at all on the other ſide, that is, for the ſucceſſion of Churches in the Presbyterian Form, of which no one inſtance can be given, ſo much as of any one Church in the

---

[e] Διά τι ζυμβυλδύυσί σοι μὴ ἀνιλαμβάνεσθαί σε τ῀ Ἐπισκοπῆς, αὐτοὶ θέλοντες ἔχειν Πρεσβυτέρους;

[f] Εἰ ἡ τ῀ ἐκκλησιῶν ἡ Διάταξις οὐκ ἀρέσκει σοι, μὴδὲ νομίζεις τὸ τ῀ Ἐπισκοπῆς λειτύργημα μισθὸν ἔχειν, ἀλλὰ καταφρονεῖν, τ῀ τοῦτα Διαταξαμένυ σωτῆρ@ πεποίηκας σ' αὐτὸν, ὦ Δράκοντιε, μὴ τοιαῦτα λογίζυ, μηδὲ ἀνέχυ τ῀ ταῦτα συμβυλδύοντων· ὐ γὰρ ἄξια Δρακοντίυ ταῦτα· ἃ γὰρ ὁ Κύρι@ Διὰ τ῀ ἀποστόλων τεθύπωκε, ταῦτα καλὰ κὴ βέβαια μένει.

World

World ſo deduc'd, not only from the days of the Apoſtles, (as is ſhewn for Epiſcopacy) but before *Calvin*, and thoſe who reform'd with him, about one hundred and ſixty years laſt paſt: I ſay, tho' what is done is ſufficient to ſatisfy any indifferent and unbyaſs'd judgment; yet there is one topick yet behind, which, with our Diſſenters, weighs more than all Fathers and Councils, and that is the late Reformation, from whence ſome date their very Chriſtianity. And if even by this too Epiſcopacy ſhould be witneſſed and approv'd, then is there nothing at all in the world left to the oppoſers of Epiſcopacy, nothing of Antiquity, Precedent, or any authority, but their own wilful will againſt all Ages of the whole Catholick Church, even that of the Reformation, as well as all the reſt.

Let us then examine: Firſt, for the Church of *England*; that is thrown off clearly by our Diſſenters, for that was reform'd under Epiſcopacy, and continues ſo to this day.

And as to our Neighbour Nation of *Scotland*, where the Presbyterians do boaſt that the Reformation was made by Presbyters; that is moſt clearly and authentically confuted by a late learned and worthy Author (already mention'd) in his fundamental Charter of Presbytery, printed 1695. ſo as to ſtop the mouths of the moſt perverſe, who will not be perſuaded tho' they are perſuaded.

Go we then abroad, and ſee the ſtate of the reformed Churches there.

The *Lutherans* are all cut off, as the Church of *England*; for they ſtill retain Epiſcopacy, as in *Denmark*, *Sweden*, &c.

There remains now only the *Calviniſts:* Here it is the Presbyterians ſet up their reſt! This is their ſtrong foundation.

And this will fail them as much as all the other; for, be it known unto them, (however they will receive it) that *Calvin* himſelf, and *Beza*, and the reſt of the learned Reformers of their part, did give their teſtimony for Epiſcopacy as much as any. They counted it a moſt unjuſt reproach upon them to think that they condemn'd Epiſcopacy, which they ſay they did not throw off, but could not have it there, in *Geneva*, without coming under the Papal Hierarchy: They highly applauded and congratulated the Epiſcopal Hierarchy of the Church of *England*, as in their ſeveral Letters to Queen *Elizabeth*, to the Archbiſhop of *Canterbury*, and others of our *Engliſh* Biſhops: They pray'd heartily to God for the continuance and preſervation of it; bemoan'd their own unhappy circumſtances, that they could not have the like, becauſe they had no Magiſtrate to protect them; and wiſhed for Epiſcopacy in their Churches, the want of which they own'd as a great defect; but call'd it their misfortune rather than their fault; as the learned of the *French* Hugonots have likewiſe pleaded on their behalf.

As for their excuſe, I do not now meddle with it, for I think it was not a good one. They might have had Biſhops from other places, tho' there were none among themſelves, but thoſe who were Popiſh: And they might as well have had Biſhops as Presbyters without the countenance of the civil Magiſtrate. It might have rais'd a greater Perſecution againſt them; but that is nothing as to the truth of the thing; and if they thought it a truth, they ought to have ſuffer'd for it.

But whatever becomes of their excuſe, here it is plain, that they gave their ſuffrage for Epiſcopacy; which who ſo pleaſes may ſee at large in Dr. *Durel's View of the Government and Worſhip in the reformed Churches beyond the Seas*, (who was himſelf one of them) printed 1662.

So that our modern Presbyterians have departed from *Calvin* as well as from *Luther*, in their abhorrence of Epiſcopacy, from all the Chriſtian World in all Ages, and particularly from all our late Reformers both of one ſort and other.

Calvin

Calvin would have anathematiz'd all of them, had he liv'd in our times. He ſays there were none ſuch to be found in his time, who oppos'd the Epiſcopal Hierarchy, but only the Papal, which aſpir'd to an univerſal Supremacy in the See of *Rome* over the whole Catholick Church, which is the Prerogative of *Chriſt* alone. But, ſays he,

" [g] If they would give us ſuch a Hierarchy, in which the Biſhops ſhould " ſo excel, as that they did not refuſe to be ſubject to *Chriſt*, and to de- " pend upon him as their only head, and refer all to him, then I will con- " feſs that they are worthy of all Anathema's, if any ſuch ſhall be found, " who will not reverence it, and ſubmit themſelves to it with the utmoſt " obedience.

See, he ſays, *ſi qui erunt*, if there ſhall be any ſuch, which ſuppoſes that he knew none ſuch, and that he own'd none ſuch amongſt his Reformers; and that if ever any ſuch ſhould ariſe, he thought there were no Anathema's which they did not deſerve who ſhould refuſe to ſubmit to the Epiſcopal Hierarchy, without ſuch an univerſal head as excludes *Chriſt* from being the only univerſal head; for if there be another, (tho' ſubſtitute) he is not only. Thus he is called the chief Biſhop, but never the only Biſhop, becauſe there are others deputed under him: But he calls no Biſhop the univerſal Biſhop, or Head of the Catholick Church, becauſe he has appointed no Subſtitute in that ſupreme office; as not of univerſal King, ſo neither of univerſal Biſhop.

And *Beza* ſuppoſes as poſitively as *Calvin* had done, that there were none who did oppoſe the Epiſcopal Hierarchy without ſuch an univerſal head now upon earth, or that oppos'd the order of Epiſcopacy, and condemns them as Madmen, if any ſuch could be found. For thus ſays he,

[h] " If there be any (which you ſhall hardly perſuade me to believe) who " reject the whole order of Epiſcopacy, God forbid that any Man in his " wits ſhould aſſent to the Madneſs of ſuch Men.

And particularly as to the Church of *England*, and her Hierarchy of Archbiſhops and Biſhops, he ſays that he never meant to oppugn any thing of that, but calls it a " [i] ſingular bleſſing of God, and wiſhes that ſhe may " ever enjoy it.

So that our modern Presbyterians are diſarm'd of the precedent of *Calvin*, *Beza*, and all the Reformers abroad, by whoſe ſentence they are anathematized, and counted as Madmen.

Here then, let us conſider and beware of the fatal progreſs of Error! *Calvin* and the Reformers with him ſet up Presbyterian Government, as they pretended by neceſſity, but ſtill kept up and profeſs'd the higheſt regard to the Epiſcopal Character and Authority: But thoſe who pretend to follow their example, have utterly abdicated the whole order of Epiſcopacy as anti-chriſtian, and an inſupportable grievance; while at the ſame time they would ſeem to pay the greateſt reverence to theſe Reformers, and much more to the authority of the firſt and pureſt Ages of Chriſtianity, whoſe Fathers and Councils ſpoke all the high things before quoted in behalf of Epiſcopacy far beyond the language of our later Apologiſts for that Hierarchy, or what durſt now be repeated, except from ſuch unqueſtionable authority.

---

[g] Talem ſi nobis Hierarchiam exhibeant, in quâ ſic emineant Epiſcopi, ut Chriſto ſubeſſe non recuſent, & ab illo tanquam unico capite pendeant, & ad ipſum referantur, &c. Tum verò nullo non Anathemate dignos fatear ſi qui erunt qui non eam revereantur, ſummâque obedientiâ obſervent. Calvin. de neceſſitat. Eccleſ. Reformand.

[h] Si qui ſunt autem (quod ſanè mihi non facilè perſuaſeris) qui omnem Epiſcoporum ordinem rejiciant, abſit ut quiſquam ſatis ſanæ mentis furoribus illorum aſſentiatur. Beza ad Tractat. de Miniſt. Ev. Grad. ab Hadrian. Sarav. Belga editam. *c.* 1.

[i] Fruatur ſanè iſtâ ſingulari Dei beneficentiâ, quæ utinam ſit illi perpetua. *Ibid. c.* 18.

In

In this they imitate the hardneſs of the *Jews*, who built the Sepulchres of thoſe Prophets whom their Fathers ſlew, while at the ſame time they adher'd to, and out-did the wickedneſs of their Fathers in perſecuting the ſucceſſors of thoſe Prophets.

ADVERTISEMENT.

WHereas I have plac'd the apoſtolical Canons in the front of the Councils before quoted, I thought fit (to prevent needleſs cavil) to give this Advertiſement, that I do not contend they were made by the Apoſtles themſelves, but by the holy Fathers of the Church, about the end of the ſecond and beginning of the third Century, as a Summary of that Diſcipline, which had been tranſmitted to them by uninterrupted tradition from the Apoſtles, whence they have juſtly obtain'd the name of *The Apoſtolical Canons*; and, as ſuch, have been received and reverenced in the ſucceeding Ages of Chriſtianity.

The Councils quoted after theſe Canons bear their proper dates, and there can be no conteſt about them.

And what is quoted of St. *Ignatius* and the other Fathers, is from the moſt uncontroverted parts of their Works, to obviate the objection of interpolations and additions, by the noiſe of which our adverſaries endeavour to throw off, or enervate their whole authority, and quite to diſarm us of all that Light which we have from the primitive Ages of the Church, becauſe it makes all againſt them. Though they fail not to quote the Fathers on their ſide, whenſoever they can ſcrew them to give the leaſt ſeeming countenance to their novelties and errors; yet boldly reject them all when brought in evidence againſt them, and that they can no otherwiſe ſtruggle from under the weight of their authority.

PRIMITIVE HERESY

REVIVED,

IN THE

Faith and Practice

Of the PEOPLE call'd

QUAKERS:

Wherein is ſhewn in ſeven Particulars,

That the principal and moſt characteriſtick Errors of the QUAKERS were broached and condemned in the Days of the Apoſtles, and the firſt one hundred and fifty Years after *Chriſt*.

To which is added,

A FRIENDLY EXPOSTULATION with W. PENN upon account of his *Primitive Chriſtianity*, lately publiſhed.

OLNAKERS:

OR, THE EARLY AND LATE DEEDS

OF

BRYNHILDE HERESY

PRIMITIVE HERESY Reviv'd, &c.

IN an Advertiſement to my Diſcourſe of Baptiſm I promis'd ſomething upon this Subject, in hopes that the Quakers, ſeeing the original of their Errors, may bethink themſelves, and return from whence they have fallen.

And particularly as to Baptiſm, that I might confirm my expoſitions of the holy Scriptures with the concurrent teſtimony of the holy Fathers, who were cotemporaries with the Apoſtles, and learn'd the Faith from their mouths, and thoſe who immediately followed them to 150 years after *Chriſt*. Tho' we have very little remaining of the Writings of the Fathers in that early Age; yet I would deſcend no lower, (where I might have had clouds of witneſſes) to avoid a groundleſs cavil, which the Quakers have learn'd from our elder Diſſenters, to run down the Primitive Church by wholeſale, becauſe it was ſo full of Biſhops, and, in all the pretences of their Schiſm, went ſo directly contrary to them. But the Fathers of the firſt Age, that next to the Apoſtles, and of which the Apoſtles were a part, tho' as much Biſhops, and as much againſt them as thoſe following; yet for decency ſake they pretend to reverence, leſt in throwing them off they ſhould ſeem to throw off the Apoſtles with them, from whom they could not be parted.

And becauſe, even in this firſt uncontroverted Age, we have proofs ſufficient, I would avoid needleſs diſputes, and argue from topicks that are allowed on all hands.

The greateſt part of the following diſcourſe was wrote at the time with the diſcourſe of Baptiſm, and intended to have been annex'd to it; but being prevented at that time, it has ſince been neglected: Till I was ſtirr'd up afreſh by a Book lately publiſhed, (tho' ſaid to be printed in 1696.) entituled, [*Primitive Chriſtianity reviv'd in the Faith and Practice of the People called Quakers.*] This came directly to my Subject; therefore I have examin'd it throughly, and leave the Reader to judge whether the Primitive Chriſtianity or Hereſy does belong moſt to them; at leaſt, whe-

ther it did before the late repreſentations of Quakeriſm, which have given it quite another turn and face than it ever had before: Such a turn, as has leſt nothing on their ſide whereby to juſtify their Schiſm. And therefore we hope that their Converſion is nigh, or if already converted, their full reconciliation to the Church; that the preſent Quakers, chiefly the valuable Mr. *Penn*, may have the honour and the happineſs to heal up that breach, which now for forty eight years has ſo miſerably torn and divided this once moſt chriſtian and renowned Church of *England*.

In this following diſcourſe I will not take up the Reader's time to prove the ſeveral poſitions which I name upon the Quakers, only briefly recite them, and refer to the places in *The Snake in the Graſs*, and *Satan Diſrob'd*, where they are prov'd at large; and to repeat them here would ſwell this to an unreaſonable bulk: And this being intended in the nature of a Supplement to theſe, it would be needleſs. The proper buſineſs of this, is to compare the Quaker Hereſies with thoſe of the firſt one hundred and fifty years of Chriſtianity.

And now to our task. The ſeven particulars wherein the Quakers have, if not copy'd after, at leaſt jump'd with the condemn'd Hereticks before mention'd.

I. The firſt is, as to their denial of the Incarnation of *Chriſt*. They confeſs that *Chriſt* or the Word took Fleſh, that is, that he aſſum'd or dwelt in an human Body, *i. e.* the Body of that Man *Jeſus*; who was therefore called *Chriſt*, becauſe that *Chriſt* or the Word dwelt in him. And for the ſame reaſon they take the name of *Chriſt* to themſelves, and ſay that it belongs to every one of the members as well as unto the head, *i. e.* as well as to that Man *Jeſus*, who was principally and chiefly called the *Chriſt*, becauſe that *Chriſt* dwelt in him, or did inſpire him in a greater meaſure than other Men: But they utterly deny that the Man *Jeſus* was properly the Son of God. In a large ſenſe every Chriſtian may be call'd a Son of God; and ſo, and no otherwiſe, they allow *Jeſus* to be the Son of God. But that he *was properly the Son of God, we utterly deny*—ſays their *Serious Apology*, p. 146. which was printed 1671. See this proved at large in *The Snake in the Graſs*, Sect. x.

Now I proceed to ſhew that this Hereſy was broached and condemn'd in the days of the Apoſtles. This is it which St. *John* reprehends, 1 *John* iv. 3. *Every Spirit that confeſſeth not that* Jeſus Chriſt *is come in the Fleſh*, &c. or as *Socrates* (Hiſt. Eccl. *l.* 7. *c.* 32.) tells us it was wrote in the ancient Copies, *Every Spirit which ſeparateth* Jeſus *from God, is not of God.* And he obſerves that this Text, and other parts of this Epiſtle, were alter'd by thoſe who would ſeparate the Divinity of *Chriſt* from his Humanity: Tho', as it now ſtands in our Copies, it means the ſame thing; for he that denies *Chriſt* to have been made Fleſh, only ſays that he took it upon him for a Cloak or a Veil, as Angels aſſume Bodies when they appear in them; he denies *Chriſt*'s coming in the Fleſh ſo as to become truly and really a Man; he takes away the Humanity of *Chriſt*, and ſo ſeparates *Jeſus* from God; which, in the ſenſe of this Text, is to deny his coming in the Fleſh. St. *Polycarp*, in his Epiſtle to the *Philippians*, n. 7. diſputes againſt theſe Antichriſts in the words of his maſter St. *John*, whoſe diſciple he was; Πᾶς γὰρ (ſays he) ὃς ἂν μὴ ὁμολογῇ Ιησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι, *i. e. Whoever does not confeſs that* Jeſus Chriſt *is come in the Fleſh, is an Antichriſt.*

II. The ſecond point is the Quakers denial of the truth and reality of the Death and Sufferings of *Chriſt*. This is conſequential to the former Hereſy; for if *Chriſt* took not the Body of *Jeſus* into his own Perſon, but only dwelt in the Body of another Man, as he dwells in his Saints; if

Chriſt

Chriſt and *Jeſus* are two Perſons; if the Body of *Jeſus* was only a Veil or Garment for *Chriſt* to ſhrowd himſelf in, as the Quakers ſpeak; then tho' *Jeſus* ſuffer'd, yet *Chriſt* could not; and the ſufferings of *Chriſt* were but in appearance and ſhew, as if a Man's Cloak or Garment only were crucify'd.

What are then thoſe Sufferings of *Chriſt* which the Quakers do own as meritorious in the ſight of God for the atonement of our Sins? Why, an allegorical Suffering, Death, and ſhedding the Blood of their Light within, which they call *Chriſt*; of which *Jeſus*, or the outward *Chriſt*, they ſay was but a Type; and that his Sufferings were only an hiſtorical tranſaction of the greater Myſtery of the Sufferings and Atonement perform'd by their Light within, as I have fully ſhewn in *The Snake in the Graſs*, Sect. x. p. 68. and *Satan Diſrob'd*, Sect. 1. N. XII.

But now I am to ſhew, that the Devil had broached theſe Hereſies againſt the truth of the Incarnation of *Chriſt*, and conſequently againſt the reality of his Death and Sufferings within the firſt one hundred and fifty years after *Chriſt*; and that they were then condemned by the holy Fathers of Church.

Ignatius, that glorious Martyr of *Chriſt*, Biſhop of *Antioch*, who flouriſh'd about the year 70. after the Birth of *Chriſt*, and was diſciple to St. *John* the Evangeliſt, writes thus in his Epiſtle to the *Magneſians*, inſtructing their Faith in what ſort of Sufferings of *Chriſt* we were to believe and truſt, not theſe inward in our hearts, but to diſtinguiſh moſt effectually from theſe, thoſe that he ſuffered under *Pontius Pilate*. " [a] I would have you " preſerved, that you fall not into the ſnare of vain Doctrine; but that " ye may abound, and be filled with the knowledge of the Birth, Paſſion, " and Reſurrection, (in the time of the government of *Pontius Pilate*) " which truly and firmly happen'd to *Jeſus Chriſt* our hope, from which " let none of you be turned away.

" [b] Stop your Ears therefore (ſays he in his Epiſtle to the *Trallians*) " when any ſhall ſpeak to you without *Jeſus Chriſt*.

What *Chriſt* was this? The outward Man *Jeſus*, or the Light within? That *Jeſus*, " [c] Who was of the ſtock of *David*, who was of *Mary*, who " was truly born, did both eat and drink, was truly perſecuted under *Pon-* " *tius Pilate*, was truly crucify'd and died, and who truly roſe from the " dead, his Father raiſing of him; and his Father will, after the like faſhi- " on, raiſe us up in *Jeſus Chriſt*, who believe in him, without whom we " cannot truly live.

" [d] But ſome Atheiſts, that is, Infidels, do ſay, that he only appear'd " to be a Man, but took not a Body in reality, and in appearance only " ſeemed to ſuffer and die, *&c.*

And in the beginning of his Epiſtle to the *Smyrnæans*, after having deſcrib'd that *Chriſt*, who is the object of our Faith in the fulleſt manner, to obviate the deceit of applying it to an inward *Chriſt*, by calling him the Son of *David*, born of the Virgin, and baptized of *John*, truly crucified under *Pontius Pilate*, and *Herod* the Tetrarch; none of which can be ap-

---

[a] Θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας ἀλλὰ πεπληροφορῆσθαι ἐν τῇ γεννήσει, καὶ τῷ πάθει, καὶ τῇ ἀναστάσει τῇ γενομένῃ ἐν καιρῷ τῇ ἡγεμονίας Ποντίου Πιλάτου, πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν· ἧς ἀποστραφῶμεν μηδενὶ ὑμῶν γένοιτο.

[b] Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις.

[c] Τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἔφαγέ τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἀληθῶς ἐσταυρώθη, καὶ ἀπέθανεν ——— ὃς καὶ ἀληθῶς ἐγέρθη ἀπὸ νεκρῶν, ἐγείροντος αὐτὸν τοῦ Πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα, ὡς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ ὁ Πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ. οὗ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

[d] Εἰ δέ τινες ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσι, τῷ δοκεῖν γεγονέναι αὐτὸν ἄνθρωπον, οὐκ ἀληθῶς ἀνειληφέναι σῶμα, καὶ τῷ δοκεῖν τεθνηκέναι, πεποιθέναι δὲ τῷ ὄντι, &c.

ply'd

ply'd to the Light within. He adds that we can only be ſaved by the Faith in this outward *Jeſus*; "[c] By the fruits of whoſe divinely bleſſed Paſſion we "are ſaved—For he ſuffer'd all theſe things for us, that we might be ſaved.

And to obviate the two heretical pretences of making the meritorious Suffering of *Chriſt* to be his ſuffering within us; and that his outward Sufferings were not real, but in appearance only, as not being really a Man, but only reſiding in that Man *Jeſus* as in a Veil or Garment; *Ignatius* adds in the next words: "[f] And he truly ſuffered, and truly raiſed himſelf; "not as ſome unbelievers ſay, that he only appeared to ſuffer, they but "appearing to exiſt; and as they believe, ſo ſhall it be unto them when "they come to be out of the Body, and in the ſtate of Spirits:" That is, they ſhall juſtly forfeit the true and real benefits purchaſed for true Believers by the Death of *Chriſt*, ſince they will have it to be only in appearance or falſe ſhew; and take the merit from the outward Death of *Chriſt* which he ſuffer'd upon the Croſs, and place it in a fanſy'd ſuffering of the Light within them.

And as he aſſerts the Faith in *Chriſt*'s outward Death, ſo does he in his Reſurrection; not the inward riſing of *Chriſt* in our Hearts, but in his outward Reſurrection; that which was proved by their handling of him, and feeling of his Fleſh, and his eating and drinking with them, after his Reſurrection.

But in the next paragraph, he has a prophetick exhortation, which looks terribly upon the Quakers among others. He tells the *Smyrnæans*, that he gives them theſe admonitions, not that he thinks them guilty of theſe Hereſies. "[g] But I guard you before hand (ſays he) againſt Beaſts in human "ſhape, whom you ought not only not to receive, but if it be poſſible, not "ſo much as to meet with them; only to pray for them, if they may at laſt "repent, which will be difficult.

And again, ſays he, ſpeaking of our Lord *Jeſus Chriſt*, "[h] whom ſome "not knowing, do deny, or rather are denied by him, being the Preachers "of Death, rather than of Truth.

"[i] They abſtain from the Euchariſt, (that is, the Sacrament of the Lord's "Supper) and from the Prayers (of the Church,) becauſe they do not con-"feſs that the Euchariſt is the Fleſh of our Saviour *Jeſus Chriſt*, which "ſuffered for our Sins, and which the Father in his goodneſs raiſed up: "But theſe ſpeaking againſt this gift of God die in their inquiries.

And vain and death muſt thoſe inquiries be, which, leaving the gifts of God, the Sacraments of his own inſtitution, and to which his promiſes are annex'd, ſeek for Salvation in ways and means of their own deviſing.

But it was unavoidable, that they who had left the Body of *Chriſt*, as a forſaken Veil or Garment, to rot for ever in the Grave; or are careleſs what is come of it, as a thing now of no virtue or conſequence to us, ſhould reject the Sacrament of it, which is a continual exhibition of its virtues and efficacy to us; or that they who hope for no reſurrection of their Bodies out of the Duſt ſhould continue the uſe of thoſe Sacraments which were ordain'd as ſigns and pledges of it.

---

[c] Ἀφ' ὧ καιρῷ ἡμᾶς ἀπὸ τῆ διομαχαιρίᾳ αὐτῷ πάθους ——— Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς ἵνα σωθῶμεν.

[f] Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν, οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες, καθὼς φρονοῦσιν καὶ συμβήσεται αὐτοῖς, ὅταν ἀσωμάτοις, καὶ δαιμονικοῖς.

[g] Προφυλάσσω γὰρ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, οὓς μὲν μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ' εἰ δυνατόν ἐστι μηδὲ συναντᾶν, μόνον γὰρ προσεύχεσθαι ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν, ὅπερ δύσκολον.

[h] Οὓς τινες ἀγνοοῦντες ἀρνοῦνται, μᾶλλον γὰρ ἠρνήθησαν ὑπ' αὐτῶν, ὄντες συνήγοροι τοῦ θανάτου, μᾶλλον ἢ τῆς ἀληθείας.

[i] Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν Εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὴν ὑπὲρ ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν· οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ Θεοῦ ξυζητοῦντες ἀποθνήσκουσι.

But

But if it pleaſe God that they ever return to the Faith, it is to be hoped that they will then re-aſſume theſe Guards and Confirmations, which are the outward vehicles and aſſurance of it.

III. The third point is their denial of the Reſurrection and future Judgment. For the proof of this upon the Quakers, I refer to *The Snake in the Graſs*, Sect. XII. p. 79. and to *Satan Diſrob'd*, Sect. III. p. 200. and the *Gleanings*, Sect. VI. p. 235.

Now we find full proof that this Hereſy was broached in the days of the Apoſtles, and by them condemn'd, as is plain from 1 *Cor.* xv. 12, *&c.* and 2 *Tim.* II. 18. in which laſt Text the very Quaker *Salvo* is expreſſly ſet down, by which they have betray'd themſelves into this fatal Hereſy, *viz.* ſaying that the Reſurrection is paſt already, that is, perform'd inwardly to thoſe who follow the Light, (ſee *Satan Diſrob'd*, *Gleanings*, p. 235.) and Mr. *Penn* underſtands that full and elegant deſcription of the Reſurrection, 1 *Cor.* xv. all of this inward and allegorical Reſurrection; for in his Book, entituled, *The invalidity of* John Faldo's *Vindication*, &c. printed 1673. repeating ℣. 44. of this Chapter, *viz. It is ſown a natural Body, it is raiſed a ſpiritual Body*, he ſays, p. 369. *I do utterly deny that this Text is concern'd in the Reſurrection of Man's carnal Body at all.* And p. 370. *I ſay this doth not concern the Reſurrection of carnal Bodies, but the two ſtates of Men under the firſt and ſecond* Adam: And tho', as he objects, the 47th and 49th verſes ſeem to imply a bodily Reſurrection; *but* (ſays he) *let the whole Verſe be conſidered, and we ſhall find no ſuch thing.*

To the arguments of the Apoſtles againſt this Hereſy, let me add ſome Teſtimonies of others their co-temporary Fathers, or rather explain the Texts of the Apoſtles by their Comments, who learned this article of the Faith from their mouths. The Texts above quoted were wrote by St *Paul*, who (*Phil.* IV. 3.) mentions *Clement* as his *Fellow Labourer*, and *whoſe name is in the Book of Life:* And he was as likely to know St. *Paul*'s meaning as Mr. *Penn*, whom I deſire to read his ſecond Epiſtle to the *Corinthians*, where §. 9. he will find theſe words.

" [k] Let none of you ſay, that this ſame Fleſh is not judged, nor ſhall " riſe again. Underſtand, in what have ye been ſaved; was it not while " ye were in this Fleſh? Therefore it behoveth us to keep our Fleſh, as " the Temple of God. For as ye have been called in the Fleſh, ſo ſhall " ye come in the Fleſh. *Jeſus Chriſt* the Lord, who ſaveth us, was firſt " a Spirit, and then made Fleſh, and ſo he called us. So ſhall we receive " our reward in this very Fleſh.

St. *Polycarp*, Biſhop and Martyr, who flouriſhed about the year of *Chriſt* 70. and was diſciple to St. *John* the Evangeliſt, in his Epiſtle to the *Philippians*, §. 7. ſays, that " [l] Whoever does not confeſs the Martyrdom or " Suffering of *Chriſt* upon the Croſs, is of the Devil: And he that will " wreſt the oracles of *Chriſt* to his own Luſts, and ſay that there is no " Reſurrection nor Judgment to come, he is the firſt-born of *Satan*.

And *Hegeſippus*, who lived near to the days of the Apoſtles, in his fifth Book, as quoted by *Euſebius*, (Hiſt. Eccl. *l.* 2. *c.* 23.) ſpeaking of theſe ancient Hereticks, ſays, that " [m] They did not believe either the Reſurrection, " or the coming of *Chriſt* to render to every one according to his Works.

---

[k] Καὶ μὴ λεγέτω τις ὑμῶν ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται) οὐδὲ ἀνίσταται). Γνῶτε ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψαμεν, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες. Δεῖ οὖν ἡμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· ὃν τρόπον καθὼς ἐν τῇ σαρκὶ ἐκλήθημεν, οὕτω καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε. Ὁ Ἰησοῦς Χριστὸς ὁ Κύριος ὁ σώσας ἡμᾶς, ὢν πρῶτον πνεῦμα, ἐγένετο σάρξ, καὶ οὕτως ἡμᾶς ἐκάλεσεν· οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τὸν μισθόν.

[l] Καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ Διαβόλου ἐστὶ, καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ.

[m] Αἱ τῆ αἱρέσεως προσεχημάσι οὐκ ἐπίστευον ὅτι ἀνάστασιν, ὅτι ἐρχόμενον ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

IV. The fourth point is their abſtaining from the Sacraments and Prayers of the Church. And for this I have before quoted *Ignatius* to the *Smyrnæans*, where he tells of thoſe who *abſtained from the Prayers of the Church, and the Lord's Supper, becauſe they did not believe it to be the Fleſh of* Chriſt *which ſuffered for our Sins, and was raiſed up*, &c. For how could they who (as the Quakers) made no more of the Fleſh of *Chriſt* than a garment or a veil, but no part of his Perſon, and conſequently could never call the bodily garment *Chriſt*; and thought their own Fleſh and Blood to be the Fleſh and Blood of *Chriſt*, as well as the Fleſh and Blood of that Man *Jeſus*, in whom they ſay that *Chriſt* or the *Light* dwelt, as in themſelves, (ſee *Satan diſ-rob'd*, Sect. II. n. 2, 3. and the *Gleanings*, p. 219, 220.) and plac'd the meritorious cauſe of our Redemption and Juſtification, not in the Blood of *Chriſt* outwardly ſhed, but in the allegorical or inward Blood of their Light within, inwardly and inviſibly ſhed, &c. I ſay, how could theſe endure a Sacrament ſo contrary to their belief? For the Bread cannot be called the Fleſh of their Light within; but it was of his outward Fleſh that *Chriſt* ſpake, when he ſaid, *This is my Body*, and his outward Blood was ſaid to be *ſhed for the Remiſſion of Sins*.

And the Euchariſt was ſuch a viſible repreſentation of this, as could not but ſhock theſe enthuſiaſtick Hereticks.

And where the Sacraments are practiſed, ſuch mad Enthuſiaſm cannot take place. And we ſee, by woful experience, that where theſe Guards of the truth and importance of *Chriſt*'s outward Sufferings are taken away, Men fall from the true Faith in them.

But the Quakers have not only thrown off the uſe and practice of the Sacraments, and left them as things indifferent, or lawful to be practiſed by ſuch as may be conſcientiouſly concern'd for them, but damn them as carnal, and Doctrines of Devils. *G. Fox*, in his *News out of the North*, printed 1655. p. 14. makes them the like Witchcraft as turn'd the *Galatians* to circumciſion. *And their Sacrament* (ſays he) *as they call it, is carnal—and their Communion is carnal, a little Bread and Wine—which is the Table of Devils, and Cup of Devils, which is in the generation of Serpents in this great City* Sodom *and* Gomorrah, *ſo duſt is the Serpent's meat*, &c. And p. 39. *You ſay that* Matthew, Mark, Luke, *and* John, *is the Goſpel, which is carnal—You ſay that ſprinkling Infants is the Baptiſm which baptiſeth them into the Faith, and ſo into the Church, which is carnal. And you tell People of a Sacrament, and bringing them to eat a little Bread and Wine, and ſay that this is a Communion of Saints, which is carnal; and all this feeds the carnal mind*, &c. And he blaſphemouſly ſays in his Title-Page that all this was *written from the Mouth of the Lord*.

Edward Burroughs, p. 190. of his Works printed 1672. ſays, *Their Doctrines are of the Devil, who—ſay ſprinkling Infants with Water—is Baptiſm into the Faith of Chriſt, this is the Doctrine of the Devil.* And p. 191. *Theſe have filled the world with damnable Hereſies, as holding forth, That ſprinkling Infants with water is Baptiſm into the Faith of Chriſt*, &c. *Theſe are damnable Hereſies, even to the denying the Lord that bought them.* And p. 644. *That it is not lawful for the Saints of God to join themſelves to your Ordinances.*

This hideous blaſphemy and outrage againſt the divine Inſtitutions of our Lord, I hope will appear to be ſuch to the well-diſpoſed among the Quakers, who will be at the pains to read my *Diſcourſe of Water-Baptiſm*. It ſeems to have had ſome effects already, even with *George Whitehead* himſelf. For in his Anſwer to *the Snake* (whereto he adds a chapter upon that Diſcourſe of *Baptiſm*) he ſeems to come off from that former rigor of the

Quakers,

Quakers, and ſays, p. 114. *That as for thoſe who are more conſcientiouſly tender in the obſervation thereof, we are* (ſays he) *the more tender to theſe, ſo as not to cenſure or condemn them merely for practiſing that which they believe is their duty, either in breaking of Bread, or Water-Baptiſm.*

So that by this he yields the practice of the Sacraments to be at leaſt lawful, contrary to *Burroughs*, *Fox*, and the primitive Quakers; for, if it were not lawful, I ſuppoſe he would not have that tenderneſs for the obſervation thereof, but would cenſure and condemn it as thoſe others have done. I pray God perfect his Converſion, and let him ſee the neceſſity as well as lawfulneſs of it. And I would deſire him to conſider, that if it be lawful it muſt be neceſſary: For if *Chriſt* has not commanded Water-Baptiſm, it cannot be leſs than Superſtition to practiſe that as a Sacrament, and conſequently as a Means of Grace, which he has not commanded. Even the Church of *Rome* does not pretend to a Power to inſtitute a Sacrament; that can be done by none but God alone. Therefore if Water-Baptiſm was not inſtituted by *Chriſt*, it cannot be lawful to practiſe it: And if he did inſtitute it, it is not only lawful, but neceſſary, and a Duty. Now, in aid of *George Whitehead*, and by way of an antidote againſt the venom of *G. Fox*, *Burroughs*, and other ſour Quakers, and to purſue the Deſign of this preſent Paper, I will, to the Authorities of holy Scripture, which I have produc'd in the *Diſcourſe of Baptiſm*, add in this place, as a ſure Comment and Explanation of them, the Teſtimonies of ſome of thoſe Fathers, whoſe Works we have extant within the compaſs of years propoſed, that is, 150 years after *Chriſt*, in witneſs to this divine Inſtitution of Water-Baptiſm, and to ſhew what ſtreſs they laid upon it.

St. *Ignatius*, who was (as before mentioned) bred under St. *John* the beloved Diſciple, makes our Baptiſm not only the badge, but the arms and defence of our Faith, and the quitting of it to be a deſerting of *Chriſt*.

" [n] Let no one of you (ſays he, in his Epiſtle to St. *Polycarp*) be found " a Deſerter, but let your Baptiſm remain as your armor.

And St. *Barnabas*, who was St. *Paul*'s Fellow-traveller, mentioned ſo often in the *Acts*, ſpeaking in his Catholick Epiſtle chap. xi. concerning Water and the Croſs, ſays, that " [o] it is written concerning Water to the " People of *Iſrael*, that they ſhould not receive that Baptiſm which was " ſufficient to the Pardon of Sins," which they did not under the Moſaical Diſpenſation. But they inſtituted a Baptiſm to themſelves, whereby to admit Men as Proſelytes to the Law: But that was not the Baptiſm which could take away Sin; no, nor the Baptiſm of *John*; that was the Peculiar only of the Chriſtian Baptiſm.

A little after St. *Barnabas* ſays, that God had joined the Croſs (that is, the Faith in *Chriſt* crucified) and the Water (that is, Baptiſm) together, *viz.* the inward Faith, and the outward profeſſion and ſeal of it.

" [p] Conſider (ſays he) how he *(God)* has appointed the Croſs and the " Water to the ſame end. For thus he ſaith, bleſſed are they who hoping " in the Croſs, have gone down into the Water.

And again purſuing the ſame Argument, he magnifies the great efficacy and power of Baptiſm, when duly received, a few lines after what is above quoted, ſaying:

---

[n] Μὴ τις ὑμῶν δισιρεπω σθειδη, το βαπτισμα ὑμων μενετω ως ὁπλα.

[o] Περι μεν γε ὑδατος γεγραπται επι τω Ισραηλ, πως το βαπτισμα, το φερον εις ἀφεσιν ἁμαρτιων, ου μη προσδεξωνται· ἀλλ' ἑαυτοις οικοδομησουσι.

[p] Αἰσθανεσθε πως το ὑδωρ, και το σταυρον επι το αὐτο θεντι. τυτο γαρ λεγει· μακαριοι οι επι τω σταυρω ἐλπισαντες, καταβησονται εις το ὑδωρ.

" [q] *For*

" [q] For we go down into the water full of Sins and Filthineſs, and come " up again bearing fruit in our hearts by the Fear and Hope which is in *Je-* " *ſus*, which we have in the Spirit.

After the ſame manner, and in the like words ſpeaks St. *Hermas* (whom St. *Paul* ſalutes *Rom.* XVI. 14.) in that only remaining Work of his, called the *Shepherd of St. Hermas:* There in the third Book, and ninth Similitude, he ſpeaks thus:

" [r] Before a Man receives the name of the Son of God, he is deſign'd " unto death; but when he receives that ſeal, he is delivered from death, " and given up to life. Now that ſeal is Water, into which Men go down, " liable to death, but come up again, aſſigned over unto Life.

I have taken this out of the ancient *Latin* Tranſlation, according to the *Oxford* Edit. 1685. For the *Greek* was in a great part loſt, and came not down to us entire, as this old *Latin* Verſion did.

St. *Clement* in his ſecond Epiſtle to the *Corinthians*, Paragr. 8. calls Baptiſm by the ſame name of our Seal, and applies to it that Text, *Iſa.* LXVI. 24. which he renders thus: " [s] They that have not kept their Seal, their Worm " ſhall not die, *&c.*" Or as he expreſſes it in Paragr. 6. " [t] Unleſs we " keep our Baptiſm pure and undefiled, with what aſſurance can we enter " the Kingdom of God?

V. The fifth point is their *forbidding to marry, and preaching up Fornication.* I charge not all the Quakers with this; no, nor the greateſt number of them: Only thoſe called new Quakers in *America*, of whom, and this their Principle and Practice, an account is given in the *Snake in the Graſs*, Sect. VI. n. x. Par. 11. p. 47. But the Quakers are thus far anſwerable, that all this wild extravagance is a natural conſequence of their common principle and notion of the Light within, as ſuch an abſolute Rule and Judge that is not to be controuled by Scripture, or any Law or Rule whatſoever; which leaves every Man in ſuch an unlimited latitude, that there is no reſtraint to whatever the wildeſt imagination (ſo it be ſtrong enough) can ſuggeſt; nor any cure, (upon their foundation) but to bid him follow it ſtill on. Liſten to that within you: That is all their Advice, and all their Rule.

But beſides, I would fain know what anſwer the old Quakers can give to the new ones upon their Principle; for the new threw off their Wives, becauſe they found it written, that *the Children of the Reſurrection neither marry, nor are given in marriage.* Now, as ſhewn in the *Snake*, Sect. XII. and before ſpoke to, the Quakers general notion is that the Reſurrection is ſpiritual, and that every regenerate Man has obtained it already: And ſome of the chief and oldeſt of them have declared that they expect no other than what they have obtained already, or at leaſt ſhall attain before they leave this Body. See *Satan Diſrob'd*, p. 235. of the *Gleanings*.

Now let me ask the old Quakers: Are they the *Children of the Reſurrection?* They muſt anſwer *Yea*, or go againſt their own avowed Principles: And if *Yea*, then the Text is plain againſt their marrying.

Let me ask again: Are they *the Children of this World?* They will all ſay *Nay*, for that is the common epithet by which they deſcribe the wic-

---

[q] Ἡμεῖς μὲ καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπου, καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ καρδίᾳ, τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι.

[r] Antequam enim accipiat homo nomen filii Dei, morti deſtinatus eſt: at ubi accipit illud figillum, liberatur à morte, & traditur vitæ. Illud autem figillum aqua eſt, in quam deſcendunt homines morti obligati, aſcendunt verò vitæ aſſignati.

[s] Τῶν γὰρ μὴ τηρησάντων τὴν σφραγῖδα, ὁ σκώληξ αὐτῶν οὐ τελευτήσει, &c.

[t] Ἡμεῖς ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἁγνὸν καὶ ἀμίαντον, ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεοῦ;

ked;

ked; and is a term that they put in oppoſition to *the Children of Light*, which they beſtow upon themſelves. Now it is written, that *the Children of this world marry:* Therefore, ſay the new Quakers, Marriage is a wicked thing, and conſequently of the Devil: And the old Quakers have not yet anſwered their arguments that I can hear of. And the new Quakers do vouch themſelves to be the only true and genuine Quakers, who follow their Principles up to the height. Nor do they want antiquity in all this. The *Gnoſtick* Quakers, who boaſted in their Light beyond all other Men, and called themſelves (as the Quakers do) the pureſt and moſt perfect of Chriſtians, held theſe ſame Principles, and practiſed them in the very days of the Apoſtles; and they are reprehended, and our later Hereticks, who ſhould follow their ſteps, propheſied of 1 *Tim.* IV. 1, 2, 3.

VI. The ſixth point is, *Their contempt of Magiſtracy and Government.* This is ſhewn as to the Quakers in the *Snake*, Sect. XVIII. *George Fox* in his *Great Myſtery*, printed 1659, p. 76. ſays, *The power of God——ſtrikes down Government of Men and Governors.* And p. 90. *And ſo* (ſays he) *for the Lord's ſake the Saints cannot be ſubject to that Power.* And he argues (tho' very falſely) that *the* Jews *of old time could not obey the Heathen Magiſtrates — Nor the Apoſtles could not bow to the authority of the* Jews—*Nor that among the* Gentiles *held up by the Magiſtrates.* I ſay all this is moſt falſe; for the *Jews* did obey the Heathen Magiſtrates, and the Apoſtles both the *Jews* and *Gentiles*, and that not only for wrath, but alſo for conſcience ſake. But it ſhew'd what *Fox* meant, *viz.* that the Saints are not under the dominion of the World's rulers, whom they think to have no other authority than that of the Devil. Accordingly *Fox* ſays, *(ibid.) For it was the Beaſts power hath ſet up your Tithes, Temples and Colleges.* This will include all the Governments upon the Earth: For there is none but have ſome of theſe; hardly any but have them all. And then down go all, if the Quakers prevail.

But to come to our point. This wicked Hereſy was born into the World in the days of the Apoſtles, and ſet up by the then Quakers, that the receiving of Chriſtianity did exempt Men from the ſervice of Unbelievers, whether Maſters or Magiſtrates; which occaſioned the many repeated exhortations in the Epiſtles, eſpecially of the Apoſtle of the *Gentiles*, to be ſubject both to Maſters and Magiſtrates, tho' Unbelievers. And there were thoſe *Jews* in our Saviour's time, who upon the ſame account thought it not lawful to give tribute to *Cæſar*, being then an Heathen. They thought that the *Jews* were not to ſubmit to the dominion of the Heathen: And *Judas* of *Galilee*, mentioned in *Act.* V. 37. drew away much People after him, upon the ſame pretence of not paying taxes to the *Romans: Joſephus (de Bell. Jud.* l. 2. c. 7.) ſays, he taught that no tribute ſhould be paid to the *Romans*. But he went farther, (a thorow Quaker) for he would have had all Magiſtrates taken away, and God only to be King. I ſuppoſe (as the Quakers) he would have been content that the Government ſhould have come into his own hand, and to ſome Saints under him, as deputies from God. Such he made his *Gaulonites* or *Galilæans*, who followed him: For the meaning of thoſe who find fault with the Government of others, is commonly to ſeize upon it for themſelves, (and they ſeldom mend the matter) tho' their pretence is always to ſet up the Kingdom of God and his Saints.

Such *Gaulonites* or *Galilæans* are the Quakers, who in a Declaration to the diſtracted Nation of *England*, (printed 1659. penn'd by *Edw. Burroughs*, and ſubſcrib'd by fifteen of the chief of the Quakers in the name of all the reſt) p. 8. do proclaim that they have choſen a King, *(viz.*

their own Light within, which they call the Son of God) and that *it is his only right to rule in Nations, and their heirſhip* (as being only his faithful Subjects) *to poſſeſs the uttermoſt parts of the Earth*; and that *he may command thouſands and ten thouſands of* (theſe) *his Saints at this day to fight*——mark that, to fight even with the carnal Sword, to regain their Right. But in the reprinting of *Burroughs*'s Works, 1672, it was thought convenient to leave out this Paſſage (p. 603. of his Works) tho' it was ſaid to be given forth by the Spirit of God, and in his name. It is ſet down more at large in the *Snake*, p. 104.

The ſame univerſal Monarchy and Heirſhip of the Quakers is aſſerted by *Samuel Fiſher*, in a Collection that he printed of ſeveral Meſſages which he ſaid he had by commiſſion from God, to deliver to the then Protector and Government 1656. the laſt of which bears this Title; *The Burden of the Meſſage of the Lord itſelf:* There p. 32. ſpeaking of the Quakers and their King, ſays, *He in them, and they in him ſhall rule the Nations with a rod of Iron, and break them to pieces as a Potter's Veſſel——And every Tongue that riſeth up in judgment againſt them ſhall they condemn.* And p. 33. he brings in God, ſaying, *Yea, I will never reſt till I have made all their Foes their Footſtool: Ana howbeit the powers of the Earth are of me——I will utterly ſubvert and overturn them, aud bring the Kingdoms and Dominions, and the greatneſs of the Kingdom under the whole Heaven into the hands of the holy ones of the moſt high, and give unto my Son and his Saints to reign over all the Earth, and to take all the rule and the authority, and power, that ſhall ſtand up againſt my Son in his Saints.* There is the myſtery couch'd in the laſt words, *in his Saints*, that is the Light within (which they call *Chriſt*) in the Quakers, and to which they aſcribe all that is ſaid of *Chriſt* in the Scriptures.

Edw. Burroughs writing from *Dublin* in *Ireland* to the Quakers in *England* in the year 1655, directs thus, *To the Camp of the Lord in* England. This is p. 64. of his Works; and he was then for their beginning of their War to conquer the whole Earth. He exhorts them, p. 67. in their conqueſts to be very ſevere and bloody, to ſpare none: *Give the great Whore* (ſays he, that is *Rome*) *double into her boſom; as ſhe hath loved Blood, ſo give her Blood, and daſh her Children againſt the ſtones.* This was for all the Popiſh Countries, and thoſe who partook of their abominations, which in their account were all the Proteſtants too, whom they in contempt called Profeſſors, and all Sects in thoſe Nations, whom *Burroughs* includes in his Epiſtle to the *Reader*, p. 1. and declares War againſt them. But were the Heathens then to eſcape? No, their Conqueſt and Empire was to be univerſal, their Heirſhip did extend to the uttermoſt parts of the Earth: For thus he goes on, *(ut ſupra;) Let none of the Heathen Nations, nor their Gods, eſcape out of your hands—but lay waſte the fenced Cities, and tread down the high Walls, for we have proclaimed open War betwixt* Michael *our Prince and the Dragon—And curſed be every one that riſeth not up to the help of the Lord againſt the mighty. Put on your armour, and gird on your ſword, and lay hold of the ſpear, and march into the Field, and prepare your ſelves to the Battle; for the Nations doth defy our God, and ſaith in their hearts, who is the God of the Quakers, that we ſhould fear him and obey his voice?—Our enemies are whole Nations, and multitudes in number, of a rebellious People that will not come under our Law* (a great fault indeed!) *ſtand upon your feet, and appear in your terror as an army with Banners, and let the Nations know your power, and the ſtroke of your hand: Cut down on the right hand, and ſlay on the left; and let not your eye pity nor your hand ſpare*, &c. And in his *Trumpet of the Lord ſounded*, which he calls, *An Alarum*

Alarum and Preparation for War againſt all Nations where Gog *and* Magog *reſideth*, printed 1656. p. 32. he ſays to the Quakers, *Your deſpiſed Government ſhall rule over Kingdoms, and your Laws ſhall all the Nations of the Earth become ſubject unto.* And p. 41. he expoſtulates with God, *When wilt thou appear to lay their Honour in the duſt of Confuſion? Thy Hoſt and Choſen waiteth for a Commiſſion from thee to do thy Will: And thy Camp waiteth to ſee the Honour of Kings and Princes overthrown by thee*, &c. But it ſeems the Quakers would make uſe of the Swords of the wicked, till their own were ready: Therefore in the year 1659. they had great hopes in the Rebel *Engliſh* Army; who having deſtroy'd the King and the Church in theſe Kingdoms, *Burroughs* halloos them (in his Epiſt. to them, p. 537.) upon *Italy* and *Spain*, and all the Popiſh Countries: *For what are theſe few poor Iſlands* (ſays he) *that you have run through, in compariſon of the great part of Chriſtendom in which Idolatry——do abound——Wherefore, hew down the tops, ſtrike at the branches, make way that the Ax may be laid to the root of the Tree, that your Sword and the Sword of the Lord may neither leave root nor branch of Idolatry——to avenge the Blood of the guiltleſs thro' all the Dominions of the Pope; the Blood of the Juſt it cries thro'* Italy *and* Spain——*and it would be your honour to be made uſe of by the Lord in any degree in order to this matter.* They were to be made uſe of in ſome degree to clear the way for the Quakers, who were at laſt to have all. Now whether theſe have not out-ſtript their forerunner *Judas*, and his *Galilæans*, I leave the Reader to judge; and proceed to the next.

VII. The ſeventh and laſt point which I intend to ſpeak of, is now come, and is ſo near of kin to the laſt, that I ſhall diſpach it quickly. It is, their ſtiffneſs in not taking off their Hats, or giving Men their civil titles. There needs no proof of this, as to the Quakers; for they all own it, it is their diſcriminating character.

And now to find a precedent for them in Antiquity, the ſame *Judas Galilæus* is ready at hand. *Joſephus* tells, (*Antiq. Jud. l.* 18. *c.* 2.) that he was the head of a fourth Sect among the *Jews*, which he himſelf (like *George Fox*) founded: And that as he acknowledg'd but one Lord and Maſter, that is, God; ſo, as a conſequence of this, he would pay honour to none other; and ſo obſtinate were his Sect in this, that, as *Joſephus* tells in the Chapter laſt quoted, *they would rather expoſe themſelves, their Children and Relations to the moſt cruel Torments, than call any mortal Man Lord or Maſter.* So that *George Fox* has not the honour of this noble invention, as he would make us believe in his *Journal*, p. 24. where he ſays, *When the Lord ſent me forth into the World, he forbad me put off my Hat to any——And I was required to* Thee *and* Thou *all Men and Women.* He would call none Lord or Maſter more than *Judas:* And their inſpirations came from the ſame Author, the ſpirit of Pride, under the guiſe of Humility; ſo that in his, and all the other inſtances before-mentioned, *George Fox* is depriv'd of the Glory of being an Original, and to be *no Man's Copy*, as is boaſted of him in the Preface to his *Journal*, p. 31. I do not ſuppoſe that he knew a tittle of theſe ancient precedents, only good Wits jump'd; and ſo exactly, as ſhews that they were all taught by the ſame Maſter.

The CONCLUSION.

1. What application now needs to be made, from all that has been ſaid, to the Quakers? The thing ſhews itſelf: Let them not call it Malice and Envy, and what not, to oppoſe them; we oppoſe the primitive Hereſies in

in them; we cannot but oppoſe them, unleſs we would condemn the Apoſtles and primitive Fathers, who have condemned them. I charitably believe that the Quakers, at leaſt the generality of them, do not know, nor, may be, have heard of theſe ancient Hereſies, or that they have ſo literally licked them up. But now they do know, let them conſider, and ſee how they have put Darkneſs for Light, and Light for Darkneſs!

2. But if the Quakers ſay, as of late they have begun to do, that they are miſrepreſented, that they do not hold theſe vile Hereſies and Errors charg'd againſt them, nor ever did hold them; let the Reader judge of that by the quotations which are produc'd out of their moſt approv'd Authors in *The Snake* and *Satan Diſrob'd*; of all which *G. Whitehead*, in what is call'd his *Anſwer*, does not deny one, but pleads *Not Guilty*, without offering to diſprove the evidence brought againſt them. However, that is not my buſineſs now; I am willing they ſhould come off as eaſily as they can, provided they do come off, and mean not this to deceive us.

3. Let it then be ſuppos'd, that the modern repreſentations they have given of the notion of the Light within, and of other their doctrines, (ſince the oppoſitions they have lately met with) are the true and genuine ſenſe of what they held from the beginning; and, when truly explained and underſtood, the ſame, and no more than what the Church of *England*, and all ſober Chriſtians have always held.

If ſo, then they muſt begin again to give a new account of their Separation, and ſo violent a Separation as they have made, not only from the Church of *England*, but all the Churches in the World, as *Edw. Burroughs*, p. 416. of his Works: *And ſo all you Churches and Sects, by what name ſoever you are known in the World, you are the Seed of the great Whore.* And p. 17. of his Epiſtle to the Reader, he tells him, *Thou may'ſt fully perceive we differ in doctrine and principles; and the one thou muſt juſtify, and the other thou muſt condemn, as being one clean contrary to the other in our Principles.* And p. 1. he ſays, *We have ſufficient cauſe to cry againſt them, and to deny their Miniſtry, their Church, their Worſhip, and their whole Religion.* What ſhall we do now? Now we agree in nothing! Our whole Religion is condemn'd; and there is no compounding; we muſt condemn the one, and juſtify the other. Here is foul play on ſome ſide! By ſome modern accounts, it is hard to diſtinguiſh wherein the doctrines of the Church of *England*, and thoſe of the Quakers, do differ; particularly in their fundamental Principle of the Light within, on which all the reſt do depend, as it is explained by Mr. *Penn* in his late *Primitive Chriſtianity*, and in *The Snake*, Sect. I. and Sect. XXII. Except the particular hereafter excepted, they are the ſame; and Mr. *Penn* asks no more (upon the main) than what is not only allowed, but practiſed, and always has been, and that daily, in Common-Prayers by the Church of *England*, yes, and by our Diſſenters too; ſo that now we are very good Friends again! And the difference betwixt us, upon this point, is no ways ſufficient to juſtify any Separation; and ſo of the other points of doctrine as of late explained. And for the Sacraments, *G. Whitehead* allows them to be lawful, and let ſuch practiſe them as ſo think fit. Then there is no ground for their Separation from us for our practice of what themſelves allow to be lawful. And for Epiſcopacy, that is a matter of Government, not of Worſhip, ſo that we might join in Worſhip for all that. And the Biſhops exerciſe no other power than what is uſed amongſt the Quakers, to diſown thoſe who will not walk according to the rules of the Society. And their power herein is much curbed by the Laws, and Appeals lie from their

their Sentence to the ſecular Courts, which are not allowed in the Quaker-diſcipline.

Now, to bring this matter to an iſſue, in a friendly manner, without ripping up, or confronting former Teſtimonies, it is deſired, that Mr. *Penn*, or any other for him, would ſhew ſuch differences betwixt his explanation of the Light within, and that in the *Snake*, as are ſo material as to juſtify a Separation; and ſo of the other points treated of in his *Primitive Chriſtianity*.

And herein let him and them conſider the grievouſneſs of the Sin of Schiſm, even as enforced by them againſt their own Separatiſts; it is a tearing of the Body of *Chriſt* in pieces, and turning the Heaven of Chriſtianity into a Hell of Confuſion. Let us act herein manfully; for we fight for our own Souls, the Union and Joy of Chriſtendom, the Honour of Religion, and the Glory of God, who knows our hearts, and will reward our ſincerity. He, through whoſe holy inſpiration only we think thoſe things that be rightful, prevent us in all our doings with his moſt gracious favour, further us with his continual help, and pardon all our Infirmities, in the proſecution of theſe glorious Ends, through *Jeſus Chriſt* our Lord; who for theſe ſame ends died, roſe, aſcended, and will come again in that ſame Body to reward and to judge every Man according to what he has been uſeful, or prejudicial to theſe ends: To whom with the Father, and the eternal Spirit be all Power, Honour, and Glory from all Creatures, converted Sinners eſpecially, now and for ever. *Amen*.

A Friendly Expoſtulation with Mr. Penn, *upon account of his* Primitive Chriſtianity, *lately publiſhed.*

1. I Have ſaid before how near Mr. *Penn* has brought the Quaker-principles (as he has of late repreſented them) to the doctrine of the Church of *England*, and the common principles of Chriſtianity: But I would deſire to expoſtulate a little with him upon one part of his expoſition of the Light within, p. 29. where he is not ſatisfied with what we allow, *viz.* that it does influence and aſſiſt our natural Light; but he will not grant that we have any natural Light at all, or any other than that divine Light of the Word, which is God; which he ſays, *ſome miſtakenly call natural Light:* As *G. Fox* ſays in his *Great Myſtery*, p. 42. where he oppoſes this Tenet, *That no Man by that native Light inherent in him had power to believe*, &c. *G. F.* anſwers, *The Light that doth enlighten every Man* (which is their deſcription of the Light within) *he calls it native and inherent: The names he gives of native and inherent are his own out of the Truth.* Here he denies any natural Light, and will have none other but the divine Light within. But to go on with Mr. *Penn*, he ſays p. 30. and 31. that the Scripture makes no diſtinction between natural and ſpiritual Light, and provokes any to give ſo much as one Text to that purpoſe; he makes it as abſurd as to talk of a natural and ſpiritual Darkneſs within. He ſays, *There are not two Lights from God in Man that regard Religion*; not that reproves or condemns a Man for Sin.

But how then does he anſwer the Objection which he puts againſt himſelf, of the many falſe Religions in the World? It was not the true Light which guided Men into them. And if they have no other Light, how came they by them? He ſays it was becauſe they did not follow the true Light. But why did they not follow it? How could they help following of it if they had nothing elſe to follow? What was it that reſiſted it? Or what could reſiſt it, if we have no natural Light or Underſtanding to refuſe its dictates? But ſuppoſe our no Light or Underſtanding could ſhut its eyes, and not follow this Light, then it might loſe the true Religion; but could no Underſtanding invent another Religion? For that is ſomething poſitive, and ſomething muſt guide and direct Men to it. The abſence of Light is Darkneſs, not a falſe Light; but an *Ignis Fatuus*, or *Will i'th' Wiſp* is a Light that leads Men wrong. Men that are in error follow a Light, but it is a falſe Light, and they think themſelves to be in the right. Our Underſtandings have a natural, which is a fallible Light, and therefore often leads us wrong. What elſe is the meaning of *Prov.* III. 5. *Truſt in the Lord with all thine Heart, and lean not unto thine own Underſtanding?* It is true, that Underſtanding and the natural Light of it was given us by God, and he made it right and true, but fallible, elſe it cou'd never be miſtaken. God has plac'd a natural Light, as a candle in our hearts, and his ſupernatural Light does influence and direct it, when we ſeek to him for it, and ſerve him according as he has commanded. *Solomon* ſays, *Prov.* xx. 27. *The Spirit of Man is the Candle of the Lord, ſearching all the inward parts.* You will not call the Spirit of Man the eternal Light, which is God. This was the miſtake which drove *George Fox* to make our Soul a part of God, without beginning, and infinite in itſelf, *&c.* as ſhewn in *the Snake*, Sect. II. and to make us even equal with God, as ſhewn Sect. III. And Mr. *Penn*, p. 15. of this Book, *(Primit. Chriſtian.)* allows no natural Light to the Underſtanding: *For* (ſays he) *Man can no more be a Light to his Mind, than he is to his Body*; and thence infers, that as the eye has no Light in itſelf, ſo neither the Underſtanding: He makes our nature and minds wholly dark of themſelves, only ſuſceptible of ſupernatural Light when ſent into our Underſtanding: And that all the Light we have is thus ſupernatural; and only call'd natural, becauſe, as he ſays, *it is natural to Man to have a ſupernatural Light.* I will not take advantage of the Philoſophy of this; for I ſuppoſe his meaning to be, that it is natural to the Underſtanding to receive a Light that is infus'd into it, as for the eye to ſee by an extraneous Light; that is, it is an Organ fitted to receive Light, tho' it has none in itſelf; as the Underſtanding to apprehend, tho' it has no reaſon or Light in itſelf. Thus he expreſſes it, p. 50. *All Men have Reaſon* (ſays he) *but all Men are not reaſonable*; which muſt be taken with the ſame grains of allowance: For every Man is a reaſonable Creature, that is the definition of a Man. But according to his hypotheſis, tho' all Men have Reaſon, yet not natural, but ſupernaturally put into their Underſtanding: And ſo, tho' they have Reaſon, yet are they not reaſonable, becauſe that Reaſon is none of their own, only as gifted; that is, accidental, but not natural to them; and ſo they can no more be called rational, than a bag can be called rich that has money in it. For he ſays, p. 15. that *God is the Light of our Nature, of our Minds, and Underſtandings.* If it were meant as an Aſſiſtant, Guide or Director, to the Light of our Underſtanding, there were no difference betwixt us; but quite to put out the natural Light of our Underſtandings, and make it but only paſſive, that is, ſuſceptible of another Light, that is the point on which I wou'd reaſon now with Mr. *Penn.* It is ſaid 1 *Cor.* I. 21. *That the world by wiſdom knew not God.* What wiſdom was this? It could not be a divine Light; and if Man have no natural Light, it muſt

muſt be the Quaker third ſort of Light, that is, no Light at all. But if by Wiſdom here you mean Mens natural Light, or Reaſon, the Text is plain and eaſy.

It is written, 1 *John* III. 20. *If our heart condemn us, God is greater than our heart, and knoweth all things.* Now by *Heart* here muſt be meant the natural Light; becauſe if it means the Light which is God, God is not greater than himſelf. And it is ſuppoſed here that the Heart does not know all things; therefore this muſt be meant of our natural conſcience, and not of God. And now here is a natural Light, which does reprove of evil, which Mr. *Penn* ſuppoſes cannot be ſhewn, p. 30. Our Saviour ſays, *Luk.* XII. 57. *Yea, and why even of your ſelves judge ye not what is right?* But why *of your ſelves*, if we have no Light at all of our ſelves whereby to judge?

I find a great Light of the Quakers, *Edw. Burroughs*, owning theſe two Lights within, in his *Warning to* Underbarrow, 1654. p. 16. and 17. of his Works, re-printed 1672. where ſpeaking of ſome of the world's people, *whoſe Light* (ſays he) *is only natural and carnal, and doth only make manifeſt carnal tranſgreſſions, and who judge by the natural Light*, &c. This being objected by *John Stalham*, in his *Reviler rebuk'd*, p. 282. as a contradiction to what other Quakers had ſaid of the Light, *Richard Hubberthorn* (a Quaker of the firſt rank) undertakes the defence of *Burroughs*, which you find in his Works reprinted 1663. p. 144. where he ſays that *Burroughs* was miſrepreſented, in that *Stalham* would have had him ſay that the Light of *Chriſt* was natural and carnal, which he ſays *Burroughs* did not mean; but *the Light of Man* (ſays he) *by which carnal Men do judge of carnal tranſgreſſions, is natural——And Man's Light, by which carnal Men do judge of any thing, is one thing, and the Light of* Jeſus Chriſt, *which is ſpiritual Mens guide, is another thing.* Here are two Lights within moſt plainly, which Mr. *Penn* does ſo poſitively oppoſe.

But which of theſe Lights guided Mr. *Penn*, and which *Hubberthorn* and *Burroughs?* For it could not be the ſame Light that guided to two Lights, and not to two.

And now it will be time to ask from Mr. *Penn* a ſolution of the difficulty which he propoſes p. 29. that is, *To aſſign us ſome certain* medium, *or way, whereby we may truly diſcern and diſtinguiſh between the manifeſtations and reproofs of the natural Light within, from thoſe of the divine Light within.* He propoſed this as a difficulty upon the Opinion of two Lights within, a natural and a divine; and preſſes it againſt thoſe who held that the natural Light could reprove of evil: If which were granted, he would yield that there muſt be two Lights; but he ſuppoſes that nothing but the divine Light could reprove of evil. The contrary of which has been ſhewn from 1 *John* III. 20. and allowed both by *Burroughs* and *Hubberthorn*, who both (in the places above quoted) do aſſert that the natural Light does reprove of carnal tranſgreſſions; and therefore, if carnal tranſgreſſions be evil, the natural Light does reprove of evil.

But that which I would improve from this, and for which I have been ſo long upon it, is, to repreſent to Mr. *Penn* the conſequence of this opinion of his. For if I think that my Underſtanding is a perfect blank, uncapable to judge any thing of itſelf, that is, by the natural Light which God has given it; but that every Thought of my heart concerning Religion is ſupernatural, darted in there immediately by God himſelf, by the very life of the Word eternal, thon muſt I follow every ſuch thought, even without examination, and refuſe to let it be over-ruled, either by the written Word of the Scriptures, or by all the reaſon or authority of Men or Angels. And if ſuch Thought be erroneous, I am unmoveable and irrecoverable. This is the

moſt

moſt deſperate condition of which Man is capable in this World. Therefore this ſtumbling block muſt be removed, before we can proceed any farther. And this is that which keeps the Quakers ſo deaf to all arguments, charm we never ſo wiſely.

It was this which confirm'd *Gilpin*, *Toldervy*, *Milner*, and other Quakers, that their diabolical Poſſeſſions, (owned now as ſuch by all the Quakers) and the Quaker-Witches who attempted the lives of *Henry Winder* and his Wife; (ſee the ſtory in the *Snake*, p. 140, 141) and tho' diſprov'd, confuted, and confounded many ways in all their accuſations againſt them, yet ſtill to ſtick to it, and could never be brought to Repentance, or to own themſelves miſtaken. Why? Becauſe they had this notion, *That what came into their minds was the Light of* Chriſt.

And ſo it muſt be, if there be no other Light in the mind but that of *Chriſt*, except we allow of a diabolical: And then there are three ſorts, natural, divine, and diabolical.

Unleſs you will ſay, that a falſe Light (as the diabolical is) ought not to be reckon'd a Light. But that will not do; becauſe what guides, or directs, or perſuades, that is called a Light: And you may as well ſay that a falſe Guide is no Guide, as that a falſe Light is no Light. Thus it is that *Satan* transforms himſelf into an Angel of Light; and as our Saviour has forewarned us, that the Light in ſome Men is Darkneſs; not that Light is Darkneſs, but what Men take for Light; and that is a Light or Guide to them, tho' a falſe one. And then how ſhall we know the one from the other? That is a material queſtion which you have ask'd, and which now returns upon you.

What is that Spirit of the Prophets that is ſubject to the Prophets? Is it the divine Light within? Is God ſubject to the Prophets? Muſt you not then allow a natural Light? *Ceaſe from thine own wiſdom*, Prov. XXIII. 4. Can there be Wiſdom without Light? Wiſdom is Light. Muſt I then ceaſe from the divine Light? or is there not another? And how ſhall I know mine own Light from the divine Light?

We are commanded not to believe every Spirit, but to try the Spirits, 1 *Joh.* IV. 1. How ſhall we try them? By themſelves! Muſt I try the Spirit or Light in my Heart by itſelf? Ask it whether it be a true Light or not? It ſays it is. So do all deceivers ſay; ſo does every falſe Spirit ſay; then I muſt not take its word, but I muſt try it. And I ask again, how try it? Therefore it muſt be by ſomething elſe than it ſelf. And what is that? Now we are near the truth: For, Mr. *Penn*, the caſe ſtands thus:

God has given a natural Light to our Underſtanding, but a fallible one; therefore it needs help, and our own endeavours. The principal help is the Influence and Light of the Holy Spirit of God, which works together with our Light, and enables it to work. Beſides this, God has given us a rule to walk by, plain directions in writing, which we may ſtudy and have always before us; that is, the holy Scriptures: And his Light will open, that is, help our Underſtanding in the reading and ſtudying of the Scriptures; but that implies we muſt read and ſtudy, we muſt uſe our endeavours, elſe he cannot help our endeavours: We muſt not lie in the ditch, and cry *God help us*; uſe no outward helps which God has appointed; but fold our arms, and ſit ſtill and gape for extraordinary Inſpirations, which is a tempting of God, inſtead of waiting upon him.

Then God has appointed other helps beſides the Scriptures, he has conſtituted a Church, and an order of Men to teach us, to help us to underſtand the Scriptures, and to adminiſter the Sacraments to us which *Chriſt* has commanded, and promiſed the aſſiſtance of his Holy Spirit to thoſe who ſhall reverently, as he has appointed, approach unto them.

We

We have likewiſe the helps of Hiſtories and human Learning, to know former Times, to obſerve the riſe and growth of Hereſies, and to beware, leſt we fall into the like ſnares of the Devil.

But if we will neglect all theſe helps; nay, vilify and deſpiſe them, cry out upon them as low, carnal, and what not, and direct God to work miracles for us, while we refuſe to work, to ſend ſuch an irreſiſtible and infallible Light into our hearts, as may, without any pains on our ſide, ſecure us abſolutely; then there is an end on't! If we will thus alter our own frame, and the whole method of God's Diſpenſations, it is but juſt with God to give us up to follow our own Imaginations, and let us feel the effect of our Folly.

But now on the other hand, if we will be content to follow God in his way, to acknowledge what we feel and know, that we have a free-will within us, and an underſtanding, which has natural Powers to judge, and diſcern, and conſider, and will uſe the helps God has given us; then, and not till then, are we in a capacity to be reaſon'd with, to judge and try our own Spirits, and other Men's, by the plain rule of God's holy Word; and if we find they ſpeak not according to that, then to reject them. Then may we expect the aſſiſtance of God's bleſſed Spirit to inform our Underſtandings, and lead us into all Truths neceſſary for us.

For whatever the Quakers think, the Church of *England* has always acknowledged the influences and inward operations of the bleſſed Spirit of God upon our hearts, as the cauſe of all the good that is wrought in us; which is ſufficiently ſhewn in the *Snake*, Sect. XXII.

And this has been all along the doctrine of the Catholick Church, which I might prove at length; but that is not the point in which we are at preſent engag'd: Yet for the ſatisfaction of the Quakers, who may not know this, I will ſet down two canons of the Council of *Carthage*, which was held in the year of our Lord 419.

Can. 113. "[t] Whoever ſays that the Grace of God, by which a Man is "juſtify'd through *Jeſus Chriſt* our Lord, avails only for the remiſſion of "Sins that are already paſt, but does not alſo give ſtrength to reſiſt Sin for "the future, let him be anathema: For the grace of God does not only "give us the knowledge of what we ought to do, but alſo inſpires us with "love, whereby we may be enabled to perform thoſe things which we "know to be our duty. Likewiſe, whoſoever ſhall ſay that this grace of "God, which is thro' *Jeſus Chriſt* our Lord, does help us to avoid Sin "only as the knowledge of Sin is made manifeſt to us by it, whereby we "know what we ought to ſeek after, and what to avoid; but that ſtrength "is not given us by it, that what we know we ought to do, we may alſo "love it, and be enabled to perform it, let him be anathema.

Can. 114. "[u] Whoſoever ſhall ſay that the grace of Juſtification was "therefore given unto us, that what we could perform by our own free-

---

[t] Ὅσις δήποτε ἅπαξ τὴν χάριν τοῦ Θεοῦ ἢ τινι δικαιοῦντι διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, πρὸς μόνον ἄφεσιν ἁμαρτιῶν ἰσχύειν τὰ ἤδη πεπλημμεληθέντα, καὶ μὴ παρέχειν ἔτι μὲν βοήθειαν πρὸς τὸ μὴ ἔτερα πλημμελεῖν, ἀνάθεμα ἔστω· ὅτι ἡ χάρις τοῦ Θεοῦ οὐ μόνον γνῶσιν παρέχει, ἃ δεῖ πράττειν, ἀλλὰ καὶ ἀγάπην ἔτι μὲν ἐμπνέῃ ἡμῖν, ἵνα ἃ ἐὰν ἐπιγινώσκωμεν, καὶ πληροῦσαι ἰσχύσωμεν· ὁμοίως, ὅσις δήποτε ἅπαξ τὴν αὐτὴν χάριν τοῦ Θεοῦ, τὴν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, εἰς τοῦτο μόνον ἡμῖν βοηθεῖν, πρὸς τὸ μὴ ἁμαρτάνειν, ὅτι διὰ ταύτης ἡμῖν ἀποκαλύπτεται καὶ φανεροῦται ἡ γνῶσις τῶν ἁμαρτημάτων, ὥστε γινώσκειν ἃ δεῖ ἐπιζητεῖν καὶ ἃ δεῖ ἐκκλίνειν, ἀλλ' οὐ μὲν δι' αὐτῆς ἡμῖν παρέχεσθαι, ἵνα ὅσα γνῶμεν ποιητέον, καὶ ποιῆσαι ἔτι μὲν ἀγαπήσωμεν καὶ ἰσχύσωμεν, ἀνάθεμα ἔστω.

[u] Ὅσις δήποτε ἅπαξ, διὰ τοῦτο τὴν χάριν ἡμῖν ἡ δικαιοσύνης δίδοσθαι, ἵνα ὅσῳ ποιεῖν διὰ τὸ αὐτεξουσίον δυνάμεθα, δυσχερεστέρως πληροῦμεν διὰ τὴν χάριτος· ὡσανεὶ καὶ εἰ ἡ χάρις μὴ δίδοτο, οὐκ ἂν δυσχερῶς μὲν, ἀλλ' ὅμως ἐδυνάμεθα καὶ δίχα ταύτης ἔτι μὲν πληροῦσαι τὰς θείας ἐντολάς, ἀνάθεμα ἔστω. ὃν γὰρ τὸν καρπὸν τῶν ἐντολῶν ὁ Κύριος οὐκ εἶπεν, χωρὶς ἐμοῦ δυσχερῶς δύνασθε ποιεῖν· ἀλλ' εἶπεν, χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν.

" will, we may do the more eaſily by Grace; inſomuch that tho' Grace " had not been given, we might, tho' with difficulty, perform the divine " Commandments without it, let him be anathema. For concerning the " fruits of the Commandments, the Lord did not ſay that without me ye " ſhall do them with difficulty; but he ſaid without me ye can do no- " thing.

This conſtant doctrine of the Church the Quaker Infallibility did not know that ſhe had ever held; and therefore ſet it up as a new diſcovery of their own, and broke with the Church for it. And to advance divine Grace, they would extinguiſh human Reaſon, which is a divine Grace itſelf, and the Subject given unto us by God, whereupon his bleſſed Spirit ſhould work.

And to diveſt us of it, is to make us ceaſe to be Men, inſtead of being Saints.

It makes God the ſole author of all our Sin; for if we have no natural Light, we can have no Free-will; are only paſſive in God's hands, acted by him, but do nothing of our ſelves, and therefore are not anſwerable for any thing that we do, more than a Sword or a Pen are blame-worthy for whatever uſe is made of them.

This arraigns the wiſdom of God in all the inſtitutions and ordinances that ever he gave to Men. For what need of ſuch helps to the divine Light! And Mr. *Penn* ſays we have no other. Why then does he preach? To whom doth he preach? To the divine Light in Men? (as *G. Fox* and the primitive Quakers us'd to ſpeak.) Can he teach that? Cannot that guide Men without his preaching? If he ſays that he only preaches to perſuade Men to follow that Light: But cannot the Light teach even that too? Or has it forgot it? Does it need help in that? Then why not in other things? Then is it not ſelf-ſufficient without ſomething elſe.

Nay, by this Principle, there was no need of *Chriſt*'s coming into the World, at leaſt of his dying for us; for Men had the divine Light before. And what could the Man *Jeſus* add to that? Was it not ſufficient without him? If not, then you want ſomething elſe beſides your Light within: But if it was ſufficient without him, then could not his coming be neceſſary. I deſire to know what you differ herein from the Deiſts? They hold a divine Light planted by God in the heart of Man, which they call Reaſon; and that this is ſufficient, without any thing elſe, to teach a Man all that he ought to know or do. This divine Light you call the Light within: So that you differ from them but in words. Both of you reject the neceſſity of any outward Revelation, that is, of a *Chriſt* without; and ſo are the ſame with all the *Pagan* or *Gentile* World. For they too (and the latter *Mahometans)* allow *Jeſus* to have been a good Man, and to have had this divine Light (which you call *Chriſt)* within him, as all other Men have. But this does not make him properly the Son of God, which you alſo utterly deny him to be, as ſaid before, p. 762. This is literally that Anti-chriſtianiſm which is reprehended, 1 *Joh.* II. 22. of denying *Jeſus* to be the *Chriſt:* For having of the Light in me, does not make me to be the Light: But *Jeſus* not only had the Light in him, but he was the Light, or *Chriſt*; which it is Blaſphemy to ſay of any other. And yet if Man have no other Light in him but the divine, and that be made part of his Nature, it muſt follow that he is God: For whoever does properly partake of the divine Nature, is ſo.

2. But now whatever Mr. *Penn* thinks of my reaſoning, (which by his own Principle muſt be the immediate dictate of the Holy Ghoſt, if I have no natural Light which taught it me) yet he can have no reaſon to break communion with us, upon this account, more than with *Hubberthorn, Burroughs,*

roughs, or other Quakers who held the ſame, as *James Naylor*, and others I could ſhew, if that were worth the while. And though *James Naylor* was cenſur'd by the Quakers for other things, yet never for this; and he was receiv'd again into favour, and liv'd and dy'd in their Communion.

3. This hinders not by Mr. *Penn*'s own acknowledgment, they and we being all of one Religion. For he ſays, p. 62. *I know not how properly they may be call'd of divers Religions, that aſſert the true God for the object of Worſhip; the Lord* Jeſus Chriſt *for the only Saviour; and the Light or Spirit of* Chriſt, *for the great agent and means of Man's Converſion and eternal Felicity.*

Now all this, Mr. *Penn*, the Church of *England* does moſt ſincerely and heartily believe, and ever have profeſs'd it: And therefore, if we be not of divers Religions, why of divers Communions!

4. Again, your expoſition of Juſtification, p. 79. that you acknowledge Juſtification *only for the ſake of the death and ſufferings of* Chriſt; *and nothing we can do*, (ſay you) *though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old ſcores. It is the power and efficacy of that propitiatory Offering, upon Faith and Repentance, that juſtifies us from the Sins that are paſt; and it is the power of* Chriſt's *Spirit in our hearts that purifies, and makes us acceptable before God.* All this is moſt ſound and orthodox; and your whole ninth Chapter concerning the inward and ſpiritual appearance of *Chriſt* in the Soul, I not only approve, but do very much congratulate with you, that you have ſo chriſtianly and pathetically preſs'd it. I know you will not ſuſpect me of Flattery; for where there is occaſion, I ſpeak plain enough. This cauſe requires not dodging. Let us contend for the truth on whatever ſide it lies: It is for our own Souls, and we muſt give an account.

How do you keep up a Schiſm, if you agree with us in theſe fundamentals of Religion? Small matters you know are not ſufficient to excuſe a Schiſm. Great things are to be done, and much to be born, to compaſs ſuch good of Souls.

Therefore let me conſider all your objections.

1. Chap. 10. Sect. 1. You inſiſt much upon the ſpirituality and life of Prayer. In the name of God, carry that as high as you can, you ſhall find no oppoſition from us: For without this, all Prayer, in whatever words, whether *extempore* or premeditated, are but dead Forms: And an *extempore* Prayer is only *extempore* as to the Speaker, if he has not thought of it before: But it is as much a Form to the Hearers as if he had thought of it; if they join with him, they are ty'd to his words and method, and every thing elſe of his Prayer. So that the queſtion is ill ſtated, to call premeditated Prayer a Form, and the other not. Both are Forms, and equally Forms to the Hearers. But the true ſtate of the Queſtion is this, whether an *extempore* or a premeditated Form is moſt beneficial to the Hearers? Which can be freed from moſt defects? and which beſt fitted to the common exigencies of the People?

If the heart cannot be ſuppos'd to be ſpiritually lifted up in the uſe of any Form, then muſt all publick Prayer ceaſe: Then was the Lord's Prayer unfitting ever to be us'd, or the Pſalms of *David*, which were daily read in the Temple, and compoſed for that end.

But if the Soul may be ſpiritually lifted up in the uſe of a Form, then is it great uncharitableneſs to cenſure thoſe who uſe it. And this can be no ſufficient cauſe for a Separation.

Beſides that, it is impoſſible for any of your Hearers to know whether they make uſe of (that is, join in) an *extempore* or a premeditated Form: For

For how do they know whether the Speaker has thought of it before? Theſe are too ſlender cauſes for a Separation.

But in our Churches the Miniſters are not ty'd to the Common Prayer, but take the ſame liberty as yours, to pray according to their own conceptions before and after Sermon. So that herein you may join quite free from this exception.

2. Your next Exception, Sect. II. and III. is concerning the Miniſtry, that they who undertake it, ought to be guided and influenc'd by the Holy Spirit. Herein you differ not from us: We aſſert the ſame. And it is demanded in the examination of Perſons to be ordain'd, whether they are perſuaded that they are moved thereto by the Holy Ghoſt? If Men will belye their own conſciences, and thruſt themſelves unworthily into the Miniſtry, that is not to be objected againſt the Conſtitution: And, Mr. *Penn*, you know that your Communion has laboured under this inconvenience as well as ours. I need not go to inſtances: I know you will not put me to it. Therefore this is no cauſe for Separation.

3. Your Sect. IV. That Miniſters are *Chriſt*'s Witneſſes, and applying to this 1 *Joh.* I. 1, 3. *That which we have heard, ſeen with our eyes, and our hands have handled,* &c. ſeems ſtrange; for this was ſpoken by St. *John* in relation to the Perſon of *Chriſt*, whom they had ſeen, felt, *&c.* And ſuch ſort of witneſſes I ſuppoſe you do not pretend to be: You pretend not to have ſeen our Lord in the Fleſh; but if you take this ſpiritually, (as I perceive you do) then we witneſs it as much as you. And here can be no cauſe of Separation.

4. Your Sect. V. is againſt Men's offering money to be made Miniſters. I would fain know what caution you can adviſe againſt Symony that is not taken? But if you think it utterly unlawful for Miniſters to receive ought from the People, to whom they preach, how got G. *Fox* ſo much Money? And I would deſire to know how you anſwer 1 *Cor.* IX. 7, 11, 14. *Gal.* VI. 6. *Phil.* IV. 14, 16. However, here can be no cauſe of Separation.

5. Chap. 12. Sect. I. You ſay nothing againſt Tithes, but that you will not ſupport our Miniſtry; and that depending upon what is ſaid before as to them, I diſmiſs it: Tho' you might grudge them their Tithes, and yet not break Communion; for you are no leſs liable to them now, than if you were in our Communion. And not now to enter upon the *Jus Divinum* of Tithes, (which I think is very plain;) yet till you can ſhew it to be a Sin for the King and Parliament to give allowances or eſtates to the Clergy, as well as to other Men, you can never countenance a Separation upon the account of Tithes. There are many in our Communion who are not yet perſuaded of the divine Right of Tithes.

6. As to your Sect. II. againſt Swearing, you have obtained an Act of Parliament to ſwear in your own Form. Therefore that objection is taken out of the way; at leaſt it can be made no pretence for a Separation.

7. As to your Sect. III. concerning War, you ſay no more of it than that it ought to ceaſe among Chriſtians. And who does not wiſh it? But that it may ſometimes be neceſſary and lawful you have allow'd, in engaging to the Government to maintain Soldiers in *Penſylvania*. But however you may keep that opinion, and yet not make a Separation: As you may what you mention Sect. IV, V, VI, and VII. that is, the ſalutations of the Times, plainneſs of Speech; not to marry from among your ſelves; plainneſs in Apparel; and to refrain Sports and Paſtimes.

8. As to Sect. VIII. againſt our publick Faſts and Feaſts, they are little enough obſerv'd amongſt our ſelves. You'll not be much quarrell'd for that; but your reaſon againſt them, becauſe they are of human Inſtitution, needs another reaſon why that is one, which you do not give us. All Churches, both

both before and ſince *Chriſt* have done the ſame; and there is no prohibition againſt it. However, if you cannot comply with it, you may ſtay at home on thoſe days; that is no reaſon for a general Separation.

And theſe are all the cauſes you have inſtanc'd or hinted at in your Book; and I hope upon ſerious conſideration you will not think that any or all of them are ſufficient for a Separation.

Remember what you ſaid to your own Separatiſts of *Harp-Lane*, when they deſired to put up paſt quarrels; you bid them then to *return from their Separation*. Take the good advice you have given. Sure the cauſe is more important; and our Church can plead more authority over you, than you could over them: And if you think that ſhe has errors and defects, (wherein I will join with you) yet conſider that no errors can juſtify a breach of Communion, but thoſe which are impos'd as conditions of Communion.

We ſhall have many things to bear with, to bemoan, to amend, to ſtruggle with, while we are upon this Earth.

And he that will make a Separation for every error, will fall into much greater error and ſin than that which he would ſeek to cure; it is like tearing *Chriſt*'s ſeamleſs Coat, becauſe we like not the colour, or to mend the faſhion of a Sleeve.

God direct you, and us all: To his Grace I commend you, and the influences of his bleſſed Spirit, to ſhew you what great things it is in your power to do for him and his Church, and give you a heart to do them, that it be not laid to your charge.

ADVERTISEMENT.

I Would not have the Reader or the Quakers think, becauſe I have inſtanced but in ſeven particulars, wherein the Quakers have copy'd after the ancient Hereticks within the firſt one hundred and fifty years of Chriſtianity, that therefore there are no more. But I would not ſwell this matter to too great a bulk. I have ſhewn in the *Snake*, Sect. IX. how *George Fox* falls in with the *Patripaſſians*, who deny'd any diſtinction of Perſons in the Godhead; and conſequently held that it was God the Father who was born of the bleſſed Virgin, and dy'd for us. And whoever will compare the Tenets of the Quakers with the account which *Epiphanius* and others later have given of the *Gnoſtick* and other Hereticks of thoſe times, will find many other particulars wherein they agree. But becauſe the Quakers, and others of our Diſſenters, have (for no cauſe but their own guilt) excepted againſt the account of former Hereſies given by thoſe of After-ages, I have, to take away all umbrage, fetched my authorities from thoſe who were co-temporaries with thoſe Hereticks which they mention.

VOYAGE LIEVENANT.

Some Seaſonable

REFLEXIONS

UPON THE

QUAKERS

Solemn PROTESTATION

AGAINST

GEORGE KEITH'S PROCEEDINGS

AT

TURNERS-HALL,

Apr. 29. 1697.

Which was by them printed, and ſent thither, as the reaſons of their not appearing to defend themſelves: Herein annexed *verbatim.*

REFLEXIONS

UPON THE

QUAKERS

SOLEMN PROTESTATION

AGAINST

GEORGE KEITH'S PROCEEDINGS

AT

TUNKER'S-HALL,

Apr. 29. 1691.

Which was by them printed, and sent thither, as the reasons

of their not appearing to defend themselves: Herein an-

nexed exhibited.

A Solemn PROTESTATION *againſt* George Keith's *Advertiſement, arbitrary Summons and Proceedings againſt certain Perſons, and a Meeting of the People called* QUAKERS.

WHereas the ſaid *G. K.* a *Scotchman*, has aſſumed to himſelf a power and authority to erect ſeveral Meetings of the nature of ſome ſtrange and new Court of Judicature at *Turners-Hall, London*; one on the 11th of the Month called *June*, 1696. and another on the 29th of this preſent Month called *April*, 1697. (under pretence of having the permiſſion of the civil Authority, that he is farther to detect the vile and groſs Errors and Hereſies of certain perſons by name, and a Meeting of the People call'd Quakers) unto which he hath cited or ſummoned them, to *hear themſelves re-charged, and prov'd guilty thereof*, as being *repugnant to the great Fundamentals of the Chriſtian Religion*; (which charges of his, as perverſely ſtated by him, are expreſſly denied by us;) for proof thereof referring to his own printed Advertiſement and Narrative, which have been largely anſwered in print, he having begun the Controverſy with us, by printing divers bitter Invectives againſt us, expreſſly contrary to his own former Teſtimonies in print; and divers of our Friends Books, in anſwer to him, ſtill lie heavy upon him unreply'd to. And ſeeing he cannot effect his invidious deſigns in print, to make his odious character of Hereſy, ſpreading Gangreen, and Contagion, *&c.* take effect againſt us, he has preſum'd to erect ſuch an arbitrary courſe of Judicature in a confus'd Meeting at *Turners-Hall*, and thereunto, in his own name and authority, to ſummon the Perſons and Meeting as aforeſaid, without their privity, concurrence, conſent, or agreement thereunto; either as to the time, place, terms or propoſitions, but he is the ſole impoſer.

We therefore, who are concern'd in behalf of the peaceable People called Quakers, both as free-born *Engliſhmen* and Chriſtians, do deny and ſolemnly teſtify againſt the Uſurpation, arbitrary and irregular Proceedings of the ſaid *G. K.* and againſt his new Juriſdiction (aſſum'd by him) for the ſame reaſons, which were exhibited in print the laſt year, *Why the People call'd*

Quakers refuſed their appearance to his peremptory Summons: And therefore he had no reaſon to expect their appearance this year, the more inſincere he, in his new Summons.) And more particularly,

1. Becauſe he has no legal Power to erect any ſuch new Court of Judicature, and therein ſet himſelf up as Judge, and publickly to ſtage, brand, and condemn peaceable Proteſtant Subjects, and that in their abſence too, (who are alſo free-born *Engliſhmen)* as Hereticks, *&c.* and thereby to endeavour to expoſe them to the ſcorn, contempt and rage of a mix'd Multitude, who are unmeet to judge of religious and ſpiritual Matters or Controverſies.

2. We do not believe the civil Authority, or any concerned therein, on due conſideration, or juſt information, will countenance or permit ſuch an uſurp'd authority, or pernicious precedent, as the ſaid *G. K.* has aſſum'd and attempted in this caſe; tending not only to diſcord, diviſions, heats, animoſities and tumults, but to invade the juſt liberties of free-born *Engliſhmen*, (who are peaceable Proteſtant Subjects) and to gratify and ſtrengthen the Popiſh Intereſt, that they may glory in ſuch diviſions and diſorders made by turbulent Incendiaries.

We are not unſenſible that ſome officious and envious Agents are in the bottom of this turbulent attempt; who altho' they may pretend to be reformed Proteſtants, yet ſavour too much of a Popiſh perſecuting Spirit, (juſtly complain'd of by Proteſtants) and whoſe Work tends to bring an odium upon the Proteſtant Religion.

3. We preſume the ſaid *G. K.* can produce no legal Commiſſion from the civil Authority, either by Act of Parliament, or under the Great Seal of *England*, annually to hold and erect his ſaid Court of Judicature, to ſummon, convict and condemn Quakers (ſo called) or any other free-born *Engliſhmen*, or Proteſtant Subjects for Hereſy or Hereticks, who are contrariwiſe legally recognized.

4. His feigned and falſe pretence of juſtly deſiring the Perſons and Meeting aforeſaid to be preſent, *(i. e.* to hear themſelves recharged, convicted, and condemn'd of vile and groſs Hereſies, *&c.)* appears not only a peremptory Summons, but his noiſe of vile and groſs Errors and Hereſies, *ſpreading Gangreen and Contagion, infecting many thouſands in theſe three Nations*, &c. does much reſemble the Popiſh Clamours and Calumnies againſt Proteſtant Martyrs, and then *away with them, cut them off*; and Fire and Faggot followed, when the Writ *de Hæretico Comburendo*, and the ſix bloody Articles were in force, 31 *H.* 8. Ch. 14. both which are juſtly and happily repeal'd.

5. For the ſame reaſons which the Parliament gave in the 16th year of K. *Charles* I. againſt the Court Star-Chamber, and High Commiſſion-Court, (Ch. 9, 10.) and for taking away and diſſolving the ſame, (tho' theſe had more face of authority than this of *George Keith*'s) we oppoſe, deny and proteſt againſt theſe his irregular and arbitrary Proceedings, and his new Court of Judicature, and uſurped Power and Authority therein, as (not only tending to Diſcord, Diſorder, and Perſecution, and endangering the publick Peace, but alſo) repugnant to the great Charter, fundamental Laws (and Liberties of *England)* providing *that no Free-man ſhall be condemned, or any way deſtroyed*, without *due order of Law*, as well as expreſſly contrary to the intent and tenour of the late Act of Parliament, made in the firſt year of the Reign of K. *William* and Q. *Mary*, entituled, *An Act for exempting their Majeſty's Proteſtant Subjects diſſenting from the Church of* England, *&c. made for the eaſe of ſcrupulous Conſciences in the exerciſe of Religion, as an effectual means to unite their Majeſty's Proteſtant Subjects in Intereſt and Affection.* And the Meeting-places thereby permitted

or

or allowed and recorded being for religious Worſhip, as in the ſaid Act is expreſſed, conſequently not for Diviſion, Diſcord, or Stages of Contention; and therefore we are not free, either as Men or Chriſtians, to ſubject our ſelves to any ſuch irregular Summons, or arbitrary Power and Uſurpation as aforeſaid.

6. Hereſy having been made an high Crime in Law [*Mirror*, *Juſtices*, p. 16.] and highly puniſhable, *George Keith*'s publickly ſtaging and branding us as Hereticks, appears both an high defamation, and tending to deſtroy us in our Reputations and Liberties alſo, both contrary to Law and Goſpel, and to introduce a new and ſevere Perſecution to gratify his Envy. For his turbulent, perſecuting Spirit and Apoſtaſy from Chriſtian Charity, Meekneſs and Moderation, and from that Faith that works by Love, ſufficiently appear; alſo by his *Earneſt Expoſtulation with the moſt pious and learned of the Church of* England, (as flatteringly he terms them) to incenſe both the Clergy and civil Authority againſt us, in his printed Poſtſcript to his *Antichriſts and Sadducees*, and therein commending the Popiſh Watchmen of *Rome* and Popiſh Countries, above *moſt among the Proteſtants*, for their zeal againſt ſuch antichriſtian Errors and Hereſies, as he there would make the World believe, Quakers hold *much worſe than the worſt of Popery* (p. 40, 41) and his ſummoning and condemning us as Hereticks, appears ſo much reſembling the practice of ſome of his Countrymen of the Presbytery, to incenſe the Rabble or Mob againſt our Friends in *Scotland*, as they have of late ſhamefully done, both in *Glaſcow* and *Edenborough*, to the great and barbarous abuſe of our poor harmleſs Friends in thoſe parts, by their bitter clamours and aſperſions againſt them as Hereticks, *&c.* That we humbly hope the Civil Proteſtant Government of *England* will never countenance or permit ſuch unwarrantable Uſurpation, which is not to uſe only ſpiritual Weapons (as he pretends) but is of a contrary nature and tendence. We having treated the ſaid *G. K.* at many ſelect and ſolemn Meetings we have had with him, in all Chriſtian Patience and Tenderneſs on our parts, which were ſlighted and rejected by him. Thus we have anſwered his Advertiſement and Summons, *ad hominem*, as peaceable free-born *Engliſhmen*, whoſe preſent liberty ought not to be invaded or diſquieted, either by any arbitrary Uſurpation, or contentious irreligious Meetings, whoſe end is to aſperſe and abuſe others; nor may ſuch, with ſafety, be imitated, allowed or abetted by any of different perſuaſions.

Now let it be obſerved, whatever may happen to be the effects or conſequence of the ſaid *George Keith*'s diſorderly and unwarrantable Proceedings, or Meeting aforeſaid, we have given out this ſolemn Proteſtation againſt the ſame, to manifeſt our own innocency and clearneſs therefrom.

London, the 26th day of the 2d Month, 1697.

Written in behalf of the People called Quakers, by ſome of them concerned.

Some

Some REFLEXIONS *upon the foregoing* PROTESTATION.

IT has been the common cuſtom of the Quakers, ſince their firſt appearing in the World, to provoke others to diſputes, and to anſwer all Challenges ſent to them for that purpoſe, as deſiring nothing more than the occaſion of vindicating and propagating their Principles in the face of the World. They readily embrac'd the invitation of the Baptiſts to a publick diſputation at *Barbican*, and after gave them their Challenge, and had their trial of Skill at their Meeting-place in *Wheeler-ſtreet*, and after printed their Conferences. They had frequent diſputes with Mr. *Baxter*, and ſeveral others: But theſe two years paſt they have alter'd their method; they are grown more ſedate and modeſt, or they find their cauſe not ſo tenable as formerly they thought it, and rail at *G. Keith* for bringing them now to the like Teſt.

They patiently endured his printed Challenge to them laſt year, to meet him at *Turners-Hall*, and juſtify their doctrines. Some of their number went thither, and made ſome oppoſition, but without any deputation, as they ſaid, from the Body of the Quakers.

This year they have received another Challenge from him to the ſame purpoſe, to which the foregoing Proteſtation is all the anſwer they return'd; and ſuffer'd him to produce his Charges of groſs Hereſies againſt them before the Auditory there aſſembled, without any other oppoſition.

Therefore this their Proteſtation and whole Defence ought ſeriouſly to be conſider'd, which I will do without paſſion or ill words, other than when I am forc'd to repeat ſome of theirs.

For the deſign of the following Reflexions is only to bring the Quakers to a thorow conviction of their errors, and to ſuch an acknowledgment and confeſſion of them, as is indiſpenſible to a true conviction. There is nothing more deſir'd of them than to retract and diſown what is prov'd to be faulty in their Writings, and ſuch faults as are either deſtructive to the Faith, or ſcandalous (and ſo ſinful) to the Reputations of their Neighbours, in giving falſe and uncharitable repreſentations of them. And this they are oblig'd by all the Rules of Chriſtianity, it being the ſmalleſt ſatisfaction that they can make, to repair (ſo far at leaſt) the injuries thereby done to the Chriſtian Doctrine, and to the good name of thoſe whom they have wrongfully traduced.

But

But this Proteſtation ſhews how unwillingly they are brought to either, by their ſhifting and ſtrain'd excuſes for not appearing in their own defence. As in the firſt line, that *G. Keith* is a *Scotchman:* Again, that his deſign is to *gratify the Popiſh Intereſt*; and that there are under-hand *officious and envious Agents, whoſe Work tends to bring an* odium *upon the Proteſtant Religion.*

But theſe deſerve no Anſwer, being but clamours; and as groundleſs as his, who call'd his reſty horſe *popiſhly affected.* For the detection of the Quakers by Proteſtants, is ſo far from bringing any *odium* upon the Proteſtant Religion, that it is the only method to preſerve the Proteſtant Religion from the ſcandal that muſt unavoidably fall upon it, if the Quakers are allow'd to come under that denomination. For then muſt we own them as Proteſtants who have thrown off the Sacraments, and all outward Prieſthood and Ordinances; nay, who deny the holy Trinity; the Divinity of that Man, *Jeſus* our Lord, or Redemption by his blood outwardly ſhed; the Reſurrection of the Body; or a final and outward Judgment at the end of the World. Then are they good Proteſtants, who eſteem the Biſhops, and Church of *England* to be *Baal*'s Prieſts, Conjurers, nay very *Devils.* Can they and we both be Proteſtants? What a notion will this beget of Proteſtancy! how involv'd and ſelf-contradictious, how contemptible and odious will this render the name of Proteſtant to all the World! Will not this Latitude bring *Socinians* and *Deiſts*, even *Mahomet* and the very heathen, within the pale of the Proteſtant Communion?

Therefore it is abſolutely neceſſary, either that we ſhould renounce the name of Proteſtants, or no longer compriſe the Quakers within that pale; that is, unleſs they can fully and clearly juſtifie their ancient Teſtimonies as to theſe things objected againſt them, or otherwiſe, now at laſt, freely diſown and condemn them.

'Till they ſhall be brought to do one of theſe, 'tis in our own defence that we diſpute againſt them; and they cannot brand this with the ignominious names either of Severity or Perſecution.

They are the Aggreſſors; they have attack'd our Religion in all the parts of it; our Biſhops and Clergy, and our whole Conſtitution.

And we require no greater amends, for all that they have done againſt us, than to ſay that they are ſorry for it, and have done us wrong; and that they will no longer ſtand by thoſe who have ſought and endeavour'd our ruin.

And tho' they ſhou'd refuſe us even this Juſtice, and reaſonable Security for the future, yet we preſs for no Perſecution againſt them, for no Fines or Impriſonments; but only, that we ſhould not be oblig'd to acknowledge them as true Proteſtants, and that we may have liberty to juſtify our ſelves, and our Religion, againſt the grievous calumnies with which they have loaded both.

And if this be refus'd to us, the cry of Perſecution will run on our ſide. For what greater or more unjuſt Perſecution can there be, than to compel Men to lie ſtill under the ſevereſt reproaches, and debar them from the Privilege due to the greateſt Offenders, to make any defence, or ſo much as a complaint of their Sufferings, however undeſerv'd?

Is it no Perſecution of the Tongue, for the Quakers to repreſent our Clergy as the vileſt and moſt odious of Mankind; as an abominable Tribe, the bane of Soul and Body? *&c.* And do they call it a Perſecution in us ſo much as to remember or repeat the epithets which they have given us, and which they ſtill refuſe to retract; for (as ſaid at firſt) that is all which is deſir'd of them. But now let us conſider their Proteſtation.

Page 1. It refers to their Anſwers in print, particularly to *G. Keith*'s *Narrative*, and ſays that *they are yet unreply'd to*, whereas that *Anſwer to the Narrative* has been reply'd to in *Satan diſ-rob'd*, which is yet unreply'd to, except in *G. Whitehead*'s carping at ſome paſſages in it, in his pretended *Anſwer to the Snake in the Graſs*, *ibid.* He ſays they were ſummon'd without their privity. That is falſe, for they had notice in print about a Month before: But it was without their conſent or agreement; that's true, for they would never conſent to have their errors expos'd. This is the plea (if it wou'd be admitted) of all guilty perſons, who do not conſent or agree to be brought to Juſtice, or to have their Crimes detected. But, if they were innocent they wou'd deſire to clear themſelves.

As to their Reaſons held forth in their Proteſtation:

I. *Firſt*, They operate in every Article as ſtrongly againſt their publick Diſputations with the Baptiſts at *Barbican*, *Wheelers-ſtreet*, &c. Their coming into Churches in time of divine Service, and provoking the Prieſts to diſpute with them, againſt the whole method of their own firſt ſetting up, and all their manner of proceeding ſince. 2. The Meeting appointed at *Turners-Hall* the 11th of *June* laſt, and this 29th of *April*, was no Court of Judicature, nor any Court at all, only for the information of thoſe who pleas'd to be preſent, and to have given the Quakers an opportunity to vindicate themſelves, if they thought themſelves miſrepreſented; and which it's not to be doubted but they wou'd have done, if they thought they cou'd have done it. For why wou'd they, who have ſought and even forc'd all opportunities to recommend their Doctrine, refuſe ſuch an occaſion that was offer'd to them; and to have done it with ſo great advantage in the face of the Nation, not only to eſtabliſh their own Doctrine, but to overthrow their Opponents; and that with ſo much the more advantage, that it was at the inſtance of their Adverſaries, and by their provocation? But their pleading that they are free-born *Engliſh* Men to excuſe it, is pleading guilty in a very fooliſh and ſhameful manner. And their objecting that *G. K.* had no legal Power for what he did, was condemning of *G. Fox* and all the Quakers, who never ſo much as pretended to any legal Power for all their Oppoſitions and Diſputations, which were in direct contradiction to the legal Powers, and by an Authority (as they pretended) far ſuperior to all legal Powers upon Earth; and by which they took upon them to declare the Laws null and of none effect, as in caſe of Tithes, of maintaining an outward Prieſthood, *&c.* but more eſpecially as to their Diſcipline of the ſecond day's Meeting, of their monthly, quarterly, and yearly Meetings, which are direct Courts, and of Judicature too; for therein they grant Orders, inflict Cenſures, as of Excommunication againſt *G. Keith*, &c. have Deputies and Repreſentatives from all the Counties of *England*, and from other parts of the World.

But they have herein ſtarted a very material Queſtion, which ought to be ask'd of them in their own words, *viz. What legal Power they have to erect any ſuch new Courts of Judicature, and therein ſet up themſelves as Judges* (which *G. K.* did not at *Turners-Hall*, but left it to the Auditors to judge for themſelves) *and publickly ſtage, brand, and condemn peaceable Proteſtant Subjects* (*i.e.* both the Church of *England* and Diſſenters) *and that in their abſence too* (*who are alſo free-born* Engliſhmen) *as Hereticks*; (nay more, as *Devils incarnate, Baal's Prieſts, Dogs, Wolves, Conjurers*, &c.) *and thereby to endeavour to expoſe them to the ſcorn, contempt and rage of a mix'd multitude, who are unmeet to judge of religious and ſpiritual Matters or Controverſies?* And this cannot come within the *Act of Toleration*, which is only for religious Worſhip; and it's expreſſly caution'd, that it ſhall be with their doors open, that all may have liberty to come in

and

and hear; otherwiſe they forfeit all the Privileges of that Act. Now at the Meetings before-mention'd, they have their doors ſhut, and door-keepers at them, to keep out all them they think fit not to admit; and their buſineſs is Government and Diſcipline, which is no ways within the Act, and comes under the penalty of all thoſe Laws which prohibit all Convocations, Meetings, Conſultations, *&c.* without the King's Licence; much more to enact, promulgate, or decree any Orders or Conſtitutions whatſoever. Now if the Biſhops and Clergy of *England*, tho' recogniz'd and eſtabliſh'd by the Law, wou'd incur a *Præmunire* ſo much as to meet, conſult or debate, tho' concerning only their own Order and ſpiritual Juriſdiction, without the King's Licenſe, how then have the Quakers this Authority, and freely, and yearly, nay weekly exerciſe it without controul? Farther, if when the Clergy do meet in Council, Convocation or Synod, the King may have his Commiſſioner preſent, to inſpect, and even to regulate their Proceedings, that nothing may be there tranſacted prejudicial to the Government; how much more reaſonable is it, that tho' the Quakers Convocations or Synods were tolerated by Law, yet that the King ſhould have his Commiſſioners there to inſpect their Proceedings, and give an account of their Debates? If Chriſtian Emperors and Kings have had their Ambaſſadors and Miniſters preſent in the general Councils; if the Hugonots in *France* have ſubmitted, nay deſired and requeſted to have the King's Commiſſioners preſent in thoſe Synods, which by his Majeſty's grace and favour they have been ſuffer'd to hold, that the Government might not only be ſecur'd from any attempts of theirs, but all fears, or ſo much as jealouſies be taken away; if the Presbyterians in *Scotland*, tho' now eſtabliſhed as the national Religion, have the like Commiſſioner preſent in their general Aſſemblies; why ſhou'd not the Quakers be oblig'd to receive a Commiſſioner from the Government into the ſecond day's, monthly, quarterly, at leaſt into their yearly Meetings? If at their beginning they were too inconſiderable for the notice of the Government, they are now become a numerous, a wealthy, and a potent People, and in all reſpects worthy not to be neglected.

II. They give us a conſiderable hint, in ſaying that they are legally recognized by the Parliament; and thence would infer, that it's a Crime againſt the Government to accuſe them of Hereſy, which is highly puniſhable by the Law.

1. But is not *Turners-Hall* as much recognized and tolerated as *Grace-church-ſtreet*? And is not Apoſtaſy as grievous a Charge as Hereſy? And do not the *Grace-church-ſtreet* Quakers accuſe thoſe of *Turners-Hall* for Apoſtates? Let them acquit themſelves of this, and at the ſame time they have cleared *G. K.* and thoſe of *Turners-Hall* from this Charge.

2. But are not other Diſſenters as much within the Act of Toleration as the Quakers? And how do the Quakers treat them? See their book entituled *Quakeriſm a new Nick-Name*, &c. p. 165. where they call them *An ill-bred pedantick Crew, the bane of Religion and peſt of the World; the old Incendiaries to miſchief, and beſt to be ſpared of mankind; againſt whom the boiling Vengeance of an irritated God is ready to be poured out.* And are ſuch Men as theſe fit to be tolerated! Are ſuch Men as theſe fit to be recogniz'd by the Parliament, as Proteſtants! What an *odium* muſt this bring upon the very Name of Proteſtant, not only amongſt the Papiſts, but with all that call themſelves Chriſtians, even to the very Heathen, and all Mankind? Who will believe this Repreſentation of our Diſſenters which is given by the Quakers? And what ſort of reflexion does this imply upon the Parliament, which does recognize theſe Men as Proteſtants, and make a Law

a Law on purpoſe to grant you Toleration! This is referr'd to the *Committee of Privileges* to conſider.

3. But let us go a little farther. The Church of *England* is not only recog-niz'd and tolerated, but eſtabliſh'd by Law: And if regard to Laws ought to be obſerv'd, ſhe might expect ſome more decent treatment (upon that account) at the hand of the Quakers, who now plead the Laws in their defence. And the common epithet which the Clergy of the Church of *Eng-land* receives from the Quakers, is that of *Baal's Prieſts*, as frequently in *G. Fox's Journal*, and the reſt of their books. And this makes them not only Hereticks, but downright Idolaters, as bad as the very Heathen. Nay, the Quakers call them *Devils*, *Conjurers*, *Thieves*, *Dogs*, *Wolves*, &c. In their *Guide miſtaken*, &c. p. 18. you have this elegant deſcription of them, *viz. The idle gormandizing Prieſts of* England *run away with* 150000l. *a year under pretence of God's Miniſters——And no ſort of peo-ple have been ſo univerſally, through ages, the very bane of ſoul and body of the Univerſe, as that abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is reſerv'd, to act their eternal Tragedy upon*, &c. And in excuſe for theſe ſort of expreſſions, they ſay again in their *Serious Apology*, p. 156. That *had they been ten thouſand times more ſignificant, earneſt and ſharp againſt that curſed bitter ſtock of Hirelings, they had been but enough; and I would then ſay not enough, but that the reverence I bear to the holy Spirit* (*i. e.* in the Quakers) *wou'd oblige me to acqui-eſce in whatever he ſhou'd utter through any Prophet, or Servant of the Lord*, i. e. *the Quakers Prophets*, who vented theſe ſoft expreſſions againſt the Clergy of the Church of *England*; which it ſeems needed an Apology for the Quakers acquieſcing in ſuch, and not inventing more ſharp, which I ſuppoſe all the Furies in Hell could not help them to. But being ſo ſtinted to mildneſs, the aforeſaid Author goes on *(ibid.)* againſt the Clergy thus, *And we have nothing for them but woes and plagues, who have made drunk the Nations, and laid them aſleep on downy beds of ſoft ſin, plea-ſing principles, whilſt they have cut their purſes, and pick'd their pockets; Tophet is prepar'd for them to act their eternal Tragedy upon, whoſe ſcenes will be renewed, direful, anguiſhing woes of an eternal irreconci-leable Juſtice.*

And they make an excuſe for not ſaying ten thouſand times more ſigni-ficant, earneſt and ſharp invectives againſt the Church of *England*, and ſay, that if they could, all would be too little for them. We are much obliged to them for their love! But where is their reverence for Laws, with which they ſo much preſs *G. Keith*, for invading (as they pretend) the Act of Toleration, in accuſing them of Hereſy? While they make no ce-remony of ramming all the Church of *England* into Hell, and are ſorry they cannot find a place ten thouſand times worſe for them, and take no account at all of their being eſtabliſh'd by Law, or of their being free-born Engliſhmen, which they plead as their ſecurity, to hide and cover them from *G. Keith*, &c.

4. But tho' they appeal to the Laws when they ſeem to favour them, yet if in any thing they go counter to the leaſt of their Principles, they damn both Laws and Law-makers, and all who dare own or obey any ſuch Laws. Thus when Laws were made for the payment of Tithes to the Clergy, the Quakers boldly declar'd ſuch Laws to be null and void, damn'd the Law-makers for Devils, and all ſuch as ſhould obey them. And this appears un-der the hands of above ſeven thouſand of them, printed 1659, under this title: *Theſe ſeveral papers were ſent to the Parliament the* 20th *day of the* 5th *month*, 1659, *being above ſeven thouſand of the names of the Hand-maids*

maids and Daughters of the Lord, and ſuch as feel the oppreſſion of Tithes, &c. And the like was ſubſcrib'd by many more thouſands of the Men Quakers, and all approv'd and directed by their great Apoſtle *G. Fox*. In the aboveſaid Book, p. 3. they ſay, *The commands of Men muſt be annulled, that take Tithes, and not to be obey'd by them that live in the covenant of God.* And p. 21. *Therefore we with our names and hands bear our teſtimony againſt Tithes, the giver of them, the ſetter of them up, and the taker of them*; and p. 63. *We declare with our hands, and with our lives and eſtates, againſt the Miniſtry that takes Tithes—and the Law that upholds them*; and p. 71. *Are not all theſe ſet up by the Dragon's power, and held up by the Dragon's power, the Devourer, the Deſtroyer? Is not this the power of the Devil?* &c.

Here the Parliament are the Dragon and the Devil; and they engage their lives and eſtates in a ſolemn league and covenant againſt them and their Laws, which Laws they now hold up as a Buckler to ſhield them from the force of *George Keith*.

5. But they proceed farther than all this: They not only condemn Laws when they are againſt them, but they declare againſt all Magiſtracy, except in their own hands, but eſpecially againſt that of Kings. *The Lord is riſen* (ſays *Edward Burroughs* in his *Standard*, &c. p. 9.) *to overturn Kings, and Princes, and Governments, and Laws; and he will change Times, and Laws, and Governments. There ſhall be no King but* Jeſus, *nor no Government of force, but the Government of the Lamb*, i. e. of the Quakers, who think themſelves only to be in his power. *G. Fox* in his *A Word from the Lord*, p. 15. ſays, *There is that Nature that would have an earthly King to reign, in which Nature lodgeth the Murderer.* And in a Book of his, which bears this Title, *Several Papers given forth by* George Fox, printed 1660. he ſays p. 8. *All Kings and Emperors have ſprung up in the night ſince the days of the Apoſtles among the Antichriſts.* And p. 12. *So the Chriſtians go out from* Chriſt, *and ſet up Kings, like the Heathen.* p. 16. *We know that the Kings are the ſpiritual* Ægyptians, *got up ſince the days of the Apoſtles.*——p. 9. and 18. *You never read of any* (King) *among the Chriſtians, but among the Apoſtates, ſince the days of the Apoſtles.*——p. 8. *Many cry for an earthly King, and will have* Cæſar; *and is not this the ſame Nature the* Jews *were in? And do not they in this crucify* Jeſus?——p. 9. *Are not all theſe Chriſtians, that will dote ſo much of an earthly King, Traitors againſt* Chriſt? *And will theſe that are true Chriſtians have any more Kings among them but* Chriſt?—*I ſay, that is the falſe Church that doth not live——upon the Heads of the Kings*, &c. *i. e.* in their Cant, to trample them under their feet. *The Lord will clear the Land of you* (Rulers, Prieſts, &c.) *and not any that rejects* Chriſt *ſhall rule in* England. Say they in *Diſcovery of Enmity*, &c. p. 29. Now, whether they do not think that all Church of *England* Men do reject *Chriſt*, they have ſhewn in the above epithets which they have given of them, and that they think the ſame of all others but themſelves. See the *Snake in the Graſs*, Sect. XVI.

Thus much for Kings. And now for the remainder of the conſtitution of our Government, the next is *the Houſe of Lords*. Towards whom *G. Fox* ſhews his reſpect, in a Paper which he directs, *To the Council of Officers of the Army*, &c. printed 1659. where exulting in the victories of the Saints againſt the King, among other marks of their Holineſs, and to guard againſt returning to the old conſtitution of Kings, Lords, &c. which then began to threaten the Uſurpers, and towards which he fear'd ſome of them did too much incline, he minds them of their former glorious Rebellion,

and ſays, p. 7. *Oh! what a ſincerity was once in the Nation! What a dirty naſty thing it would have been to have heard of a Houſe of Lords among them!* Thus civilly does he make his Court to their Lordſhips.

Now for the whole Parliament, the Quakers make as bold with them, and preach up the lawfulneſs of the People (whom they called their Maſters) taking Arms againſt them, and turning them out of doors. Thus ſays *Francis* in his *Information, and alſo Advice to the Army*, &c. p. 5. *Many* (ſays he) *are ſo doating on the name of a Parliament, as tho' it were eſſential, and cry up privilege of Parliament. But if they will not hearken to the voice of their Maſters the People, but may be call them Rebels and Traitors, if they ſhould be turned out*, &c.

How luckily now have the Quakers brought in the Laws of the Land in their aid againſt *G. Keith*, as if themſelves were wholly innocent in this matter! But they have thereby given occaſion for very neceſſary and important conſiderations to be had upon this Head. But I proceed.

III. They accuſe *G. Keith* of a deſign to invade their Property, in charging them with ſuch a penal crime as Hereſy, and to raiſe a Perſecution againſt them.

This is a pitiful and a guilty Plea: And the proper defence had been to have appear'd and juſtify'd themſelves. But to hide themſelves under Acts of Parliament, being free-born Engliſhmen, and ſecuring of their Properties, is flying out of the pit, and calling for help from the by-ſtanders; which is yielding up the cauſe to all intents and purpoſes, and leaving their conquerors to triumph without any oppoſition.

But it ſerves for other ends, which they little dream'd of, even to call their own Sins to remembrance. For they accus'd *G. Keith* of this ſame crime of Hereſy, for preaching of an outward *Chriſt* beſides their Light within, which they call'd preaching of two *Chriſts:* And they proſecuted him for this, and proceeded even to an accuſation againſt his Life; as you may ſee in the printed Trials of him and others in *Penſylvania*, and in a Book, entituled, *The Hereſy and Hatred, which was falſely charg'd upon the innocent, juſtly return'd upon the guilty*, &c. printed at *Philadelphia*, 1693.

But with what face could theſe Men accuſe *G. Keith* for invading of Property, whoſe avowed Principles are to the deſtruction of the Properties of others? As in the caſe of Tithes, which are as much the property of the Clergy, confirm'd by Acts of Parliament, as any Man's eſtate in *England*.

And not only in Tithes, wherein they pretend ſome ſcruple of conſcience; for their conſcience extends likewiſe to other Men's Houſes and Lands. *G. Fox*, in his *Fifty nine Particulars*, which he ſent *to the Parliament of the Common-wealth of* England, printed 1659, p. 8. the 32[d] Particular is in theſe Words: *Let all thoſe Fines that belong to Lords of Mannors be given to the poor People, for Lords have enough.* And Particular 29. *Let all thoſe Abby Lands, Glebe Lands that are given to the Prieſts, be given to the poor of the Nation; and let all the great Houſes, Abbies, Steeple-houſes* (this is the name they give, in ſcorn, to our Churches) *and Whitehall be for Alms-houſes, for the Blind and Lame to be there*, &c. Here *Whitehall* muſt go too, as well as the Fines of Lords of Mannors. And in the fore-mention'd Addreſs to the ſame Parliament, 1659. ſubſcrib'd by above ſeven thouſand of the Quakers, p. 59, 63, and 65. they require that the late King (as theſe Rebels ſtyl'd him) his Rents, Parks, and Houſes, ſhould be ſold, and all the Colleges, and their Lands; and the very Bells out of the Churches, except one in a Town, to give notice of Fire, *&c.*

This was no invading of Property in them! But for *G. Keith*, or any other

other to detect their errors, this is encroaching upon their Property as *Engliſhmen!* And no leſs than a direct Perſecution! And therefore they cry out upon the *Brachium Seculare*, the *Temporal Laws*, to come into their reſcue, of which they have ſo often and loudly complained againſt others, as a Popiſh Principle, to anſwer by ſuch inquiſitions inſtead of arguments.

But let us compare this terrible Perſecution of *George Keith* with what the Quakers have preach'd up, and that in the name of the Lord againſt others. *George Biſhop*, in his *Warnings of the Lord*, &c. printed 1660. p. 19. cries out to the Officers of the Army, *Remember* Amalek, *that is* (ſays he) *the Soul-murthering and Conſcience-binding Clergyman; blot out the remembrance of* Amalek *from under Heaven——ye ſhall not forget it.* And of the Lawyers he ſays, *Vex the* Midianites, *for they vex you with their Wiles.* And *G. Fox*, in *News out of the North*, p. 31. proclaims thus, *Slay* Baal, Balaam *muſt be ſlain, and all the Hirelings muſt be turn'd out of the Kingdom.* Theſe are their common Epithets for the Clergy.

And in his *Papiſts Strength*, &c. printed 1658. p. 19. he ſays, *And this I declare in the preſence of the Lord God, and all the Magiſtrates that be in God's Fear, they will break down the Maſs-houſes, Schools, and Colleges, which you make Prieſts and Miniſters in.* This was to pull down the Neſts, that the Rooks might be baniſhed: But they were not to eſcape ſo well. For *Oh* (ſays *Edward Burroughs* in his *Word of Advice to the Soldiers*, p. 2.) *give the Prieſts Blood to drink, for they are worthy!* This was comfortable advice to Soldiers! They are ready Executioners! When thus hollood by Prophets ſent from the Lord, as they pretended. *Slay* Balaam! *Vex the* Midianites! *Root out the remembrance of* Amalek *from under Heaven! Give the Prieſts Blood to drink; turn the Hirelings out of the Kingdom.* Here was no deſign of Perſecution, or hurting of any Man's Property; or of reviling and blemiſhing the reputation of free-born *Engliſhmen*, and expoſing them to the fury of the Mob! *To the ſcorn, contempt, and rage of a mix'd multitude, who are unmeet to judge of religious and ſpiritual matters, or controverſies*, as the Quakers urge againſt *G. Keith.* But it ſeems that they thought common Soldiers were good and ſufficient judges of controverſy. *G. Fox* addreſſes his ſweet Paper, (before-mentioned) not only *To the Council of Officers of the Army, and the Heads of the Nation*, but *for the inferior Officers and Soldiers to read*, as it is worded in the direction.

IV. But perhaps the Quakers have chang'd their mind ſince thoſe times, and are now become more ſober and peaceable in their Diſpoſitions; I hope ſo of many of them: But then this is againſt the will and direction of their Leaders and Rulers. For ſince all the late objections which have been made againſt them, both as to their errors in Faith, and their violent perſecuting Principles, they have in their laſt yearly Meeting in *London*, 1696. re-aſſerted the whole, that none may think they are chang'd in the leaſt tittle. For in the yearly Epiſtle then given forth and printed, they exhort all the Quakers not to be mov'd at all the objections againſt their ancient Doctors, or to think them to have been fallible, (for then down muſt come their whole foundation) but to ſtand ſtiff to their tackle, or, as they word it, to *hold up the holy teſtimony of truth, which hath made us* (ſays that decretory Epiſtle) *a People to God, and preſerved us ſo unto this day, and that in all the parts of it: For truth is one, and changes not; and what it convinced us of to be evil in the beginning, it reproves ſtill*, i. e. the Church of *England*, and all our Magiſtrates, Kings, Lords, and

and Commons, to be Serpents, Devils, ſcarlet-coloured beaſts, &c. and they maintain their ancient Teſtimony, and that, in all the parts of it. For, Truth is one, and changes not; *i. e.* the Quakers who are, and always have been in the Truth, have not changed at all ſince the beginning. So that by this they have made themſelves anſwerable for all that they have ſaid ſince their beginning.

Add in that yearly Epiſtle, mention is made of Deputations ſent thither from *Barbadoes*, *Maryland*, *Weſt-Jerſey*, *Penſylvania*, *Bermudas*, *Antegoa*, *Holland*, *Ireland*, and *Scotland*; which ſhews the extent of their Dominions. And this yearly Epiſtle goes through all theſe, and engages the whole Body of the Quakers.

V. Now the application which it is rational to make of all this, is, that theſe Quakers having not fewer than a thouſand Meetings in *England*; which, by computing but a hundred to a Meeting one with another, will amount to one hundred thouſand in *England* alone, beſides all the Countries above nam'd. It is therefore very reaſonable that ſo great a Body ſhould not be neglected, eſpecially conſidering that they are grown very wealthy, and are the moſt compacted in their Government and Diſcipline of any Community that is amongſt us.

And if they are ſuch irreconcilable Enemies to our Church and Government as their ancient Teſtimonies do hold forth, they muſt be extremely dangerous.

But if they are as heterodox in the Chriſtian Faith, as the quotations out of their Books (which they do not deny) do teſtify, then it will be an horrible ſcandal to our Religion to have them recogniz'd as Proteſtants; and will give the Papiſts ſuch an handle againſt us as we ſhall not be able to withſtand.

Therefore the leaſt that can be expected from them, is, to appear before ſuch Perſon or Perſons as ſhall be thereunto appointed by Authority; and there publickly, and under their hands, to diſown, renounce, and condemn, in ſuch poſitive and expreſs terms as ſhall be preſcribed to them, all the above ignominious and bloody quotations out of their Books, and ſuch others as ſhall be fully prov'd againſt them, together with the Authors of them, as not only fallible, but erroneous and wicked Teachers, at leaſt in all thoſe points which ſhall be ſo prov'd againſt them.

And if they ſhall refuſe to do this, then can they not, with any juſtice, complain (tho' complain they would) if the Parliament did recall their including them within the number of Proteſtants, it being otherwiſe impoſſible to retrieve the reputation of the name of Proteſtant, or give any tolerable Security to the Government. And a leſs ſatisfaction cannot be expected for all the dreadful and odious characters given of the Biſhops and Church of *England*, than a retractation of them, and acknowledging that the ſame were not given forth by the Holy Spirit of God, as theſe Quakers have blaſphemouſly pretended.

And their modern Advocate *W. C.* under the diſguiſe of a moderate Church-man, cannot deſire fairer terms for them, unleſs he will throw off his Vizard, and declare himſelf as great an enemy to the Church of *England* as themſelves.

There is no medium; he that has ſaid vile and ſcandalous things of another, muſt either unſay, or ſtand by it, and juſtify it. And the lookers on have leave to think the Accuſation juſt againſt thoſe who are content to ſit with it, and dare not inſiſt upon ſo ſmall a ſatisfaction as a bare acknowledgment: But when (without this, or any ſign of repentance) they court thoſe who have abus'd them, and ſeek to engage them by new favours, 'tis not

not only a ſervile truckling; but when others are concern'd as well as themſelves, their Predeceſſors, their Succeſſors, their whole Order, and the cauſe of Religion and Chriſtianity with them, it is moſt unjuſt, and betraying of their truſt; it is letting their Flocks go to the Wolves, and giving them their Paſs. When the honour of Religion is once proſtituted, its power and influence will ſoon decay.

VI. But the Quakers have the leaſt reaſon of any Diſſenters to expect the Biſhops or Church of *England*'s concurrence in granting them Toleration; they having exceeded all others in rancour, not only againſt the Biſhops Perſons, but againſt Epiſcopacy itſelf. For when the Baptiſts had ſaid, they thought it their *Duty to preſerve them* (the Biſhops and Clergy) *from all violence*, &c. the Quakers aſſaulted them from all quarters, even for ſo much tenderneſs towards the Biſhops, as to preſerve their Perſons from violence and injury, much more to think of granting them any Toleration. *Ed. Burroughs*, one of the principal and moſt primitive Pillars of the Quakers Church, wrote a Tract on purpoſe againſt this Declaration of the Anabaptiſts, and ſays to them (p. 618. of his Works, printed 1672.) *What, are you about to make a League and Covenant with Antichriſt? —— Do you look upon them to be Miniſters of* Chriſt *or of* Antichriſt? *Is not this a League with Hell and Death?* And p. 619. *What are you now for tolerating Epiſcopacy? And if Epiſcopacy, why may not Popery be tolerated? Seeing they are one and the ſelf-ſame in ground and nature*, &c. He was ſeconded by another of great name among the Quaker Worthies, *Rich. Hubberthorn*, who attack'd this Declaration of the Anabaptiſts in the ſame ſtrain (p. 229. of his Works, printed 1663.) *Why will not you tolerate Popery* (ſays he) *as well as Epiſcopacy? Have not the Profeſſors of Epiſcopacy murdered and ſlain, and do labour to murder and ſlay the People of God, as well as the Papiſts? And will you tolerate the Common-Prayer among the Epiſcopacy, and not the Maſs-Book among the Papiſts, ſeeing that the Maſs was the ſubſtance out of which the Common-Prayer was extracted?* And much more to the ſame purpoſe, in theſe and others of their Writers.

And if they will not now retract theſe, and own them as falſe Principles, they muſt either think that the Church of *England* does approve of their doctrines to be truly Chriſtian, or otherwiſe that ſhe commits a great Sin in granting Toleration to them. None have a right to expect Toleration from others, but they whoſe principle it is to grant Toleration to thoſe others, when they are in the ſame condition. For,

Whatſoever ye would that Men ſhould do unto you, do ye even ſo unto them.

But there is an exception, as to the Quakers, in this caſe; for, as told before, they declare againſt all Kings and Governments upon Earth. Why? Becauſe they will have no King but *Jeſus*; of which they have given publick notice in what they ſtyle, *A Declaration from the People call'd Quakers to the preſent diſtracted Nation of* England, printed 1659. wherein p. 8. and 9. they proclaim, that they *have choſen the Son of God to be their King, and that he hath choſen them to be his People:* And thence infer, that it is *his only right to rule in Nations*, (whence they ſuperſede the Commiſſion of all other Kings and Rulers) ſo is it, ſay they, our heirſhip to *poſſeſs the uttermoſt parts of the Earth*; and that he may command them to fight in this cauſe, to regain his right and theirs, which is uſurp'd from them. Therefore, tho' they may expect Toleration from others, yet ought they not to grant it to others; becauſe all others are Uſurpers of the Power which they poſſeſs; and theirs only is the heirſhip to poſſeſs not only *Eng-*

land, but *the uttermoſt parts of the Earth*; for which they have declar'd it their principle to fight; nor will they retract this ſecret of their Government. Let this be the Teſt.

May 8. 1697.

N. B. *Here ſhould follow, as the fifth Diſcourſe,* A brief Account of the *Socinian* Trinity: *But this being already printed among the other Tracts upon that Subject, thither we refer the Reader for it.* Vol. I. p. 212.

CON-

CONTENTS of the Divine Inſtitution of WATER-BAPTISM.

The PREFACE.

I. *A Short proof for Infant-Baptiſm.* Pag. 669.
II. *The ſeveral ſorts of Contemners of Baptiſm amongſt us.* p. 670.
III. *The Presbyterians in* Scotland. p. 671.
IV. *In* Ireland. p. 672.
V. *In* England. ibid.
VI. *Too many of the Communion of the Church of* England. p. 673.
VII. *Whence this Diſcourſe uſeful to others beſides Quakers.* ibid.
VIII. *The particular occaſion of writing this Diſcourſe.* ibid.

The BOOK.

Sect. I. *THAT* Matth. XVIII. 19. *was meant of Water-Baptiſm.* Pag. 675.
II. 1. *That* Chriſt *did practiſe Water-Baptiſm.* II. *That the Apoſtles did it after him.* III. *That the Catholick Church have done it after them.* p. 677.
III. *That Baptiſm muſt be outward and viſible, becauſe it is an Ordinance appointed whereby to initiate Men into an outward and viſible Society, which is the Church.* p. 679.

The ARGUMENTS of the QUAKERS againſt the OUTWARD BAPTISM.

IV. 1. *That the Baptiſm commanded* Matth. XXVIII. 19. *was only the inward or ſpiritual Baptiſm.* p. 681.
V. 2. *That Water-Baptiſm is* John's *Baptiſm, and therefore ceaſed.* p. 682.
VI. 3. *That* Chriſt *and the Apoſtles did baptize with* John's *Baptiſm.* p. 684.
VII. 4. *That* Paul *was not ſent to baptize,* 1 Cor. I. 14, 17. p. 688.
VIII. 5. *That Baptiſm is not the putting away the filth of the fleſh, but the anſwer of a good Conſcience,* 1 Pet. III. 21. *therefore that it is not the outward but the ininward Baptiſm, which the Apoſtles preached.* p. 695.
IX. 6. *That there is but one Baptiſm,* Eph. IV. 5. *therefore not both outward and inward.* p. 696.
X. 7. *That the outward Baptiſm is to be left behind, and we to get beyond it,* Heb. VI. 1. p. 698.
XI. 8. *That there are no Signs under the Goſpel.* p. 702.
XII. *The Concluſion: Shewing the neceſſity of Water-Baptiſm.* p. 710.

CONTENTS of the Discourse shewing the Qualifications requisite for those who administer the Sacraments.

Sect. I. *THE necessity of an outward Commission to the Ministers of the Gospel.*

The Case is stated as to those Quakers, for whose satisfaction this is intended. Pag. 719.

1. *Of personal Qualifications requisite in the Administrators of the Sacraments.* p. 720.
2. *Of the sacerdotal Qualification,* viz. *an outward Commission, as was given to* Christ *by God.* ibid.
3. *By* Christ *to the Apostles,* &c. ibid.
4. *By the Apostles to others.* ibid.
5. *Those others impower'd to give it to others after them.* ibid.

II. *The deduction of this Commission is continu'd in the Succession of Bishops, and not of Presbyters.*

1. *Either way it operates against the Quakers.* p. 721.
2. *The continuance of every Society is deduc'd in the Succession of the chief Governors of the Society, and not of the inferior Officers.* ibid.
3. *This shewn, in matter of fact, as to the Church and the Succession of Bishops from the Apostles times to our days; particularly here in* England. ibid.
4. *The Presbyterian Plea consider'd, that Bishopricks were but single Parishes; and consequently, that every Presbyter was a Bishop; and their vain Logomachy upon the words* Ἐπίσκοπος *and* Πρεσβύτερος. p. 722.
5. *Argu'd from the type of the Levitical Priesthood, which shewn to be the method of* Christ, *the Apostles, and primitive Fathers.* p. 723.
6. *Whence the Case of* Korah *and the Presbyterians shewn to be the same: And the episcopal Supremacy as plainly and fully established, as was that of* Aaron *and his Successors.* p. 724.
7. *No Succession of Presbyters can be shewn from the Apostles.* ibid.
8. *The pretence of extraordinary gifts, no ground or excuse for making of a Schism.* p. 726.

III. *Objection from the times of Popery in this Kingdom; as if that did un-church, and consequently break the Succession of our Bishops.*

1. *This shewn to be a Popish Argument.* p. 730.
2. *That Idolatry does not unchurch. Prov'd*
   (1.) *Because a Christian may be an Idolater.* ibid.
   (2.) *From the type of the Church under the Law.* ibid.
3. *Episcopacy the most opposite to Popery.* p. 732.
4. *Male-administration does forfeit, but not vacate a Commission till it be recall'd.* ibid.
5. *Defects in Succession, no bar to the Possessors, where there are none who claim a better Right.* p. 733.

IV. *The assurance and consent in the episcopal Communion, beyond that of any other.*

1. *The episcopal Communion of much greater extent, and more universal than all those who oppose it.* p. 734.
2. *And than the Church of* Rome, *if join'd with them.* ibid.
3. *The*

3. *The Diſſenters from Epiſcopacy do all deny the Ordination or call of each other.* p. 734.
4. *If the Quakers receive Baptiſm from any of theſe Diſſenters, they have no reaſon to expect the ſame allowances as may be given to thoſe of their own Communions.* ibid.
5. *The epiſcopal Ordinations, and conſequently their right to baptize, is own'd by both Papiſts and Presbyterians.* p. 735.
V. *The perſonal ſanctity of the Adminiſtrator of the Sacraments, tho' highly requiſite on his part, yet not of neceſſity, as to the Receivers, to convey to them the benefits of the Sacraments: Becauſe*
1. *The Virtue comes not from the Miniſter, but from God alone.* ibid.
2. *For this Cauſe (among others)* Chriſt *choſe* Judas *to be an Apoſtle.* p. 736.
3. *God's power is magnifyed in the meanneſs of his inſtruments.* ibid.
4. *St. Paul rejoic'd at the preaching of evil Men.* ibid.
5. *This confirmed by daily experience.* ibid.
6. *The argument ſtronger as to the Sacraments.* p. 737.
7. *The fatal Conſequences of making the perſonal holineſs of the Adminiſtrator neceſſary towards the efficacy of the Sacraments.* ibid.
(1.) *It takes away all aſſurance in our receiving of the Sacraments.* ibid.
(2.) *It renders the Commands of* Chriſt *of none effect.* ibid.
(3.) *It is contrary to the tenure of God's former Inſtitutions; and puts us in a more uncertain Condition than they were under the Law.* ibid.
(4) *It was the ancient error of the Donatiſts; and borders upon Popery.* p. 738.
8. *As great ſanctity to be found in the Clergy of the Church of* England, *as among any of our Diſſenters.* p. 739.
9. *There is, at leaſt, a doubt in receiving Baptiſm from any of our Diſſenters; which, in this caſe, is a ſin: Therefore ſecurity is only to be had in the epiſcopal Communion.* ibid.
10. *The advantage of the Church of* England, *by her being the eſtabliſhed conſtitution ever ſince the Reformation.* ibid
11. *That therefore nothing can excuſe Schiſm from her, but her enjoining ſomething, as a condition of Communion, that is contrary to the holy Scriptures which cannot be ſhewn.* p. 740.
12. *Therefore to receive Baptiſm from the Church of* England, *is the greateſt ſecurity which the Quakers can have of receiving it from proper hands.* ibid.
13. *An Anſwer to the Objection, That Baptiſm has not ſuch viſible effects amongſt us as the Quakers wou'd deſire.* ibid.

The Supplement.

I. *Some Authorities for Epiſcopacy, as diſtinct from, and ſuperior to Presbytery, taken out of the Fathers and Councils in the firſt four hundred and fifty years after* Chriſt. p. 741.
II. *That the whole Reformation, even* Calvin, Beza, *and thoſe of their Communion, were zealous Aſſertors of Epiſcopacy.* p. 756.

CONTENTS of PRIMITIVE HERESY Reviv'd.

The Seven Errors, wherein the Quakers are compar'd with the ancient Hereticks.

I. *Their denyal of the Incarnation of* Christ, *that is, of the hypostatical or personal Union of the divine and humane Natures, in his being made Flesh.* p. 762.
II. *Their denyal of the truth and reality of his Death and Sufferings.* ibid.
III. *Their denyal of the Resurrection and future Judgment.* p. 765.
IV. *Their abstaining from the Sacraments and Prayers of the Church.* p. 766.
V. *Their forbidding to marry, and preaching up of fornication.* p. 768.
VI. *Their contempt of Magistracy and Government.* p. 769.
VII. *Their stiffness in not taking off their hats, or giving Men their civil Titles.* p. 771.

The CONCLUSION.

Wherein, 1. *The Quakers are invited to view their errors in those primitive Heresies.* p. 771.
2. *Their Complaint of being misrepresented.* p. 772.
3. *Their modern Representation of their Principles, leaves not difference enough betwixt us to justifie their separation; whence an invitation to them to return.* p. 772.

The FRIENDLY EXPOSTULATION concerning,

1. *Mr.* Penn's *notion of the Light within.* p. 773.
2. *This not sufficient to justifie his separation.* p. 778.
3. *For he owns that we are of one Religion.* p. 779.
4. *His Exposition of Justification in his* Primitive Christianity most orthodox, *and agreeing exactly with us: And his whole ninth chapter of the* inward or spiritual appearance of *Christ* in the Soul. *ibid.*

Some Objections of his solv'd, so far as not to be any justifiable Causes of a Separation, as concerning,

1. *Forms of Prayer.* ibid.
2. *The Spirituality of the Ministry.* p. 780.
3. *Their being Witnesses of* Christ. ibid.
4. *Their receiving hire (as he calls it) for their preaching.* ibid.
5. *Tithes.* ibid.
6. *Swearing.* ibid.
7. *War.* ibid.
8. *Holy-Days.* ibid.

AN

AN

ESSAY

Concerning the

DIVINE RIGHT

OF

TITHES.

PREFACE to the ESSAY concerning the Divine Right of TITHES.

THE Subject of Tithes is the great Diana *of the Quakers: They have bent their whole force againſt Tithe, as the likelieſt means to overthrow the Church. And herein they have many Abetters. Upon whoſe account I reſolv'd to conſider of Tithe in a Diſcourſe by itſelf.*

My Controverſy with the Quakers has led me into Subjects of different natures, and engag'd me among other Parties. As when they began to be convinced concerning the neceſſity and benefit of the Sacraments of Baptiſm and the Lord's Supper; but ſtuck upon the Adminiſtrator to whom they ſhould go for it: To ſatisfy them in this, forc'd me directly upon the cauſe of Epiſcopacy: This concerned other Diſſenters; and received a very angry Anſwer from one who ſtyles himſelf a Presbyterian: Wherein I could find nothing to reply to but Paſſion and perſonal Reflexions; therefore I let it ſleep.

The like fate I may meet with in this, that it will be oppos'd by others than the Quakers: And indeed it is for the ſake of others more than the Quakers that I write it: Of others who ſhould have more underſtanding, as not being carry'd away with that blind Enthuſiaſm which poſſeſſes the Quakers; but yet who ſuffer themſelves to ſwim down the ſtream of a popular Sacrilege.

There is nothing needful to theſe Men but to rouſe a little, to open their Eyes and conſider; and not to follow a multitude to do evil.

I have not in the following Sheets quoted any of the Quaker-Books, or repeated their poor arguments, which they only pick'd up and down the High-way, the common objections that were then running about, and you will meet with every where; they are all answer'd, tho' not nam'd in what follows.

But it is very observable, to what an excess of fury and madness, against all the institutions of God, that Spirit of Delusion which possess'd the Quakers did hurry them; even to account this part of the Worship of God, the offering of his Tithe, to be a renouncing of Christ, *a denial of his having come in the Flesh, and a mark of* Antichrist; *as you may see in* The Snake in the Grass, *Sect.* XIX. *and there sufficiently answer'd; together with their other designs they had in their opposition to Tithes, on purpose to ruin and destroy the Clergy.*

Therefore leaving these Men, I turn to more considerable Adversaries. And first I name Milton, *only for his Name, lest the Party should say, that I had not consider'd his performance against Tithes; which has more wit, but little more argument than the Quakers.*

His Fancy was too predominant for his Judgment: His talent lay so much in Satyr, that he hated reasoning; or rather, he got not leave to make use of it while he wrote for hire against his own opinion. Which appears by what he wrote unbrib'd, (which Mr. Toland *has not reprinted) contrary to what he afterwards had a Pension to set up. He sacrific'd a noble Genius to the Vices of the Age. He has thrown away some of his raillery against Tithes, and the Church then underfoot: Which tickled little* Toland *to that degree, that tho' he has reprinted that precious Piece against Tithe, call'd,* Considerations touching the likeliest means to remove Hirelings, &c. *among the rest of* Milton's *Shame, yet he has thrust platches of it into that Life he wrote of* Milton, *the most considerable (we must suppose) that he could find, to be worth this repetition, as* a Pulpit Divine, a Lollard indeed over his Elbow-cushion: And his Sheep sit — as the Sheep in their Pews at *Smithfield: And such like contemptible Witticisms, unworthy an Author of any Name; and shew Mr.* Toland's *judgment in picking out these to adorn his Life, lest the Reader might have overlook'd such delicious strokes in the perusal of his Works!*

But to Men of Sense it seems rather like playing of booty, to please those Fools and Knaves who hir'd him to write against Hirelings.

Nothing

Nothing elſe could have made him ſubmit to ſet down (what he muſt know to be falſe, unleſs we have a very mean opinion of his knowledge) the cry of the ignorant Quakers, that we made uſe of the Popiſh arguments againſt Tithes, *(which Mr.* Toland *likewiſe reprints in the quotations he repeats in his Life:) Whereas all that have any skill in theſe matters do know, that the Popiſh Writers were the firſt and great Corrupters of the doctrine of Tithe (as is told Sect.* X.) *and that the oppoſers, and not the defenders of Tithe have borrow'd their arguments. But Mr.* Milton *knew what would pleaſe; he regarded not the Truth, but the Hire.*

And knowing this, he was reſolv'd to cry Whore firſt: Therefore he charg'd the Clergy with the name of Hirelings; which if it be meant of thoſe who take any thing for their preaching, it flies directly in the face of our bleſſed Saviour, who uſes the ſame word concerning Preachers, ſaying, that The Labourer is worthy of his hire, *Luke* x. 7. *But if it be meant (as it can bear no other meaning) that they are the culpable Hirelings who value the Hire more than the Work; that is to be known only by him who knows the Heart; and can be gueſs'd at by us only from the conſequences.*

And for St. Paul's *preaching* gratis *to the* Corinthians *and* Theſſalonians, *which is urg'd by the Quakers and* Milton, *it makes againſt them; for the Apoſtle aſſerts his right to have been burthenſome as the Apoſtles of* Chriſt, 1 Theſſ. II. 6. *And ſays,* I have robbed other Churches, taking wages of them, to do you ſervice, 2 *Cor.* XI. 8. *And he gives the reaſon* V. 12. To cut off occaſion from them that deſire occaſion——Such are falſe Apoſtles, &c. *who had rais'd a great Schiſm in the Church of* Corinth, *alledging that the Apoſtles ſought their own gain by their preaching; and endeavour'd to make Diſciples to themſelves rather than to* Chriſt: *For which cauſe he ſays he was glad that he had baptized ſo few in* Corinth, *(whence the Quakers argue againſt Baptiſm too)* leſt *(ſays he)* any ſhould ſay that I had baptized in mine own name, 1 *Cor.* I. 15. *And asks them* V. 13. Were ye baptized in the name of *Paul? For the ſame reaſon he would take no wages from the Church at* Corinth *to ſtop the mouths of theſe ſchiſmatical Apoſtles; and ſays, he* boaſts in it, 2 *Cor.* XI. 10. *But where had been the cauſe of boaſting, if he had only refus'd to exact what was none of his due? He ſtands upon it to be his due; and ſays,* So hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* IX. 14. But *(ſays he)* I have uſed none of theſe things,

that

that is, amongst you. And therein he glories. He says, Tho' I preach the Gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel. *But there was no necessity laid upon him to abate of his Right, which* Christ *had given to all his Ministers, of taking wages or a maintenance from the People to whom they preach. And he abating of that, for prudential considerations at that time, is far from a precedent to all other times and places. For the same Apostle tells us that the other Apostles did not so, and that he did otherwise at other times and places.*

If these Quakers and others who rail at Hirelings would imitate the Apostles example herein, and take nothing themselves for their preaching, while they (as the Apostle) assert the right of others to it, they might have some pretence.

But when we see George Fox *from a poor Journeyman to a Shoemaker in* Manchester, *from his Leathern-Breeches, and going on foot, and often bare-foot, mount, by his preaching Trade, on Horseback, with his Man carrying his Cloak before him, to act the Gentleman, and leave* 1000*l. behind him for printing of his Books, which cry out against Hirelings! And say,* Freely ye have received, freely give! *And when we see a Man of* Milton's *Wit chime in with such a herd, and help on the Cry against Hirelings! We find how easy it is for Folly and Knavery to meet, and that they are near of kin, tho' they bear different aspects.*

Therefore since Milton *has put himself upon a level with the Quakers in this, I will let them go together; and take as little notice of his Buffoonry, as of their Dulness against Tithes.*

There is nothing worth quoting in his Lampoon against the Hirelings; but what there is of argument in it, is fully consider'd in what follows.

But there is another who has gone about his business more like a Workman, and attack'd Tithes with great Subtilty and Learning; it is the famous Mr. Selden, *in what he calls* The History of Tithes; *and pretends that it is nothing else but a plain History, without any design against the divine Right, or any other settlement of Tithes: But then he carries on his Mine under ground, and gives such accounts of them as would effectually overthrow them.*

Therefore I have consider'd this Book of Mr. Selden's *with more care, as supposing it to contain the utmost that can be said or insinuated against the divine Right of Tithes.*

Whether

Whether I have done him juſtice or not, let the Reader judge.

*I have one thing more to adverti*ſ*e in this place. By what is ſaid* Sect. XI. n. 5. *it may be thought as if I were of opinion, that* Ananias *and* Sapphira *had neither vowed nor promiſed the price of their Lands: Though there is a caution put againſt this (if obſerv'd) in the wording of it, as it is ſaid,* they had not formally vowed, or promiſed, *Nor is that averr'd neither, but as follows,* for ought appears, i. e. *in the Text, where it is not ſo expreſſly ſaid; but I think it is implied. For it is plain by their Anſwers, that they ſold their Lands, under the pretence of giving the whole price, as others did. How formally they had before promiſed or vowed this, is not ſaid in the Text: Nor was there need of it; for ſuppoſing, as I do in the place above quoted, that they had only reſolv'd it in the thoughts of their own mind, it was Sacrilege, after that, to ſubſtract from what was ſo deſign'd and, by that, dedicated to God, though none knew it but God and themſelves.*

Therefore I took this way, to obviate the cavils that might be rais'd concerning the formality of their Vow, or dedication of this Money, which we are requir'd to ſhew and produce out of the Text. Nothing leſs will ſerve ſome Men upon ſome points! Though they will be very loath to be ty'd to it themſelves.

For example; That the Sin for which Belſhazzar *was ſo ſuddenly and miraculouſly puniſhed, was exceſs in drinking, of which there is not one word in the Text. But the Sin of Sacrilege is there plainly ſet down,* viz. *his profaning the holy Veſſels of the Temple: Yet in the* Aſſembly's Annotations (An. 1646.) *upon* Dan. v. 2. *they could find no Sacrilege in this.*

No, nor in the Sin of Achan, Joſh. VI. 17, 18, 19. *and Ch.* VII. *This was put upon Covetouſneſs: Though the Text ſays plainly that it was for the taking of what was accurſed, that is, devoted and conſecrated to God, and therefore accurſed to any whoſoever ſhould invade it.*

Neither could they find any Sacrilege in the Sin of Ananias; *only Covetouſneſs there too, and Vanity, Lying, or any thing but Sacrilege.*

Theſe two inſtances, of Achan *in the beginning of the Jewiſh Church, and of* Ananias *in the beginning of the Chriſtian, are ſet in the front, that all might take notice of God's high indignation againſt this Sin of Sacrilege.*

And it is to be notic'd too, how cloſe Men that are reſolv'd can ſhut their Eyes.

There is not only no Sacrilege in these instances, but there is not now any such Sin as Sacrilege; or some Men are not capable of committing it. A poor Rogue may be whipt for stealing a cushion or an hour-glass out of a Church, rather for example sake, than that there is any great matter in it, besides the humour of pilfering, which, in time, may lead them into our houses. But there are others, who can seize upon Churches, and convert them to common use: And yet none dare call it Sacrilege, or any fault at all; for it is none, if it be not Sacrilege. And I wou'd gladly be inform'd what that Sin of Sacrilege is, if this be not it.

I can see no remedy, but that we must even drop this Sin as to some particular Persons, times and places. And the more Sins we drop, we leave the less behind, and so may come to be good in time.

AN

AN ESSAY Concerning the DIVINE RIGHT OF TITHES.

INTRODUCTION.

ST. *Clemens Romanus* writing to the *Corinthians* about the Schism which had unhappily broken out in their Church, ſpent moſt of his Epiſtle to them in guarding them againſt the Sins of Pride and Contention, as the Apoſtle *Paul* had done in both his Epiſtles to them, knowing that theſe were the roots whence their Schiſm grew, and all Schiſms do grow; and that if they could once return from their Pride into the frame of a meek and truly humble Spirit, their Schiſm would ſoon wither and decay. This is the moſt effectual method to ſtrike at the root of a Diſeaſe; without this there can be no thorough cure.

This is the method I have choſe in the Subject I have undertaken: To make my entrance with ſome conſiderations concerning that Truſt and Dependence which we ought to have in God; the want of which is the root of all Covetouſneſs, which is therefore call'd Idolatry, becauſe it transfers our truſt from God to Mammon. And Covetouſneſs is ſo the root of Sacrilege, that, as no Man would rob God for nought, ſo can none return from

from his Sacrilege, till he is cur'd of that Covetouſneſs which cauſed it. And Covetouſneſs cannot be cur'd, while we are poſſeſs'd with that diſtruſt of God, which naturally leads to Covetouſneſs, and is the cauſe of it. And while we remain in that frame, no arguments can prevail, or charms have power over ſuch an Adder as is deaf to ever thing but Gain.

Therefore I have begun at the root. And let no Reader think this ſubject of Truſt in God (becauſe it is ſo common) unworthy of his conſideration; for none upon earth have it as they ought to have, and we are to increaſe in it, and that muſt be by often meditation upon it; which, by the Grace of God, (without which we can do nothing) is the moſt effectual means to ſtrengthen our ſelves in it. However, it is neceſſary to the buſineſs I am now upon. And to offend thoſe as little as may be, who may think it a needleſs preparative, I have been very ſhort upon it, and afforded them rather hints and heads of Meditation, than a diſcourſe ſuited to the import of the Subject.

SECT. I.

Of Truſt in God.

WHEN God created Man, he inſtituted a Worſhip which he commanded Man to pay to him, as his Creator; not that he wanted any thing from Man, but for the happineſs of Man; becauſe the ſupreme happineſs of Man does conſiſt in the knowledge and enjoyment of God.

And the greateſt miſery Man can fall into, is, to forſake God, and ſeek for happineſs any where elſe; becauſe ſo he muſt ſeek it where it is not to be found.

The great Worſhip of God is our Truſt and Dependence upon him, as the ſovereign Diſpoſer of all things in Heaven and on Earth.

But this muſt be expreſs'd, not only with our lips, but in our actions.

And if we did really believe it, we would be as ready to truſt to it where Life or Eſtate were concern'd, as in the ſmalleſt matters.

But becauſe many may think they have it, when they have it not:

And that this Truſt and abſolute Dependence upon God is apt, in our weak minds, to decay and die, unleſs it be ſtirr'd up and kept alive by frequent inſtances, and freſh experiments of God's Power and Protection over us:

For want of which, (and by the looſeneſs of our lives) Men are brought to look only, or chiefly, to ſecond Cauſes, and to truſt in them:

Therefore God, in his all-wiſe diſpenſations, has requir'd from us continual proofs of our dependence upon him, even as to our ſubſiſtence, and the very neceſſaries of our life.

I. Thus he commanded *Abram* to quit his Countrey, and his Father's houſe, and all his relations and acquaintance, and to travel into a ſtrange Countrey, where *he gave him none inheritance, no not ſo much as to ſet his foot on*, but to depend wholly upon his providence to ſupport him: And ſo he liv'd, and *Iſaac*, and *Jacob*, and the twelve Patriarchs, as *Strangers and Pilgrims upon the earth.*

Acts vii. 5.

Heb. xi. 13.

II. He led the Children of *Iſrael* through a waſte and barren Wilderneſs, where for forty years together he fed them with Manna from Heaven, and brought Water out of the flinty rock, *that he might make them know that Man doth not live by bread only*, (by the means of ſecond or natural cauſes) *but by every word that proceedeth out of the mouth of the Lord doth*

Deut. viii. 3.

doth Man live, i. e. God can ſupport by what means and methods he pleaſes; and ſecond means have no virtue but what they receive from him; not only no virtue as to their qualities and operations, but even as to their quantity and encreaſe. Thus they, who out of covetouſneſs, or diſtruſt of God, gather'd more Manna than was commanded them, yet found nothing over; and they, who not out of preſumption gather'd leſs, yet had no lack. Exod. xvi. 18.

And to keep their dependence continually upon God, no more Manna was given than for one day at once; and command was given to gather no more than the proportion allotted for one day, which was the full of an Omer; and that none of it ſhould be left until the next day: And when ſome out of good husbandry (as they thought) kept of it till the next day, it did not profit them; for it bred worms, and ſtank. So will our endeavours profit us, if God withdraws his Bleſſing.

The like abſolute dependence did *Chriſt* require in his Apoſtles, when he commanded them to *provide neither Gold nor Silver for their Journey*; and has inſtructed us, as the *Iſraelites* in their daily Manna, to pray for no more at once than the bread of one day; *Give us this day our daily bread*, or for our bread day by day; and to truſt God for the morrow. Matt. x. 9.

III. When the *Iſraelites* were ſettled in *Canaan*, (beſides his many miraculous protections over them) he eſtabliſh'd in their ſtated œconomy ſeveral immediate dependencies upon him, without any truſt to natural Cauſes; and that not for once or twice, as if only for a trial, but to continue daily and yearly, to ſignify their abſolute and eternal dependence upon him, and him only.

I. Thus three times every year all the Men in the whole Nation were commanded to leave all their Frontiers unguarded, and to come up to *Jeruſalem*, to attend the ſolemn Feaſts there. Here the objection riſes naturally, that they being often, almoſt always, in war with all their Neighbour Nations, and theſe Nations knowing the times of theſe their Feaſts, when all their Countrey was left deſtitute of Men, except *Jeruſalem*, whither they all went, their enemies ſhould watch theſe times, and make inroads upon the Countrey, which no Men were left to defend. Exod. xxiv. 23, 24.

But, for a ſecurity from this, God commands them to depend wholly upon his Promiſe, (℣. 24. above-quoted) in theſe words, *Neither ſhall any Man deſire thy Land, when thou ſhalt go up to appear before the Lord thy God thrice in the year*. Here God not only promiſes that none ſhall invade their Land, but that no Man ſhould ſo much as deſire it at thoſe times, tho' all the reſt of the year they were at open Wars with them.

And purſuant to this Promiſe, it is miraculouſly obſervable in their Hiſtories, that they were never invaded in any of theſe times, while they perform'd this command.

II. Take another inſtance. Every ſeventh year was to be a Sabbath; they were neither to plow nor ſow, *neither reap that which groweth of it ſelf*. And the objection is put, ℣. 20. *And if ye ſhall ſay, What ſhall we eat the ſeventh year? Behold we ſhall not ſow, nor gather in our increaſe*. And the anſwer is given in the next Verſes; *Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth Fruit for three years; and ye ſhall ſow the eighth year, and eat yet of old Fruit until the ninth year; until her Fruits come in, ye ſhall eat of the old ſtore*. Levit. xxv. 5, 11.

And to this they were to truſt their very Lives; they were to ſtarve if it fail'd.

But if they ſhould truſt entirely to theſe promiſes of God, then God aſſures them of his bleſſing for it (℣. 18. and 19.) both to protect their Land from their enemies, and to feed them to the full in it: *Wherefore ye ſhall*

do my Statutes, and keep my Judgments, and do them; and ye ſhall dwell in the Land in ſafety: And the Land ſhall yield her Fruit, and ye ſhall eat your fill, and dwell therein in ſafety,

But, on the other hand, if they would not truſt abſolutely to God, then God threatens them that the ſecond Cauſes ſhall not help them, wherein they truſted; but that he can command all the courſes of Nature, and to their puniſhment if they diſobey, as well as to their benefit if they truſt in God.

If they ſhould refuſe or neglect to keep the ſabbatical Year, then God threatens them that he would baniſh them out of the Land, and that the Land ſhould enjoy her Sabbaths, that is, reſt from being plow'd or ſow'd, when they were out of it, ſince they durſt not truſt ſo far in God, as to let her have that reſt he commanded, while they were in it. Thus God

Levit. xxvi. 34, 35. ſpake to them, *Then ſhall the Land enjoy her Sabbaths as long as it lieth deſolate, and ye be in your Enemy's Land; even then ſhall the Land reſt and enjoy her Sabbaths: As long as it lieth deſolate, it ſhall reſt, becauſe it did not reſt in your Sabbaths, when ye dwelt upon it.* And again, ℣. 43. *The Land alſo ſhall be left of them, and ſhall enjoy her Sabbaths while ſhe lieth deſolate without them; and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpis'd my Judgments, and becauſe their Soul abhorred my Statutes.*

Now it is very obſervable how exactly this Threatning (or Prophecy) was fulfill'd upon the *Jews*.

They had neglected to obſerve the ſabbatical Year; for four hundred and ninety years, in which time there are ſeventy ſabbatical or ſeventh Years; and the Captivity in *Babylon* was by God determin'd to that exact number of ſeventy Years, on purpoſe to fulfil this his threatning, as it is written,

2 Chron. xxxvi. 21. *To fulfil the Word of the Lord by the mouth of* Jeremiah, (by whom God had after threaten'd the ſame) *until the Land had enjoy'd her Sabbaths; for as long as ſhe lay deſolate, ſhe kept Sabbath, to fulfil threeſcore and ten Years.*

III. Another great inſtance of their dependence upon God, was their Years of Jubilee and Releaſe.

1. In their year of Jubilee, which was every fiftieth Year, all Sales of Lands were determin'd, and the Land reverted to the Seller: And the rea-

Levit. xxv. 23. ſon is given, *The Land ſhall not be ſold for ever; for the Land is mine,* (ſays God) *for ye are ſtrangers and ſojourners with me.*

We are but Tenants at Will, and are to look upon nothing in this World as our inheritance; God only is the Proprietor, and hath given us but an unſufructuary Tenure to live upon his Land, but not to think it our own.

2. But the Year of Releaſe was yet a greater trial of their dependence upon God: This was every ſeventh Year; and in this Year all perſonal debts were diſcharg'd, and all the *Hebrew* Bond-men were ſet at liberty:

Deut. xv. 13, &c. Not only ſet at liberty, but it is commanded, *And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-preſs: Of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him*——And, *It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee, for the Lord thy God ſhall bleſs thee in all that thou doeſt.*

The like reaſon is given for the releaſe of Debts; which is requir'd ℣. 1. and 2. *At the end of every ſeven Years thou ſhalt make a releaſe; and this is the manner of the releaſe; Every Creditor that lendeth ought unto his Neighbour, ſhall releaſe it, he ſhall not exact it of his Neighbour, or of his Brother, becauſe it is called the Lord's releaſe.* Now from reading of this Law, the thought naturally ariſes, that it would be ill

borrowing

borrowing of Money the ſixth Year: But that is obviated ℣. 9, &c. where it is again commanded in theſe words, *Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh Year, the Year of releaſe is at hand; and thine Eye be evil againſt thy poor Brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee; thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy Works, and in all that thou putteſt thine hand unto: For the Poor ſhall never ceaſe out of the Land; therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy Brother, to thy poor, and to thy needy in the Land.* And ℣. 8. *Thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.*

3. And no uſe was to be taken for any Money ſo lent, nor any pledge taken for it; or if taken, to be reſtor'd before the going down of the Sun.

If the Man be poor, thou ſhalt not ſleep with his pledge; in any caſe thou ſhalt deliver him the pledge again, when the Sun goeth down. Deut. xxiv. 12, 13.

If thy Brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be ſtranger, or a ſojourner, that he may live with thee: Take thou no uſury of him, or increaſe——Thou ſhalt not give him thy Money upon uſury, nor lend him thy Victuals for increaſe. Levit. xxv. 35, &c.

And the ſanction given to this Law, is, (℣. 36.) *Fear thy God.* They were to truſt abſolutely in God, in his bleſſing upon their Labours; and therefore to fear leſt they ſhould, through any act of covetouſneſs, argue the leaſt diſtruſt in him, or to think that ſuch acts of high Charity, and truſt in God, and his bleſſing upon their obedience to his commands, would not yield them greater increaſe than their uſury, or any human methods could be deviſed.

IV. As God requir'd our abſolute dependence upon him, as to neceſſaries of Life, and protection from our Enemies, in the inſtances before told; ſo, to ſhew farther that it was not our own endeavours to which we ow'd our preſervation, he reſerv'd to himſelf great portions of our time to be abſtracted from all worldly buſineſs, and employ'd wholly in his immediate Service and Worſhip. 1. The ſtated Hours of Prayer, three times every day, (*Dan.* VI. 10. *Pſal.* LV. 17.) The more devout extended it to ſeven times a day, (*Pſal.* CXIX. 164.) Then there was a Morning and Evening Sacrifice every day. 2. The weekly Sabbath, or every Seventh-day. 3. The Feaſt of Weeks, after ſeven Weeks, or Sabbaths, (*Levit.* XXIII. 15. *Deut.* XVI. 9.) 4. The Feaſt of every ſeventh Month, which laſted for ſeven days together, (*Levit.* XXIII. 34, 36.) 5. Every ſeventh Year, (before ſpoke of.) 6. The Jubilee, after ſeven of the ſabbatical Years, *i. e.* after forty nine Years. Here we have a Sabbath of ſeven Hours, Days, Weeks, Months, Years, and of ſeven times ſeven Years. All theſe multiplications of Sabbaths.

And beſides all theſe, there were many other Feaſts, (*Levit.* XXIII.) both anniverſary and occaſional, which I ſtay not to enumerate, becauſe I haſten to my deſign'd ſcope, that of Tithes.

As God requir'd a weekly ſeventh part of our time, beſides many other monthly and yearly Feaſts and Faſts; ſo has he, for the ſame reaſon, (to teach us to truſt and depend upon him for all that we have or expect) requir'd from us (as will be ſhewn) a conſtant tenth part of our Subſtance, as a yearly Tribute; beſides many other Offerings, Sacrifices, Charities to to the Poor, and occaſional expences, which he did oblige us to in his Service,

vice, for a conſtant and daily exerciſe of our Faith in him; without which, it would decay, and at laſt die; as a Body without daily Food.

Rom. i. 17. It is ſaid, that *the Juſt do live by Faith*; and that they grow *from Faith to Faith*: Which ſuppoſes a daily increaſe, and daily nouriſhment.

Men cannot live long upon one meal, though never ſo plentiful; and a Man is not ſaid to live upon a dainty which he but ſeldom taſtes. What a Man lives upon is his daily Food; and the Juſt could not be ſaid to live by Faith, if they exerted only now and then ſome one heroical act of Faith; as *Abraham*'s ſacrificing his Son, and the like.

Nay, they could not ſhew ſuch extraordinary ſtrength of Faith, upon ſome particular occaſions, if they did not daily feed upon it, and improve it. Such gigantick Faith grows not all at once; and the ſpiritual as well as bodily activity is not improv'd without conſtant exerciſe; that is it which makes perfect in thoughts as well as actions, in Faith, in Love, in every thing. A Giant refreſh'd with Wine, ſhews Miracles of Strength; but one draught of Wine gave him not that ſtrength, only ſtir'd it up. So, upon ſome great emergencies, our Faith is ſtir'd up, like *Sampſon*, to rouſe itſelf.

But we muſt learn to fight before we come to the Battel: If we have not a habit of Faith, we can never exert great Acts; and Habits cannot be acquir'd without often repeated Acts. To this end were Tithes and Sabbaths inſtituted, to uſe us to frequent and daily Acts of Faith; and till we are well us'd to theſe, we can never riſe to higher. Therefore we ſee how neceſſary it is to us to improve theſe ſmall Acts of our Faith and Truſt in God; for without greater, we ſhall hardly arrive at Heaven.

And, for this reaſon, all this that I have ſaid by way of introduction has not been unneceſſary, nor foreign to the ſubject in hand; for when I conſider that the chief argument againſt Tithes is thinking them too much to give to God, and proceeds from a diffidence in him, and a truſting to ſecond means for our wealth and proſperity, it was neceſſary to prepare the way, by ſhewing how great a dependence God has all along required from us upon himſelf; and that our wealth and health, and all even worldly proſperity, is more to be attain'd by obſervance of his commands, than by our own endeavours or craft; for that it is only his bleſſing which maketh increaſe, and giveth ſucceſs to whatever ſecond means: All which was wonderfully exemplify'd to us in the inſenſible multiplication of a few Loaves and Fiſhes, by the bleſſing of our Saviour, to feed many thouſands. And it is ſuch a bleſſing of God upon our honeſt endeavours which gives us increaſe, and that in every thing, in all and every circumſtance of our Lives, tho' we perceive it not, but think fooliſhly that all is the effect of our own induſtry and wit; and we *ſacrifice to our Net*, (as the Prophet ſpeaks, *Habbak.* i. 16.) to thoſe ſecond means by which *our portion is fat, and our meat plenteous.*

And this diſeaſe and blindneſs is ſo rooted in Mankind, that there is nothing in the world ſo hard to overcome, though nothing be ſo neceſſary.

I ſay, whoever conſiders this, will think that this Preparative was not without cauſe; and will excuſe me to enforce this yet ſomewhat farther, but very briefly.

SECT.

SECT. II.

Judgments upon Diſtruſt.

I Will therefore only add a few inſtances of God's Judgments upon our diſtruſt of him, in thoſe things which he has commanded us.

1. He grievouſly puniſhed the *Iſraelites* murmuring for want of Water, even when they were ready to periſh for thirſt in a waſte Wilderneſs, where, without a miracle, there was none to be had: And their ſeveral other provocations in diſtruſting his Power, though in their greateſt extremities; of which there is an admirable recapitulation in *Pſal.* LXXVIII. where, ℣. 41. the heighth of their Sin is ſumm'd up in *limiting the holy one of* Iſrael, ſtinting his Power as if any thing were too hard for him, and not truſting wholly and abſolutely to it in all and every caſe wherein he has commanded it, how deſperate and impoſſible ſoever it ſhould appear.

And this Sin is brought down to us, and this very example propos'd to us, 1 *Cor.* x. 10. and all theſe paſſages of the *Iſraelites* ſhewn to belong to us, and to have *happen'd unto them for examples to us; and that they were written for our admonition, upon whom the ends of the World are come*, ℣. 11.

2. Now this Sin of which I ſpeak, was a fearfulneſs and miſtruſt in the power or promiſes of God, of which you may read the full account in *Numbers*, Chap. XIII. and XIV. Ten of the twelve Spies who were ſent to ſearch out the Land of *Canaan*, were diſcourag'd becauſe of the mighty Giants which they ſaw there, and the ſtrength of their high-wall'd Towns: And upon their report the People alſo loſt their courage, and were afraid to go up againſt them; which ſo provok'd the Lord, that he ſtruck theſe ten Spies dead upon the ſpot; and pronounc'd ſo heavy a curſe upon the whole Congregation, that he kept them thirty nine Years after in the Wilderneſs, till all that whole Generation were dead, (except only the two couragious and believing Spies) and their children he brought into the Land: Nay, he had deſtroy'd them, Children and all, and rais'd of *Moſes* a greater Nation than they, had not *Moſes* ſtrongly interceded for them. And it is obſervable that *Moſes* faſted and pray'd as long (that is, forty days) to atone for this Sin, as for the Idolatry of the *Golden Calf*, (*Deut.* IX. 25.) to ſhew that this Sin of diſtruſt in God is as heinous as that of Idolatry itſelf, and, no doubt, is the reaſon that Covetouſneſs is called Idolatry: For the covetous Man is he that truſts in his Riches; and Truſt being the higheſt act of Worſhip, conſequently we make that our God wherein we truſt.

Epheſ. v. 5. Coloſ. iii. 5.

SECT. III.

Of Truſt in Riches.

1. HOW hard is it not to truſt in Riches! And it is very eaſily known when we do ſo: For while we have that wherein we truſt, our heart is at reſt, and we fear not: But when we want that wherein our truſt is, we faint, and are diſcouraged. Now, who is not diſcouraged, and fears

want, when he has no Money? And, whose heart is not lifted up, and thinks himself secure, when he has Money enough? Who is not apt to
Luke xii. 19. sing the rich Man's *Requiem? Thou hast much goods laid up for many Years; take thine ease, eat, drink, and be merry.* This made our Savi-
Mark x. 24. our pronounce it as impossible for those who *trust in Riches* to enter into the Kingdom of God, as *for a Camel to go through the eye of a Needle.* Indeed, it is impossible for any who trust in their Riches, and look from them for peace, health, and happiness, so much as to understand, or have the least notion of the Kingdom, that is, the Power and Government of God over all things; because that whoever had a just and true apprehension of the sovereign Power of the Almighty, must see that all second Causes were so absolutely in his hands, as that they had no force or virtue at all but what he gave them; and therefore, that there was no trust or dependence at all upon any of them, or altogether, but upon their high and irresistible Disposer alone.

Alone: For if they receive all their virtue from him, it is his Power a-
Isaiah xlii. 8. lone, not his and theirs together; and he will not *give his glory to another:* He must have all our heart, or none; therefore he said, *Ye can-*
Matt. vi. 24. *not serve God and Mammon.* He is a jealous God, and will admit of no Rivals.

2. But this is for our good, not that he wants our poor service; for if we bring any thing else to rival him in our hearts, it is our own misery; and if we place our love and dependence upon any thing else than God, we are sure to be disappointed, because nothing else can afford any satisfaction, not only against his will, but there is nothing that has any desirable or profitable quality, but what is receiv'd from God, not only at first when he made it, but every minute that he conserves it; without which, it would immediately fall into its first nothing. So that not only he who seeks to be happy against God's Will in a direct manner, by sinning presumptuously, and, as it were, entering the Lists against him, plundering, and stealing, and killing, to get Riches, is greatly mistaken when he thinks that the Riches which he has so acquir'd, and wherein he takes delight, have in themselves any virtue or beauty: But God gives it them, and gives them to him for his greater punishment, and the greatest of all judgments, to give us leave to stray from God, and set up our rest in what must fail us, and leave us miserable for ever: I say, this is not only the case of those open and professed Sinners, before spoke of, who provoke God to his face,
Psal. x. 3. but likewise of *all the covetous, whom God abhorreth*; of all who trust in their Riches, and depend not absolutely and solely upon God for their *daily Bread*, for all the Necessaries and Comforts of Life, and for every thing else, as well in relation to this World, as that which is to come.

Of all the Principalities in Hell, there is none like *Mammon*, who dare rival God to his face; there is none who has rebell'd with that success, and made such havock of the Souls of Men.

Therefore God has, from the beginning, guarded us with greatest caution against this Devil. He has commanded him to be sacrific'd upon his Altar, and made that a part of the Worship of God.

SECT.

SECT. IV.

That ſome part of our Subſtance is due to God, as an act of Worſhip.

1. WE are not only to worſhip God with our Lips, and give him praiſes with our Tongue, which is but an inferior and contemplative Worſhip; but he has requir'd that we ſhou'd pay him an active honour, that is, worſhip him with our ſubſtance. Prov. iii. 9. Ecclus. xxxv. 8.

This is a neceſſary part of that Glory which we muſt give to God, and as much preferable to verbal praiſes, as deeds are more than words. The The Pſalmiſt deſcribes this plainly, *Pſal.* xcvi. 8. *Give unto the Lord the Glory due unto his name*, or, *the Glory of his name*, as our Margin reads it. What is that Glory? The next words ſhew it, *Bring an Offering, and come into his Courts.*

Hence that command is ſo often repeated, that none ſhould appear empty before the Lord. Exod. xxiii. 15. Ch. xxxiv. 20. Deut. xvi. 16, 17.

When we approach to worſhip God, we muſt ſacrifice more or leſs of our *Mammon* before him, to ſhew that we depend upon God for our whole Subſiſtence, and that *Mammon* is not that God; but we offer him up as a Sacrifice to another God, to a greater than he.

I will not offer unto the Lord my God (ſaid *David*) *of that which doth coſt me nothing.* 2 Sam. xxiv. 24.

But I will not labour this point farther, becauſe I ſuppoſe that I ſhall have none to oppoſe me.

For all Chriſtians do grant that ſome part of our Subſtance is due to God: Nay, this is a notion wherein all Mankind do agree, and have done at all times ſince the beginning of the World. No Nation was ever ſo barbarous, that did not ſacrifice to ſome God or other. And though the outward typical bloody Sacrifices have ceas'd among Chriſtians, ſince *Chriſt*, the true and only propitiatory Sacrifice, offer'd his own Blood for us upon the Croſs; yet I hope there is not any Chriſtian to be found who thinks that we are therefore releas'd from the command of *honouring the Lord with our Subſtance*, and diſpoſing of ſome part of our Money, though not in Beaſts for Sacrifice, yet in the Service of God, which never did conſiſt wholly in the Sacrifice of Beaſts. There are, and ever were, other parts of his Worſhip, and from which we are not releas'd; for, as *Irenæus* proves, (*Adverſ. Hæreſ.* l. 4. c. 34.) there are Offerings and Sacrifices under the Goſpel, as well as under the Law, that the command is not aboliſh'd, only the Species of ſome are chang'd.

It being therefore granted, that ſome part of our Subſtance is due to God, let us proceed to enquire what that part is, or whether God has left us wholly at looſe, to give what part we pleaſe, and in what manner we think fit.

2. This being a part of God's Worſhip, it cannot be paid after our fancies, but as God has appointed it.

To give Alms to a poor Man, is an act of Charity, and commanded by God; but it is not a direct act of Worſhip or Devotion. Every good act we do, whether of Mercy or Juſtice, or any other Morality, is, and may be conſtru'd conſequentially to be a Worſhip of God, as being done in obedience to his command: And thus every act of our Life may be counted

an

2 Cor. x. 31. an act of Worſhip, becauſe *whether we eat or drink, or whatever we do,* we are commanded to *do all to the glory of God.* But all theſe acts have ever been diſtinguiſh'd from the acts of direct Worſhip, which are to be regulated ſtrictly according to the poſitive command of God in Scripture; from Deut. v. 32. which we muſt not depart, either *to the right hand, or to the left,* neither Ch. xii. 32. *to add to it, or diminiſh from it.*

But in general actions of Morality, we are left to the general guidance of our own Reaſon, according to the general directions of the Scripture, and the ordinary aſſiſtances of the Holy Spirit, and to the performance of which, general promiſes are annexed.

But in the more direct acts of Worſhip, which are all commanded by Revelation, we are limited preciſely to what is ſo revealed; and there are particular and peculiar promiſes annexed to the performance, and a more than ordinary aſſiſtance and participation of the Holy Spirit of God.

Therefore, what part of our Subſtance God has reſerv'd as a part of his Worſhip, is not to be reckon'd among bare acts of Charity, but muſt be offer'd in ſuch manner and method as he has commanded.

This being premiſed, we will now ſee whether any determinate *quantum* of our Eſtates has been reſerv'd by God, as ſacred, to himſelf.

SECT. V.

Of the determinate Number of a Tenth, under the Law.

THE Cabaliſts make many Myſteries in this number: It is the completion of all ſingle numbers, and the firſt number of increaſe, by which all Nations do multiply; and therefore there ſeems to be even ſome natural aptitude in this number beyond that of any other, which forces all Mankind, without concerting to multiply by it: And being thus, in many reſpects, the moſt perfect of numbers, the firſt and laſt of numbers comprehending all ſingle numbers, and multiplying them *in infinitum*; it ſeems the moſt fit and proper number wherein to pay our Tribute to God, who is the firſt and the laſt, and multiplies all we have unto us; by this acknowledging that all we enjoy, and all our increaſe is his, and comes from him.

There are Cabaliſms upon this number, as to the Decalogue, comprehending all duty; and the ten Candleſticks in the Temple, (1 *Kings* vii. 49.) repreſenting the ten Severities and Mercies (as they reckon them) of God; and the holy Seed is called a *Tenth*, Iſa. vi. 13. They tell us that there is a Mythology, not only in the *quantum* or number of the Tithe, but in the manner of its payment, *viz.* the People were to pay the tenth to the *Levites*, and the *Levites* the tenth of their tenth to the High-Prieſt. They ſay that the People do repreſent the corporeal part of Man, the *Levites* the animal, and the High-Prieſt the ſpiritual, which is the higheſt: And that as the People fed the *Levites*, by paying their Tithe to them, and the *Levites* in the ſame manner fed the High-Prieſt; ſo in Man the corporeal part feeds the animal, and the animal feeds the ſpiritual. But I leave theſe alluſions; and whatever truth there may be in them, yet I lay no ſtreſs of my preſent argument upon them: I enquire not now after Tithes upon account of the reaſons, either natural or cabaliſtical, for the fitneſs of that number above any other; but I deſire to follow matter of fact, and ſee what God has appointed; for if that can be found out, it determines our obedience

obedience more positively and certainly, than a thousand conjectures or contrivances of our own.

Let me only observe, that ten being the utmost number, it is the least proportion that could be reserv'd; for nine would be a greater proportion of our Goods, and eight a greater than that, &c.

But now to follow the clew of matter of fact, by which I intend to determine this cause of Tithe; it is in the first place very evident, that a tenth part of all Increase was reserv'd as such under the Law; and that it was to be offer'd to the Priests, not only as a maintenance to them, but as an offering unto the Lord, in the same nature as other Offerings and Sacrifices:

The Tithes of the Children of Israel, *which they offer as an Heave-Offering unto the Lord.* Num. xviii. 24.

All the Tithe of the Land, whether of the seed of the Land, or of the fruit of the Trees, is the Lord's; it is holy unto the Lord. Levit. xxvii. 30.

Thither shall ye bring your Burnt-offerings, and your Sacrifices, and your Tithes, and Heave-offerings of your hands, and your Vows, and your Free-will-offerings, and the Firstlings of your Herds, and of your Flocks. Deut. xii. 6.

Here the Tithes are reckon'd in the same rank with the Sacrifices and other Offerings, and Vows, as holy unto the Lord: As they are again, *Deut.* XXVI. 13. where they are called, *The hallowed Things.* And hence the substraction of Tithes is called a *Robbing of God*, and that equally with the substracting of the other offerings of the Lord.

Will a Man rob God? Yet ye have robbed me: But ye say, wherein have we robbed thee? In Tithes and Offerings. Ye are cursed with a curse; for ye have robbed me, even this whole Nation. Mal. iii. 8, 9.

SECT. VI.

A Tenth requir'd before the Law, shewn in Abram *and* Jacob.

BUT now it remains to be known whether this was a particular Institution only to the *Jews* under the Law; or whether it had a more ancient rise, and how ancient.

That it was before the Law, it is evident from the example of *Abram*, who paid Tithes to *Melchisedec*, and of *Jacob*, who vow'd his Tithes to God. Gen. xiv. 20. Gen. xxviii. 22.

I. But there are objections against these two instances. 1. As to *Melchisedec*. It is said, that the tenth part which *Abram* gave to *Melchisedec*, was not any thing that was due to *Melchisedec*, nor given to him under the notion of Tithe, nor to him as he was a Priest; but that it was only a voluntary boon or gratuity which *Abram* gave to him, and that it might have been an Eighth, a Ninth, a Twelfth, a Fifteenth, or any other part *Abram* had pleas'd.

Anſ. All this pretence is overthrown by what is said in the VII Chapter of the Epistle to the *Hebrews*, where ℣. 4. the Apostle argues the greatness of *Melchisedec* above *Abram*, from *Abram*'s paying of Tithes to him. *Now consider* (saith the Text) *how great this Man was, unto whom even the Patriarch* Abram *gave the Tenth of the Spoils.* But if it had been only a gratuity or free gift from *Abram*, it would have argu'd the greatness of *Abram* above *Melchisedec*; for the giver is greater than the receiver.

But when any thing is paid as a Tribute or a Rent due, it argues the greatneſs of the Receiver above that of the Payer. And therefore, unleſs *Abram* paid his Tithe to *Melchiſedec* as a Tribute due to him, the Apoſtle's argument is ſo far from being concluſive, that it operates quite contrary to that Inference which the Apoſtle made from it, and proves the greatneſs of *Abram* above *Melchiſedec*; whereas the Apoſtle in this Verſe, and ℣. 7. puts it without all contradiction, that *Abram* was the leſs, and *Melchiſedec* the greater and the better.

And this was not a perſonal compariſon betwixt them; but the preference given to *Melchiſedec* was in reſpect of his Character, becauſe he was a Prieſt, whoſe office it was to bleſs in the name of the Lord. Thence St. *Paul* argues, that *without all contradiction the leſs is bleſſed of the better.*

Again, ℣. 9. The Apoſtle argues the preference of the *Melchiſedecal* Prieſthood before that of *Levi*, becauſe *Levi* in his Father *Abram* paid Tithes to *Melchiſedec*.

Here, 1. it is eſtabliſh'd, that thoſe who receive Tithes are greater, and of higher dignity, than thoſe who pay the Tithes to them.

2. It is hence made manifeſt, that the Tithe which *Abram* paid to *Melchiſedec* was paid in the true notion of Tithe, as Tithe, and a Tribute which was due to *Melchiſedec*, as he was Prieſt of the moſt high God. For if it had not been paid as Tithe, how could *Levi* have been ſaid to have paid Tithes in *Abram?*

And the word is obſervable, ℣. 6. Δεδεκάτωκε, that is, *Melchiſedec* tithed *Abram*, i. e. put him under Tithe, or exacted it from him as his due. The vulgar tranſlates it, *Decimas ſumpſit ab* Abram; he took Tithes from *Abram*.

3. And becauſe it was part of the Prieſt's office to receive the Lord's Tithe, a Receiver of Tithe and a Prieſt are terms ſynonymous. Thus, in this ſame Chapter, *Heb.* VII. it is ſaid ℣. 8. *Here Men that die receive Tithe*; (that is, under the Law the Prieſts were mortal, and therefore there was a neceſſity of their ſucceeding one another;) *But there* (that is in the caſe of *Chriſt* typify'd by *Melchiſedec*) *he* (*i. e.* Chriſt) *receiveth them* (Tithes) *of whom it is witneſſed that he liveth*, i. e. liveth for ever, and ſo is not to be ſucceeded by any other High-Prieſt: And he ever liveth to receive our Tithe for ever, that is, for ever to be our High-Prieſt; for a Prieſt, and a Receiver of Tithe, are here made to be the ſame. *He* (Chriſt) *receiveth them* (the Tithes,) that is, in the language of this Text, *He* (Chriſt) *is our Prieſt.*

And in repeating the ſame thing over again, ℣. 23. the word *Prieſts* is put for thoſe who are call'd *Receivers of Tithe* in the 8th Verſe; for ſpeaking of the mortality of the High-Prieſts of the tribe of *Levi*, it is expreſs'd thus in ℣. 8. *Here Men that die receive Tithes:* And ℣. 23. it is thus worded, *They were many Prieſts, becauſe they were not ſuffer'd to continue by reaſon of Death.* And then when in the compariſon the eternity of the Prieſthood of *Chriſt* is ſet forth, it is ſaid ℣. 24. *Becauſe he continueth ever, he hath an unchangeable Prieſthood*; which is expreſſed, ℣. 8. by ſaying, that he ever liveth to receive Tithes, which is the ſame as being a Prieſt, as the Text runs, *But there he* (Chriſt) *receiveth them,* (Tithes) *of whom it is witneſſed that he liveth.*

So that as a Sacrificer and a Prieſt are the ſame, becauſe none have a right to Sacrifice but the Prieſts, a Receiver of Tithes is as ſynonymous to a Prieſt, for the ſame reaſon, becauſe none other but the Prieſts only have any right or title to receive the Tithes of God; for, as before-ſaid, Tithes are part of the Offerings to God, part of his Worſhip, and therefore to be paid as ſuch into the hands of his Prieſts only, as all other of his Offerings and Sacrifices were.

This

This ſhews the folly of thoſe who would have theſe Tithes paid to *Melchiſedec* as King, and not as Prieſt; becauſe he is call'd King of *Salem*, as well as Prieſt of the moſt high God.

Anſw. 1. The argument of the Apoſtle, *Heb.* VII. runs wholly upon his Prieſthood, and drawing a parallel betwixt his Prieſthood and that of *Aaron*; and ſhews that our Saviour was a Prieſt of his Order, which was a ſuperior Prieſthood to the *Levitical*. He does not ſay that *Chriſt* was a King, but a Prieſt after the Order of *Melchiſedec*.

And how did *Levi* in *Abram* pay Tithes to the King of *Salem*? Did this make all the Poſterity of *Abram*, the whole Nation of the *Jews*, Subjects, or Tributaries to a foreign King? And why is it ſaid that *Levi* paid Tithes more than any other of the Poſterity of *Abram*?

It is plain that a compariſon was here made betwixt the two Prieſthoods; that of *Melchiſedec* and that of *Levi*. And *Levi*'s paying Tithes to *Melchiſedec*, is brought as an argument that the Prieſthood of *Melchiſedec* was ſuperior: For *without all contradiction* (ſays the Apoſtle) *the leſs is bleſſed of the better*. And thence infers, that *Melchiſedec* was greater than *Abram*, whom he bleſſed; which could not be, if he bleſſed him only as a King, that is, wiſhed well to him, or pray'd for him, for that an inferior may do to his ſuperior; but to bleſs in the name of God, and by virtue of his office, belongs to Prieſts, and not to Kings. And of ſuch Bleſſing the Apoſtle here ſpeaks, and argues from it; which is no argument, nor ſenſe, if it be not thus underſtood.

It is true, that originally the Prieſthood was join'd with the regal Power, and Kings were Prieſts, as *Melchiſedec* here: And we have many later inſtances in other Nations of the ſame. Whence aroſe that miſtake in ſome, that Tithes were paid to Kings as Kings, not conſidering that this was a Tribute paid to them as Prieſts. And if Kings have preſerv'd a Tenth to themſelves out of Lands they gave to their Subjects, as any other Landlord may do; or if Kings exacted a Tenth by way of Tax, or ſuch a Tax was given to them; yet this is not the Tithe of God, concerning which we now ſpeak; for that being a Sacrifice, was to be given only into the hands of the Prieſts, it being part of our worſhip of God. And ſuch was the Tithe paid by *Abram* to *Melchiſedec*: For how did he owe him that Tribute as King of *Salem*? Or how was that an expreſſion of *Abram*'s thankfulneſs to God for the great victory he then obtain'd? Which paying the Tithe of the Spoils to God by the hands of his Prieſt, was: And the bleſſing of God, pronounc'd by the mouth of his Prieſt, was his acceptance of it, and aſſurance of his favour to *Abram*.

II. Mr. * *Selden* endeavours to enervate this example of *Abram*, by criticiſing upon the word Ἀκροθίνια, *v.* 4. which is tranſlated *Spoils*: And thence would infer, that *Abram* gave to *Melchiſedec* only the Tithe of the Spoils which he had taken.

Anſw. If this criticiſm were juſt, it proves nothing but that ſpoils taken in war are tithable, as well as any profits gain'd by our labours in peace.

For the reaſon will hold ſtronger for the tithing of the increaſe of our fields, and other fruits of Peace; and they were more generally paid, and more expreſſly reſerv'd, than the Tithes of the Spoils of War; though the Tithes of Spoils were paid, and acknowledg'd as due to God, even by the Heathens themſelves, as ſhall be ſhewn in its place.

Therefore this Criticiſm of Mr. *Selden*'s, inſtead of an Objection, does more ſtrongly enforce the obligation of Tithes, and extends them farther than if the word Ἀκροθίνια were ſuffer'd to mean, what it truly does, the

* Hiſtory of Tithes, c. 1. n. 1.

First-fruits,

First-fruits, the choiceſt and beſt parts. It ſignifies literally *the tops of heaps*; which being generally the beſt and choiceſt part of the heaps, were taken for the First-fruits or Tenths due to God, of whatever ſort, and not only the Tenth of Spoils: For *Suidas* tells us, that it means the Tenth of the product of the field, and of merchandize, as well as of ſpoils; the etymology, or common acceptation of the word in the *Greek* Authors, having no relation at all to Spoils, but much rather to the gathering in of the Harveſt, where the ſheaves and corn are put in heaps, and the Tithe taken from the Top, or beſt of the heaps; or (as *Suidas* gives another Etymology of the word) to the heaps of Merchants Goods, upon the Sea-Shore, when they are imported, out of which the Tithe was taken, as of the Product of the Fields. But in no acceptation of the word Ἀκροθίνια has it any ſort of Relation to Spoils, more than to any other tithable thing; nor indeed ſo much: It is apply'd to Spoils only in a ſecondary and borrow'd ſenſe; but, in the primary and moſt uſual acceptation of the word, it is underſtood of Tithes. But of Spoils, Mr. *Selden* confeſſes, that elſewhere (than in this Text) it rarely occurs in this ſenſe.

Nor can it be reſtrain'd only to the Tithe of Spoils in this Chapter, *Heb.* VII. For it is ſaid, ℣. 2. That *Abram* gave to *Melchiſedec* a tenth part, ἀπὸ πάντων, *of All:* And this is before any mention was made of the Tithe of the ſpoils, only in the general deſcription of *Melchiſedec* and *Abram*. That of the ſpoils comes in afterwards, as a particular inſtance, ℣. 4. and cannot by any neceſſity of conſtruction, limit the ἀπὸ πάντων *of All things* in ℣. 2. of which it is ſaid that *Abram* gave the Tithe to *Melchiſedec*. Though, if it did, it would (as before has been ſaid) only prove that Tithes were due out of Spoils; but not that they were not due out of other things. And the univerſal cuſtom of paying Tithes out of other things, as well among the *Gentiles* as the *Jews*, (which will be ſhewn) is ſufficiently convincing, that nothing which can be inferr'd from the Text above-quoted, can limit the payment of Tithes only to that of Spoils taken in war.

Mr. *Selden* himſelf confeſſes, That Ἀκροθίνια *ſignifieth alſo* First-Fruits, *or the* Chiefeſt Parts, *ſacred to the Gods among the* Gentiles (ſays he) *and* ἐκ τῶν ἀκροθινίων *hath in that ſenſe been turn'd here, by* de præcipuis, *in the Vulgar*. Thus he.

Here is a great authority which he does not anſwer; that the payment of Tithes mention'd in this Text, cannot be limited to that of Spoils only: For, in the Vulgar, there is no mention at all made of Spoils; but the Word Ἀκροθίνια, which the *Engliſh* renders Spoils, is more literally tranſlated *de præcipuis*, i. e. *of the Chief*, or *Principal*. In which ſenſe, the Text runs thus; That *Abram* gave to *Melchiſedec* the Tithe of the chief and principal things, or out of the chief and principal parts. And Mr. *Selden* confeſſes, that the *Greek* word Ἀκροθίνια does very well bear this interpretation. Only he makes this Objection againſt the ſenſe of the Text, as render'd by the Vulgar, *Can it be thought* (ſays he) *that he gave Tithes of the beſt parts only? How ſtands that with giving Tithes of all?* Very well; *i. e.* by giving Tithes of all out of the beſt parts; which was the Cuſtom: And it was thought a neglect of God, to pay his Tithe out of the worſt parts, and not out of the very beſt. And Mr. *Selden* owns, that the *Syriack* and *Arabick* tranſlations of *Heb.* VII. 2. are expreſſly ſo; *i. e.* that *Abram* gave *Melchiſedec* the Tithe, not only of the Spoils, but of *all that he had*. And that this was the ordinary gloſs of *Solomon Jarchi*, upon theſe words in *Gen.* XIV. 20. Againſt all which he oppoſes, that *Joſephus*, and the *Targum* of *Jonathan Ben-Uzziel*, ſay, that *Abram* gave to *Melchiſedec* the Tithe of the Spoils.

But

But this is no contradiction to the other: For if he gave him Tithes of *all that he had*, he gave the Tithe of the Spoils likewiſe.

III. Mr. *Selden* (*c.* 1. *n.* 2.) ſquints an Objection againſt *Abram* and *Jacob*'s paying Tithe, as ſuppoſing them to be Prieſts. He ſuppoſes *Melchiſedec* to have been *Sem*, and conſequently an Elder, and a ſuperior Prieſt to *Abram*. But perhaps he thought it inconſiſtent for one Prieſt to pay Tithe to another Prieſt, though of a ſuperior Order: And hence wou'd not have it thought that *Abram* paid Tithe, though he gave a tenth part; *i. e.* that he did not give it under the notion of Tithe, or a Tribute due to *Melchiſedec*, as his ſuperior.

But the ſuperiority of *Melchiſedec* above *Abram* is largely argu'd *Heb.* VII. And under the Law, *Num.* XVIII. 26. the *Levites* were to pay a tenth of their Tithe to the High-Prieſt. And if, in this ſenſe, *Abram* (upon Mr. *Selden*'s ſuppoſition) pay'd Tithe to *Melchiſedec*, then Δεκάτλω τ̃ Ἀκροθινίων, *Heb.* VII. 4. is literally the tenth of the Tithe; for Ἀκροθίνια, as before obſerv'd, ſignifies *Tithe*: And ſo rarely does it ſignify *Spoils*, that except in this Text (if it be ſo meant there) Mr. *Selden* can find but one inſtance amongſt the *Greek* Authors, where it is taken for Spoils; at leaſt this muſt be granted, that Spoils is but a ſtrain'd and very unuſual ſignification of the word. And *Abram*, ſuppoſing him a Prieſt paying Tithe to *Melchiſedec*, argues the ſuperiority of the Prieſthood of *Melchiſedec*; after which Order of Prieſthood, and not after the Order either of *Abraham* or *Aaron*, our Lord *Chriſt* was conſecrated. And this will infer all that the Apoſtle argues from *Abram*'s payment of Tithes to *Melchiſedec*, *Heb.* VII. as much as if *Abram* were then a Lay-man.

And he might then be a Lay-man, though he were a Prieſt afterwards: For he was then only *Abram*; it was before the Covenant God made with him, and the alteration thereupon of his name into *Abraham*, *Gen.* XVII. whereby he was conſtituted *the Father of the many Nations of the Faithful to come*. But theſe things concern not our preſent enquiry; therefore let us proceed.

IV. The ſecond inſtance above-mention'd for Tithes, is that of *Jacob*, againſt which it is objected, that this was only a Vow. Gen. xxviii. 22.

Anſw. It was a Vow; but not therefore only a Vow. Men often, and moſt commonly vow that which is their duty to do, without reſpect to the Vow; as, to vow to ſerve God more faithfully than we have done before. Thus, in this ſame Vow of *Jacob*'s, he vows that *the Lord ſhall be his God*. Will any ſay that *the Lord* was not *his God* before? Jacob.

And indeed, this of dedicating the Tithe to God, was no more than a farther declaration that *the Lord* was *his God*; becauſe offering of Tithe was a part of the Worſhip of God. And therefore *Jacob* did, by this, declare that the Lord only ſhall be his God, becauſe he would offer his Tithe only unto him.

It was the cuſtom of the Nations among the Heathen, to offer their Tithes to the God whom they ador'd; and therefore ſome offer'd their Tithes to one, and ſome to another of their falſe Gods. But *Jacob* here vows to the only true God, that he only ſhall be his God; and that he will offer his Tithes to none other God but to him alone.

For to whom we dedicate the Tithe, we acknowledge to have receiv'd the other nine parts from him; of which, the offering of the tenth is a ſolemn acknowledgment.

And the vowing or dedicating them, though due before, was cuſtomary with the *Jews*, as well as the Heathen; for ſo it is commanded, *Eccluſ.* XXXV. 9. *Dedicate thy Tithes with gladneſs*. And none will ſay that they were not due among the *Jews*, even before their dedication of them.

SECT. VII.

That the Gentiles *did pay Tithes to their Gods.*

I. THE great oppoſer of Tithes, the learned Mr. *Selden*, cannot deny this: But in his *Hiſtory of Tithes*, cap. III. he endeavours to leſſen this as much as he can, by offering ſome of his conjectures: 1. That they were pay'd only by particular Vows. 2. Not by any Law enjoining them. 3. Not generally. 4. Not yearly. 5. Only to ſome particular God; as, among the *Romans*, to *Hercules*, &c. 6. Only of ſome particular things, not of all our increaſe, of every ſort.

In every one of which particulars he has been ſufficiently confuted by ſeveral learned Anſwers which have been made to that book of his. Dr. *Comber*, laſt of all, has collected theſe, and added to them; and put that matter (I think) paſt a reply.

But I intend not to trouble the Reader with a repetition of any of theſe: Becauſe what Mr. *Selden* himſelf allows is abundantly ſufficient to my preſent purpoſe, and indeed to confute himſelf in every one of theſe heads, to which I have reduc'd all his pretences, whereby he endeavours to invalidate the practice of the *Gentiles* from being a teſtimony to the divine Right of Tithes.

For however they paid their Tithe, 1. whether of every thing, or only of ſome ſorts of their increaſe; 2. whether to one or to more of their Gods; 3. whether annually or occaſionally; 4. whether generally, or only the devouter ſort; 5. whether thereunto requir'd by their municipal Laws, or not; or 6. whether with, or without a particular Vow: Yet this remains uncontroverted, upon either ſide of theſe Queſtions, that the notion of Tithes, as being due unto ſome God or other, was receiv'd among the *Gentiles*, and that, time out of mind; which is all the uſe I have at preſent to make of this cuſtom, or tradition of the *Gentiles*. And of which I will ſhew the force in ſumming up the evidence.

In the mean time, let me enlarge ſo far as to ſhew the Reader how far *Selden* himſelf does yield the Cauſe in all theſe captious queſtions which he puts in prejudice to the divine Right of Tithes.

II. But firſt I muſt obviate a miſtake which may ariſe from the uſe of the word Ἀπαρχαὶ *Firſt-fruits*. For tho', in the *Levitical* ſenſe of the word, it is diſtinguiſh'd from the Tithes, becauſe there were particular Firſt-fruits diſtinct from the Tithe, reſerv'd in the *Levitical* Law, yet in the profane writings, Firſt-fruits and Tenths are generally underſtood to mean the ſame thing; becauſe as Mr. *Selden* confeſſes *(c. 3. n. 3.)* the Firſt-fruits were paid in the proportion of a tenth part; and the Tenths were paid out of the Firſt-fruits or choiceſt of the whole; whence theſe terms of Firſt-fruits and Tenths became ſynonymous.

And tho' not always, yet often they are taken to mean the ſame thing, even in the ſacred Writings. And the reaſon is this; there were two ſorts of Firſt-fruits under the Law; of which the one was the Tenth, and the other was not. The firſt ſort we find *Levit.* XXIII. 9, *&c.* where it is commanded, that at the reaping of their fields they ſhould bring a ſheaf or handful of the firſt of the Harveſt unto the Prieſt, to be offered before the Lord; and before this was done, they were prohibited ſo much as to taſte even of the green ears, *v.* 14.

Theſe

Theſe are called *the firſt of the Firſt-fruits*, Exod. xxxiv. 26. But when the full Harveſt was brought in, then the tenth part of the whole was taken out of the firſt or choiceſt parts. And before this *Tenth* was offer'd, it was not lawful for the Owner to convert any of the nine parts to his own uſe. And therefore theſe Tenths were the Firſt-fruits of the Harveſt: Firſt offer'd to God before any of the remainder cou'd be diſpos'd of, and which likewiſe conſiſted of the firſt or principal parts of the Harveſt. Thus the Tenths were always Firſt-fruits, but the Firſt-fruits were not always Tenths: Tho' this ſecond ſort of Firſt-fruits were always Tenths. The *Præmeſſum*, or *Præmetium* of the *Romans* before Harveſt, and their *Flori-feſtum* after Harveſt, both dedicated to *Ceres*, do reſemble theſe two ſorts of Firſt-fruits.

But the firſt of the Firſt-fruits were not paid out of all thoſe things which were tithable; and, in thoſe Caſes, the word Firſt-fruits did expreſs only the Tenth. Thus the Tenth of the Tenth, which the *Levites* were to pay to the High-Prieſt, is call'd by the name of *Firſt fruits*; and the meaning of that name is explain'd in the vulgar Tranſlation of *Numb.* xviii. 26. *Primitias offerte Domino, id eſt, decimam partem:* i. e. *Offer to the Lord your Firſt-fruits, that is, the tenth part.* And this Tenth is call'd Firſt fruits in the *Greek*, Ἀπαρχαὶ, ℣. 29, 30. In both which laſt Verſes our *Engliſh* renders it *the beſt*, and likewiſe the vulgar, *optima & electa*. And the LXX mean the ſame by Ἀπαρχαὶ *Firſt-fruits*; for they being commanded to be given of the very beſt: Hence the word Firſt-fruits became likewiſe a term for the beſt and choiceſt things.

And that the Heathen had the ſame notion of Tithes and Firſt-fruits being the ſame, Mr. *Selden** does not conceal, but gives authority for it, and ſhews that their offerings to their Gods were call'd Δεκαηφόροι Ἀπαρχαὶ, that is, *Firſt-fruits* in *Tenths*. A multitude of authorities for this might be given; but it will not be deny'd: and I haſten,

III. This being thus ſettled, I proceed to ſhew how far Mr. *Selden* has allow'd the general notion of the *Gentiles* (and not only of particular Men, or ſome Nations) that the Tithe was due unto their Gods.

Tithes a general Cuſtom of the Gentiles.

In his *Hiſtory of Tithes*, c. 3. he confeſſes it to be the cuſtom of the *Gentiles*, to offer the Tithe to their Gods; and gives ſeveral inſtances for example, of the *Arabians* and *Phœnicians* in *Aſia*, among whom *Melchiſedec* was both a King and a Prieſt; the *Carthaginians* and *Ægyptians* in *Africa*; and the *Grecians* and *Romans* in *Europe*. And *chap.* x. *n.* 1. he brings it as far *Weſt* as *England*, and ſhews it to have been the Cuſtom here, even amongſt thoſe who had not yet received Chriſtianity; as of King *Cedwalla*, about the year 686, before he was a Chriſtian, and others.

Pliny, in his *Natural Hiſtory*, l. 12. c. 14. witneſſes of the *Arabians*, who paid Tithe to their God *Sabis:* And *c.* 19. of the *Æthiopians*, who paid their Tithe to their God *Aſſabinus*. And this they obſerv'd ſo ſtrictly, that it was not lawful for the Merchants to buy or ſell any of their goods, till the Prieſts had firſt taken out the Tenth for their Gods.

Plutarch, in the life of *Camillus*, tells not only how religiouſly the *Romans* obſerv'd the payment of their Tithes to their Gods; but likewiſe that the ſame regard was had to them among the *Liparians*. For when, after *Camillus*'s Conqueſt of the City of *Veies*, the *Augurs* had made report that the Gods were greatly offended, (tho' for what they knew not) which they found by the marks and obſervations they made of their Sacrifices; and *Camillus* having inform'd the Senate, that in the ſacking of *Veies*, the Soldiers had taken the Spoil without giving the Tenth to the Gods; and whereas

* Hiſtory of Tithes, c. 3. n. 3.

the

the Soldiers had moſt of them ſpent or diſpos'd of what they had taken, the Senate order'd every Man to give in upon oath what he had got of the booty, and to pay a Tenth of it, or the value, if it was ſpent, to the Gods; and beſides this, a cup of gold of eight talents, to be ſent to the Temple of *Apollo* at *Delphos*, as a Treſpaſs-offering. Towards which the Women brought in their Jewels and Gold of their own free will ſo readily, that the Senate, in honour to them, gave them a privilege which before had been deny'd them, of having Orations in their praiſe made at their Funerals, which formerly had been allow'd only to great and eminent Men.

And they appointed three of the firſt Quality in *Rome* to carry this Preſent, with the Tithes, in a triumphant manner to *Delphos*.

In the way, they were taken, and made Prize by the *Liparians*. But when brought to their City, and the Governor underſtanding that ſo great a booty was Tithes due to the Gods, he not only reſtor'd it all, and ſent them away with it, but gave them a Convoy of his own ſhips to ſecure them in their voyage, tho' he was then at war with them.

The *Greeks* had the ſame notion of the divine right of Tithes; which *Xenophon* tells us, and gives a remarkable inſtance of it (*de Exped. Cyr. l.* 5.) that the *Grecian* Army, which he conducted in that memorable Retreat after the death of *Cyrus*, reſerv'd a Tenth of the money they got upon their march by the ſale of Captives (notwithſtanding their great diſtreſs) to be offer'd to *Apollo* and *Diana:* But *Xenophon* reſerv'd the Tithe of his ſhare to be offer'd at *Delphi* and *Epheſus*. With this he built a Temple to *Diana*, and bought Lands wherewith to endow it, of which he paid the Tithe to her; and near the Temple ſet up a pillar, with this Inſcription, *Ground ſacred to* Diana. *Whoſoever poſſeſſeth it, let him pay the Tithe of his yearly Encreaſe; and out of the remainder maintain the Temple. If he neglect this, the Goddeſs will require it.*

Many more inſtances might be brought out of the *Greek* and *Latin* Stories; but there is no need: For Mr. *Selden* owns it, not only as to theſe, but the *Gentiles* in general, as before-quoted, c. 1. n. 1. where he ſays, that the *firſt fruits and chiefeſt parts were ſacred to the Gods among the* Gentiles. See what has been ſaid n. II. of firſt Fruits and Tenths being the ſame; and that their Offerings to their Gods were called Δεκαηφόροι Ἀπαρχαὶ *Firſt Fruits in Tenths*; which ſhews that the uſual *Quantum* of their Offerings was a Tenth, otherwiſe their Offerings could not have got the name of that proportion more than of any other. But Mr. *Selden* does acknowledge this in the place above-quoted, c. 3. n. 3. that the Offerings were ſo called, becauſe they *were either the Tenth, or given as in lieu of ſo much.* Therefore the Tenth was the *Quantum* which they thought was due to the Gods. Mr. *Selden*, in his *Review* of Chap. 3. *But for the* Gentiles (ſays he) *it is true, they were very devout in giving of their yearly Increaſe to the honour of their Deities, according to the Attick Law* Θεὸς καρποῖς ἀγάλλου, *that is, to honour the Gods with their Fruits.* Which is almoſt literally *Prov.* III. 9. *Honour the Lord with thy Subſtance, and with the firſt Fruits of all thine Increaſe.* That theſe firſt Fruits were Tenths, is ſaid already. And this ſhews that it was a Principle of the *Gentiles* as well as of the *Jews.*

Selden's *Objections.*
1. *That Tithes were only by arbitrary Vows.*

IV. Mr. *Selden* would leſſen the authority of this, by giving inſtances where ſeveral among the *Gentiles* did dedicate their Tithe to their Gods by a particular Vow; and would infer from thence, that Tithes were no otherwiſe thought due to the Gods by the *Gentiles*, than as particular Perſons had oblig'd themſelves by vow; which would oblige them to any other proportion, if they had vow'd it.

But,

But, 1. How came the Tenth to be the common and receiv'd proportion which was vowed to the Gods? And how came that ſo univerſal a Tradition among the ſo far diſtant Nations of the *Gentiles?* But of this I will make farther uſe hereafter.

2. It always was, and is cuſtomary to vow thoſe things chiefly to which we are antecedently oblig'd. See before, Sect. VI. n. IV.

3. Mr. *Selden* himſelf gives many inſtances, which cannot be reſtrain'd only to the caſe of Vows: Nor can what I have above-quoted out of him be limited to Vows, or meant of them, with any ſort of pretence: As that the firſt Fruits were ſacred to the Gods among the *Gentiles*, and the *Attick* Law to honour God with our Fruits. But Vows are voluntary, and not impos'd by Law. He* quotes out of *Herodotus* an inſtance, which ſhews the opinion of the *Gentiles* of the ſacredneſs of Tithes; which was ſo great, as to reſtrain the Soldiers of *Cyrus* in the heat of Victory from flying upon the Spoil of the *Lydians*, only for being told that the Tithe of the City muſt neceſſarily be firſt paid to *Jupiter*. How neceſſarily, if only by Vow? Did the Soldiers vow it in the heat of Battle? He tells, *ibid.* n. 1. that the Oracle directed the *Pelaſgi* to give the Tenth of their Gain out of Sea-Merchandize to *Apollo*. This was not upon the obligation of a Vow. And n. 3. that there was an Inſcription at *Delphi*, Ὄφρα Θεῷ Δεκάτλω Ἀφροδίνιά τε χρεμάσωμεν, *That we ſhould hang up our Tithes and firſt Fruits to God.* This was not to oblige Men to vow their Tithes; for vows are free. And in the ſame place he tells, that the offerings to *Apollo* were called Tithes, becauſe they were the Tenth, or in lieu of the Tenth. Now all offerings are not by vow; and therefore if Tithes had only been by vow, they could not have included other offerings, which were not by vow. When I ſay, *Not by vow*, I do not mean that the Tithes might not be vowed, for that was cuſtomary, (as has been ſaid;) but that the original obligation did not ariſe from the vow, which was only meant as a farther tye to what was our duty before. Thus he mentions n. 2. *Cæſius* a Merchant, who vowed his Tenths every year.

Omnibus hic annis, votorum more ſuorum.

And this was becauſe they were due every year: Of which more hereafter. N. 3. he ſhews that *Juno* had the Tithe of all Goods confiſcate among the *Athenians*, which therefore were call'd Πανδέκαλον. And that ſhe gave to *Priapus*, a *Genius* of War, the Tithe of the Spoils that *Mars* ſhould gain in his Victories. Was this a Vow from *Juno?* And were Goods confiſcate Vows? *Diodorus Siculus* (Hiſt. l. 5.) tells that the *Carthaginians* being in great ſtraits, did believe that that judgment had fallen upon them for having neglected, for ſome time, to pay the Tithe of all their profits to *Hercules*, as they had us'd to do. Now, if Tithes were only voluntary, and only by vow, how came a temporary forbearance of them to be thought ſo great a Sin? For we are not bound to vow at all, much leſs always. *Porphyr. de Abſtin.* l. 2. §. 8. p. 56. tells from *Heſiod* how the Gods deſtroy'd an irreligious People called *Thoes*, becauſe they did not pay their firſt Fruits as they ought. Now to ſuppoſe that they vow'd it, and did not pay it, is arbitrary and groundleſs: And therefore it remains evident, that they thought the Tithe due to their Gods antecedent to any Vow.

Mr. *Selden*, in the Chapter before quoted, N. 5. relates an *Arabian* Law; *wherein every Merchant was bound to give the Tenth of his Frankincenſe*

* Hiſtory of Tithes, c. 3. n. 3.

to their God Sabis, *which his Prieſts receiv'd; neither might any ſale be made of it till that was paid.* Thus he. And it cannot be ſaid that this was only by vow. The like is to be ſaid of the *Attick* Law, which Mr. *Selden* likewiſe mentions, and I have before quoted, Θεὸς καρποῖς ἀγάλλεν. But I have over-prov'd this Point: And what I have ſaid will in effect ſatisfy the ſecond of the objections which I have collected out of Mr. *Selden* againſt Tithes; which is,

2d Obj. *That Tithes were not paid by any Law among the* Gentiles.

V. That Tithes were only voluntary among the *Gentiles*, but not enjoin'd by any Law.

1. I have juſt now mention'd ſome Laws, which Mr. *Selden* himſelf has produc'd, enjoining Tithes, and that with ſuch a penalty, as that the owner had not liberty to ſell or diſpoſe of any of his Goods, till the Tithe was firſt taken out of them for the Gods. And when the Tithe was paid, then the remainder was thought ſanctify'd to the uſe of the owner; but till then it was eſteemed the greateſt profanation and impiety to touch any thing of it, the whole being reputed as ſacred to the Gods, till by the offering of the Tenth the reſt were releas'd to the uſe of the owners. And this notion was ſo general, as to occaſion that proverbial deſcription of a wicked Perſon, Ἄθυτα ἐσθίειν. *i. e.* to eat of that which had not been ſanctified by the Gods having had their part firſt taken out of it.

2. But ſuppoſing there had been no municipal Laws enjoining of Tithes, the argument will come the ſtronger to my purpoſe, which is to ſhew this to have been a receiv'd Tradition among the *Gentiles:* From whom they had it, is to be enquir'd afterwards. But if they thought the Tithes ſo ſacred to the Gods, that they made conſcience of paying them, without the compulſion of any temporal Law, this ſhews the notion which they had of Tithes to be from an higher original than any municipal Laws, and that they thought them to be due *Jure Divino.*

3d Obj. *That Tithes were not paid generally.*

VI. The third objection is, that tho' Tithes were paid, and that very frequently, which Mr. *Selden* cannot deny; yet he would have you believe that they were not paid univerſally; and ſo would bring the notion of them no higher than the cuſtom of this or that particular Town or People.

And truly, if from the neglect of paying them, an argument can be brought againſt the uſe of them, it will lie as ſeverely againſt the *Jews* and Chriſtians as againſt the Heathen. For the *Jews* had ſo far neglected the payment of their Tithe, that not only ſome particular perſons, or a few of them, but the whole Nation was curſed for it. And amongſt thoſe who call themſelves Chriſtians, there are many, too many, who have loſt the whole notion of them as any due or tribute to God; and therefore ſeize on them, and think them diſpoſable by human Laws, as any other Goods or Chattels.

Mal. iii. 9.

Inſomuch that there remains greater footſteps of the divine right of Tithes among the *Gentiles*, than is to be found at this day in many parts of Chriſtendom.

But how univerſal would Mr. *Selden* have the tradition of Tithes among the *Gentiles?* He has own'd it (as ſhewn above) in the *Grecians* and *Romans*, (each of whom were once almoſt the whole of the then known World;) in the *Carthaginians* and *Phœnicians* before them; among the *Ægyptians*, *Arabians*, *Æthiopians*, and *Gentiles* of *Britain*, the remoteſt and moſt barbarous part eſteem'd of the World then. How much farther would he have had this Tradition carry'd?

But tho' it was in all theſe Nations of the World, yet he would have it, that it was but with a few in theſe Nations; and from this only reaſon that I can imagine, that you ſhould ſuppoſe, notwithſtanding there are many authorities in Hiſtory of the general Cuſtom and Laws for Tithes; yet that they

they were paid by no more than thoſe who happen'd to be named in Hiſtory for payment of their Tithe, tho' that be told only occaſionally, to illuſtrate other occurrences; as if I ſhould make an argument that none ever paid Tithe in *England*, no, nor Rent, whoſe names are not in Hiſtory for paying of ſuch Rent or Tithe.

How, otherwiſe, can Mr. *Selden* get off even from that degree of univerſality which himſelf is forc'd to allow, while he endeavours to leſſen it all he can? It was ſo cuſtomary, that he confeſſes the Tithes of *Hercules* among the *Romans* was a proverb to expreſs* vaſt riches; then they were not a few who offer'd Tithe to him. And among the *Grecians Apollo* was call'd † Δεκαταφόρος, i.e. *crown'd with Tithes*, becauſe of the great quantity of Tithes which were offer'd unto him. And there were publick Inſcriptions at *Delphi* ſacred to him, commanding or exhorting to bring their Tithes thither, *i. e.* rather than to another God; for they were at liberty to offer to what God they pleas'd.

Nay, this Cuſtom was ſo very general, that to tithe δεκατεῦσαι, was us'd to mean the conſecrating of any thing to God: And for the ſame reaſon among the *Romans*, the beſt and choiceſt Parts were call'd *Edecumata*; and *Decumanum* meant the greateſt and faireſt; as *Fluctus Decumanus*, *Scuta Decumana*, *Decima unda*, &c. becauſe the Tithes were paid of the beſt and choiceſt Parts.

But Mr. *Selden* cannot deny the Cuſtom, (n. 1.) where after giving particular inſtances, he ſays, *Thus in* Italy *the Cuſtom was to pay and vow Tithes to their Deities, and continu'd in uſe till the later times of the Empire.* And (n. 4.) *That the* Grecians *uſed to tithe their ſpoils of War to the Gods.* Ἐθος ἦν Ἑλλωικὸν Δεκάτλω τ ὠφειγινομδών τοῖς Θεοῖς καθιερᾶν. *It was a* Greek *Cuſtom to conſecrate the Tithe of their abundance or increaſe to the Gods.* And *Mos erat Herculi Decimam profanari* among the *Romans*. *It was the cuſtom to dedicate Tithes to* Hercules.

Mr. *Selden* having told all this, gives ſuch an anſwer as could not have been expected from him. *It was a Cuſtom* (ſays he) *ſome time.* This is ſuch a Jeſt as they call a *Bull.* If it was but ſome time, it was not a Cuſtom; for it is only the often doing of a thing that makes it a Cuſtom. But that may be a Cuſtom to a few Men, which is not ſo to many Men. And was it Mr. *Selden*'s meaning that it was only a Cuſtom with a few Men? No; he yields in the ſame place, that *many Men did ſo*, (ſays he) *the examples before taken out of ſtory make that plain.* So that this is gain'd undeniably, that it was a Cuſtom, and that of many Men in many Nations of the *Gentiles*; which will be ſufficient to the purpoſe for which I have produc'd it. Therefore I proceed no farther in it at this time; but refer the Reader, who deſires a more thorough diſquiſition of this Point to the Anſwers before-mention'd to Mr. *Selden*'s *Hiſt. of Tithes*; where he will find authorities abundant and undoubted of the univerſality of this Cuſtom among the *Gentiles*. But Mr. *Selden* himſelf having afforded ſufficient for the uſe I have to make of it, I chuſe to inſiſt upon the conceſſions of this great enemy of Tithes, that no Reader may have any ſuſpence as to the authorities produc'd. And now I proceed to the fourth objection:

4th Obj. *That Tithes were not paid yearly.*

VII. Mr. *Selden* finding he could not reſiſt, tho' he gainſay'd the univerſal practice of the *Gentiles* in offering their Tithe to their Gods, ſeeks to weaken this authority by inſinuating upon his Readers, that they were not paid yearly, only now and then, as People pleas'd to fanſy, c. 3. n. 1.

But he gives no reaſon or authority for this. For indeed there was none to be given: Nor can I imagine what (beſides prejudice) could have prompt-

* Hiſtory of Tithes, c. 3. n. 1. † Ibid. n. 3.

ed

ed him to ſay this (for I cannot think he did believe it,) unleſs it be that ſeveral are found who have vowed Tenths to the Gods upon particular emergencies, the gaining of a victory, a proſperous return to Merchants by Sea, or the like.

But this proves no more againſt annual Tithe, than a Tenant's making a preſent to his Landlord over and above his yearly Rent, in acknowledgment for ſome particular favour done him, is a proof that he paid no yearly Rent.

Or, as before has been ſaid, a Man may vow the Tenth which he owes, as well as a ſecond or a third Tenth which is merely voluntary.

But what reaſon could Mr. *Selden* have given, or any on his behalf, why Tithes ſhould be due one year, and not another?

The notion which all the world ever had of Tithes, was as a tribute or acknowledgment to God for what he had beſtow'd upon us, and to procure his farther Bleſſings upon us. I know no other notion that any Man can have in offering of his Tithes to God.

But this reaſon holds as well for one year as another. And to ſay that this was only to be for one year, is fooliſhly precarious.

Beſides, Mr. *Selden* himſelf does abundantly confute this raſh aſſertion of his own in what I have before quoted out of his *Review* of the third Chapter, where he ſays, *That the* Gentiles *were very devout in giving of their yearly Increaſe to the honour of their Deities:* And that their *Thalyſia*, which was their Feaſt immediately after Harveſt, in honour of *Ceres*; and their *Haloa* about the ſame time, which was the like devotion to her and to *Bacchus*; and their ſeveral *Dionyſia* did ſpend no ſmall part of their yearly Fruits of Corn and Wine, beſides other Feaſts of leſs note, which were to the ſame purpoſe. Thus Mr. *Selden*, confeſſing theſe Feaſts to have been yearly, the ſame muſt be underſtood of what he ſays c. 1. n. 1. of his Hiſtory, *That the Firſt-fruits were ſacred to the Gods among the* Gentiles; that is, the Firſt-fruits of every year; and not only of one year, that would be ridiculous. *Ibid.* c. 3. n. 1. he quotes an ancient Inſcription to *Fortune* made by *Taurinus* in honour of his Father *Cæſius*, who paid his Tithes to the Goddeſs *Fortune*; ſpeaking of which, he ſays, *Omnibus hic annis*, i. e. that he paid his Tithes to her every year. And n. 3. he tells out of *Herodotus*, that the Inhabitants of *Siphnus* gave yearly Tithes of their Mines to *Apollo:* And from *Callimachus* that yearly Tithe was brought to *Delos* for the ſame God. Multitude of the like inſtances may be brought: But let theſe of Mr. *Selden*'s own bringing now ſuffice.

5th Obj. *That Tithes were only paid to ſome particular Gods.*

VIII. Mr. *Selden* offers another blow, as he thought it, againſt the divine right of Tithes, by alledging, which he does very groundleſly, that Tithes were not paid, as due to the Gods, among the *Gentiles*, becauſe they were not offer'd to the Gods in general, but only to ſome particular God; as he makes the Tithe of the *Romans* to be almoſt wholly paid to *Hercules*, by whom he ſays they underſtood *Mars*.

But this pretence, or innuendo, has as little truth as it has conſequence in it: For the queſtion is not, To which of the Gods the *Gentiles* did pay their Tithe? But whether they paid it to any of them? And if they paid it to any or all of their Gods, it ſhews their opinion, that Tithes, as Sacrifices, were due to the Gods. For all did not ſacrifice to the ſame God, nor always to the Gods in general; but moſt commonly to ſome particular God, to whom they devoted themſelves. And the ſame is to be ſaid of offering their Tithes. The *Romans* might dedicate them moſt frequently to the God of War; and the *Greeks* to *Apollo*, the God of Learning: But this was not excluſive of the other Gods, as if none of them had any right to Tithes, but only *Hercules* or *Apollo*. On the contrary, Mr. *Selden* himſelf confeſſes, c. 3. n. 1. that the *Romans* and their next Neighbours did not

not tithe only to *Hercules*, but ſometimes alſo to other Deities; of which he there gives ſeveral inſtances, as of the *Pelaſgi* that tranſplanted themſelves into *Italy*, who ſent their Tithe to *Apollo* at *Delphi*: Of *Camillus*, who likewiſe gave the Tenth of his Spoils to *Apollo*: Of *Poſthumius*, who ſpent forty talents of the Tithe of his Spoils after his victory againſt the *Latins*, upon Sacrifices and Prayers, in honour of the Gods; and with what remain'd, built a Temple to *Ceres*, *Bacchus*, and *Proſerpina*. At other times alſo, on the general worſhip of the Gods, ſuch a Tithe was ſpent, ſays Mr. *Selden*; and n. 4. he owns again, that *Tithes were ſometimes generally given to the Gods without any Particular deſign'd*, among the *Grecians* as well as the *Romans*; and quotes ſeveral examples, which for brevity I omit, thinking this point ſufficiently prov'd, that Tithes were not only offer'd to *Hercules* or *Apollo*, but to other Gods, and to the Gods in general. And ſo I paſs to the ſixth and laſt objection.

6th Obj. *That Tithe was not paid of all things.*

IX. The laſt effort againſt the practice of the *Gentiles*, in offering Tithes to their Gods, is what Mr. *Selden* often inſiſts on; and that is, that Tithes were not paid out of all things, but only of ſome particular things, according to the cuſtom of particular places. By this means, if he could not hinder Tithes from being *Jure Divino*, he would curtail them in quantity as much as he could: And by bringing in the diſpute which things were tithable, might open a door to untithe every thing, at leaſt render it very precarious.

But if the end of offering Tithes to God can be no other (as has been ſaid) than a due acknowledgment for the paſt encreaſe which God has given to our Labours, in whatever vocation, and to implore the continuance of his bleſſing upon our After-labours: This reaſon muſt reach to all things which we have received from God, or expect to receive from him. *Solomon* determines it of all things, *Prov.* iii. 9. *Honour the Lord with thy Subſtance, and with the Firſt-fruits of all thine increaſe. All increaſe*, of whatever ſort. And the ſame was the notion of the *Gentiles*, even as confeſſed by Mr. *Selden*. He tells us, c. 3. n. 1. that they tithed their Eſtates, their Subſtance, τὰς οὐσίας, which is every thing that they had; n. 3. all their Eſtates: Which general words include all the particulars that can be nam'd; and it is impoſſible to name them all: Yet let us ſee what particulars Mr. *Selden* has occaſionally nam'd in this ſame Chapter. He names n. 1. the tenth of Fruits, of Money gotten by Sales, and of Spoils of War; of ſuch things as made acceſſion to their Eſtates; of Sea-Merchandize: N. 3. of Mines, Merchandize, and all goods confiſcate: *N.* 4. the tenth of what the Cooks in *Athens* kill'd for Meat: N. 5. of Frankincenſe; And laſtly, the inſtance he gives n. 3. of that conſcientious Whore *Rhodopis*, who ſent to *Delphi* as many Spits for uſe in Sacrifice as the Tithe of that gain which ſhe made of her Body came to. This ſhews the notion they had of all increaſe paying Tithe; and therefore Mr. *Selden* had no cauſe to be ſo unreaſonably angry, as he was N. 2. with *Paulus Diaconus* for that ſaying which he has tranſmitted to us of *Feſtus*'s, *viz. Decima quæque veteres diis ſuis offerebant*, i. e. *that the Ancients did offer all ſorts of Tithes*, or *Tithes of all ſorts of things, to their Gods.* As to the vindication of *Paulus Diaconus*, I refer to the learned Anſwers before mentioned, and what I have hereafter quoted out of Dr. *Spencer*. But as to this ſaying of *Feſtus*, it is no more than what Mr. *Selden* has given inſtances of in this ſame Chapter, and which, if he had conſider'd, he would have refrain'd, at leaſt conceal'd his violent concern againſt that authority of *Feſtus* for paying Tithe of all things, as to cry out, *No ſuch matter: Some did, and only ſometimes, and of ſome things, and moſt uſually to ſome Gods only.* All of which particulars have been conſider'd already.

Let me only add, and close up this head with an authority out of Dr. *Spencer*, who abus'd a great deal of Learning to justify an unhappy *noſtrum* of his own, *viz.* That the inſtitutions of the Law of God were deriv'd from the ſame cuſtoms prior among the *Gentiles*. That there were ſuch cuſtoms, as of Sacrifices, Tithes, *&c.* among the *Gentiles* prior to the Law of *Moſes*, is granted: But their original was not from the *Gentiles*, (as Dr. *Spencer* very groſſly miſtakes it.) The *Gentiles* had retain'd, and withal corrupted the primitive inſtitutions of Sacrifices, of Tithes, *&c.* which were given by God to *Adam*, and the Patriarchs before the Flood. Theſe were reviv'd in the Law of *Moſes*, but not therefore borrow'd from the *Gentiles*, from whoſe cuſtoms the *Jews* were commanded to abſtain.

But God would not forſake his own inſtitutions becauſe the *Gentiles* did retain them; though they abuſed them to the Worſhip of falſe Gods. But to think that Sacrifices, which were ordained as Types of the Sacrifice of *Chriſt*, had their original from the *Gentiles*; and that God, in compliance with their Idolatry, did inſtitute Sacrifices under the Law, and gave *Chriſt* himſelf to be ſacrificed, (which ſome, of great name, have lately aſſerted, perhaps miſled by this wild notion of *Spencer*'s;) this is to overthrow the whole foundation of our Religion, giving it no higher a riſe than the imaginations of wicked Men; and inſtead of the Devil's aping of God in his inſtitutions, this, by a blaſphemous inverſion, makes God to ape the Devil, and borrow from him the whole œconomy of his Worſhip and Religion. But this is a Subject I have treated of elſewhere; only thus much I thought neceſſary in this place, becauſe Dr. *Spencer* is not to be quoted without a caution, leſt we might ſeem to approve his Errors, while we make uſe of his Learning. He has effectually prov'd (though to the evil end before mentioned) that Tithes were univerſally paid among the *Gentiles*, even before the Law of *Moſes*, and vindicates the above quotation out of *Feſtus*.

" * That the Ancients did offer the Tithes of all to their Gods, *i. e.* " all of them, of all things, to all their Gods, and always, or in the or- " dinary courſe of their Religion, and that *R. Mountagu* had ſufficiently " vindicated this Teſtimony of *Feſtus* from the cavils of *Scaliger*.

To which *Spencer* adds this of *Mountagu*, *viz.* " † That ſome have " been found in Hiſtory who did not ſacrifice; but none in all the Annals " of Time who did not pay Tithes. Nor was this ſtrange, ſince Tithes " were as frequent among the Heathens, as Altars, Firſt-fruits, Vows, Ob- " lations, or Idols.

---

* Feſti Teſtimonium, decima quæque veteres diis ſuis offerebant. His enim apertè docet *πάντας, πάντα, πᾶσι, πάντοτε*, antiquos omnes, eorum omnia, diis omnibus, & omnino, vel ordinariâ religione decimâſſe. Huic teſtimonio tutius innitamur, quòd *R. Montacutius* illud à *Scaligeri* convitiis tam doctè vindicaverit, & famæ fideiq; ſuæ priſtinæ reſtituerit. *Diatrib. cont. Seld.* c. 3. p. 412, 413, *&c.*

† Poſitivis hiſce, negativum unum Authoris illius (*ib.* p. 454. & 574.) adjungam teſtimonium: Nonnulli *ἄθυτοι*, qui non ſacrificârunt, in hiſtoriarum exemplis inveniuntur; nulli verò per omnium temporum annales, *ἀδεκάτευτοι* reperiuntur: Nec mirum, cùm decimæ non minùs frequentes apud Ethnicos, quàm Altaria, Primitiæ, Vota, Oblationes, & ſimulacra fuerint. *Spencer. de Leg. Heb.* l. 3. Diſſer. 1. p. 620.

SECT.

SECT. VIII.

Of the original of Tithes.

1. IT is now time to ſee how far upwards we can trace the practice of Tithes, that, if poſſible, we may find its beginning. There is no account how it began among the *Gentiles*; it was time out of mind with them; as ancient as any thing which their Hiſtories contain'd. The *Attick* Law before mention'd, for paying of Tithes, is ſaid (as Mr. *Selden* tells us, *Review, c.* 3.) to have come from *Triptolemus*; and he was cotemporary with *Moſes*.

But this cannot be the original of Tithes, for we find them long before: And *it is not unlikely* (ſays Mr. *Selden*, c. 3. n. 5.) *but that the ancient and moſt known examples of* Abraham *gave the firſt ground both to them*, (the *Phœnicians* in *Aſia*, and from them to the *Carthaginians* in *Africa) and to the* Europeans, *ſo ſometimes to diſpoſe of the tenth of their Spoils of War to holy uſes*. Whether this tenth was only of Spoils of War, or whether only paid ſometimes, has been ſpoke to. But we are now following the track of this univerſal cuſtom of Tithes, to ſee if we can come to the beginning of it.

Melchiſedec is the firſt of whom expreſs mention is made that he received Tithes: He is the firſt likewiſe whom we read of call'd by the name of Prieſt; yet none doubts but that there were Prieſts before. As little can we doubt but Tithes were paid before: For his tithing of *Abram* is not mention'd as the introduction of any new cuſtom; which, if it had been then new, would have been told; elſe who had known what it meant? But, on the contrary, the Apoſtle argues *Heb.* VII. (as we have ſeen) that this Tithe was paid as a Tribute due to *Melchiſedec*, as he was Prieſt of the moſt high God; and thence infers the greatneſs of *Melchiſedec* above *Abram*. And this ſhews undeniably that the notion of Tithes, as due to the Prieſts, was known before that time; for otherwiſe *Abram* could not have paid them under that notion, which St. *Paul* ſays he did.

This *Melchiſedec* Mr. *Selden* ſuppoſes (c. 1. n. 2.) to have been *Sem*, the eldeſt Son of *Noah*. So that we muſt paſs the Flood to ſearch for an higher original of Tithes. And of this dark time we have no Hiſtory remaining but that only of *Geneſis*; and that is very brief, and touches but upon a few things, being chiefly deſign'd to deduce the genealogy of *Iſrael* from the beginning of the World.

Yet, even in that ſhort ſummary, we have no obſcure Light given us as to Tithes, with ſome other of the after *Judaical* Rites: As, the difference of clean and unclean Beaſts and Fowls, *Gen.* VII. 2. That the clean were only to be offer'd in Sacrifice, cap. VIII. 20. That the fat of the Sacrifice was particularly to be offered, and the Firſtlings to be the Sacrifice, *Gen.* IV. 4.

Some Rabbies pretend that the whole *Moſaical* Law was before the Flood, and only reviv'd under *Moſes*. That I will not undertake. But we cannot deny a great part, as the Sacrifices, *&c.* and ſome as arbitrary as any in the *Levitical* Law, as that of clean and unclean Beaſts, *&c.*

2. But, now, as to that of Tithes, we find, in the firſt place, the general notion of honouring the Lord with our Subſtance, *i. e.* offering to him ſome part of our increaſe, *Gen.* IV. 3, 4. And 2^dly^, that there was a determinate part, appears from the LXX Tranſlation of *Gen* IV. 7. Οὐχ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον. i. e. *If thou haſt offer'd*

fer'd aright, but haſt not divided aright, haſt thou not ſinned? Hold thy peace.

The authority of this Tranſlation is ſupported by its being ſo frequently quoted in the New Teſtament, even where it ſeems to add to the *Hebrew* Text; as in that moſt remarkable Prophecy of our Saviour, *Pſal.* XL. 6. *A Body haſt thou prepared me*; which is not now found in the *Hebrew*. And this is put inſtead of that expreſſion in the *Hebrew*, *Mine Ears haſt thou bored*: Which is not mentioned; but the other, according to the LXX. is quoted *Heb.* x. 5.

Some prefer the LXX Tranſlation before the preſent *Hebrew* Text, which they ſay has ſuffer'd ſome detriment in the ſeveral Captivities and Perſecutions of the *Jews*; but that the LXX Tranſlation was made out of the *Hebrew* while it was pure and uncorrupted. I will not deſire to preſs this ſo far; only let the LXX Tranſlation ſtand as, at leaſt, the beſt Comment now extant of the Old Teſtament. And this cannot be deny'd to it, it being generally quoted, not only by the Apoſtles, but the Fathers of the firſt four hundred years. And as to this preſent Text, *Gen.* IV. 7. it is quoted literally as I have ſet it down, according to the LXX. in St. *Clem. Rom.* Ep. ad *Corinth.* n. 4. in *Irenæus* adv. *Hæreſ.* l. 4. c. 34. and in others of thoſe primitive Fathers. *Tertullian* adverſ. *Judæos*, n. 2. ſays, that God rejected the Sacrifice of *Cain*, becauſe *Quod offerebat non rectè dividebat*; i. e. *He did not divide aright that which he offered.* And this is more intelligible than our Tranſlation, which gives no account of the reaſon why God rejected the offering of *Cain*; but the LXX does, and the primitive Fathers who followed it, *viz.* that *Cain* did not divide aright, that is, he did not offer the full *Quantum* which he ought. And the Council of *Hiſpalis*, An. 590. enjoining the payment of Tithes, applies this of *Cain*, and ſays, that whoever does not pay his Tithes, *Prædo Dei eſt, & fur, & latro*; *& maledicta quæ intulit Dominus* (τῷ) Cain *non rectè dividenti congeruntur*; i. e. *He is a thief and a robber of God*; *and the curſes which God inflicted upon* Cain *for not dividing aright, are laid up in ſtore for him*——*Qui non omnia decimaverit*——*who does not pay Tithe of all things.* This ſhews that the Sin of *Cain* was in not offering the full *Quantum* of his Fruits, and that that *Quantum* was a Tenth. And the Apoſtle ſeems to give the ſame account of *Cain*'s Sin, *Heb.* XI. 4. where he ſays that *Abel* did offer Πλείονα θυσίαν *a larger Sacrifice: Plurimam Victimam*, as the vulgar renders it. And *Grotius (in loc.)* ſays, that the ſenſe of this Text according to the LXX was, that *Cain* did not offer of the beſt, or elſe that he gave a leſs proportion than the Tenth. *Which* * (ſays he) *from the moſt ancient Ages was the portion due to God; and that the footſteps of it are every where to be found in the* Greek *and* Latin *Hiſtories.*

Mr. *Selden* (c. I. n. 3.) would have *Cain*'s Sin to lie only as to the quality of his Sacrifice, in not offering of the beſt; but not at all as to the quantity, as if there had been any *Quota Pars*, or certain quantity noted; and that *Cain* had given leſs. But this is wholly precarious; he offers not ſo much as any pretence that ſhould limit this Sin of *Cain*'s to the quality only, without any reſpect to the quantity of his offering: Whereas, on the contrary, the quantity is chiefly, nay only noted in this Text. For not dividing aright, which is the Sin charged upon *Cain*, reſpects only the quantity: The quality is not to be divided. And if there was no *Quota Pars*, no certain quantity required, then could not *Cain* have been charg'd with offering leſs: For where there is no Law, there is no Tranſgreſſion.

* Aut certè minus Decimâ. Quæ ab antiquiſſimis Seculis Dei Portio. *Gen.* xiv. 20. xxviii. 22. Veſtigia etiam manent in Græcis Latiniſque Hiſtoriis paſſim.

3. Now

3. Now then it remains that there was a *quota pars*, and that it was enjoin'd. Let us next enquire who it was that enjoin'd it. And that muſt be either *Adam*, or God immediately: For there were none other ſuperior to *Cain*. There may be a third way ſuppos'd; and that is, that *Cain* did vow ſuch a *quantum*, and that he did not offer ſo much as he had vowed. But this is *gratis dictum*. And if he had vowed a tenth part by chance at that time, next time it might have been an eleventh, twelfth, fifteenth, or any other part. And the notion of a tenth part, as due to God, could never from thence have deſcended to all Ages and Nations, as we ſee it has done. It had been the ſame, if *Adam* had enjoin'd a Tenth only out of his own head by chance, and to oblige only for that time: That could never have been the foundation of ſo univerſal a Practice. But if *Adam* did enjoin it as a Law, to continue for ever among all his Poſterities, it will have a very great obligation, beyond that of the *Rechabites:* And in the next place, it cannot be imagin'd that *Adam* ſhould make ſuch a ſtanding and univerſal Law without directions from God; for ſuch we muſt ſuppoſe all the Laws which *Adam* gave to be.

4. But chiefly conſidering that this was a part of the worſhip of God; and God has always preſcrib'd the methods of his own Worſhip, and left it not to our wild imaginations to invent what means and ways of Worſhip we thought fit; which would be as various and fooliſh as every Man's fancy, and wholly unworthy the Majeſty of God, who has ty'd us up, that we ſhould go neither to the right hand nor to the left, neither add nor diminiſh in matters of Worſhip, but adhere ſolely to what he has commanded. The contrary of which, that is, making our own imaginations the rule and ſtandard of our Worſhip, is properly Superſtition; which God declares that he hates. And tho' theſe declarations are in the Scriptures, yet the reaſon of them is eternal, and binding from the beginning, before the Scriptures were wrote.

5. And we cannot imagine but that God gave *Adam* directions concerning his own Worſhip. Shall we ſay that ſacrificing was a pure invention of *Adam*'s, or of *Cain* or *Abel*'s?

What reaſon can any Man give why killing of a Beaſt ſhould be thought a giving it to God, or a worſhip of God? Why burning of it? Why the Fat, which we find noted in *Abel*'s Sacrifice? And why a Firſtling? But there is more than this. Sacrifices were appointed as Types of *Chriſt* our true Paſſover, who is ſacrificed for us. And *Adam* could have no knowledge of *Chriſt* but by Revelation, which was given to him, *Gen.* III. 15. And therefore without a Revelation he could not have invented Sacrifices to repreſent and exhibit the death of *Chriſt* to come. Or if he had invented it, yet he could not have appointed it as an act of Worſhip, without expreſs command of God: For all acts of Worſhip are means of Grace, whereby God does convey his Grace to us; and has oblig'd himſelf, by his promiſe, ſo to do, when there is not a failing on our part. Now God cannot be oblig'd but by himſelf: And therefore if any Man take upon him to appoint any worſhip of God, he does thereby pretend to limit God, and appoint him means whereby he ſhall be obliged to convey his Graces upon ſuch terms and conditions as we pleaſe to chalk out for him. And this is an high Blaſphemy.

6. Some fooliſhly apply this to indifferent Ceremonies appointed by the Church in the worſhip of God, which are nothing elſe but obſerving that order and decency in the ſervice of God which the Apoſtle has commanded, but no part of the Worſhip it ſelf. Circumſtances of Time, Place, Habit, Geſture, *&c.* are inſeparable from publick Worſhip; and the determination of theſe by a lawful authority we call Ceremonies, which have no other

virtue but the command of ſuch authority. Nor are they appointed as any means of Grace at all, whereby any Grace, either ghoſtly or bodily, is conveyed to us. If the wearing of a Surplice, (for example) uſing the ſign of the Croſs, or any other Ceremony, were appointed to heal Diſeaſes, allay Storms, ſave from Fire, help Women in Labour, chaſe away Devils, or to convey any virtue to Soul or Body; then would ſuch Ceremonies become utterly unlawful, becauſe they were appointed as means of Grace to convey ſuch Graces to us, which it is not in the power of Man to appoint.

7. This ſmall digreſſion I thought neceſſary in this place to obviate the foregoing objection which might be made againſt what I have ſaid of its not being in the power of Man to invent or appoint the worſhip of God. And this does ſufficiently ſhew, that Sacrifices were neither of *Adam*'s invention, nor of his appointment, otherwiſe than as he had received commandment for it from God, and deliver'd the ſame to his Children. * As *Peter Comeſtor* ſays, that *Adam by the Spirit did teach his Sons to offer Tithes and Firſt-fruits to God.* And *Hugo de S. Victore* ſays, *that God taught* Adam *how to worſhip him, and that* Adam *taught his Sons to give Tithes and Firſt-fruits* †.

This is farther evident in that it is ſaid *Heb.* xi. 4. that *Abel* offered by Faith. Now Faith has only relation to God, and to his Commands. To obey the command of a Parent or Magiſtrate is not called Faith. And if we think to pleaſe God by a worſhip of our own invention, and have Faith or truſt in him that he will accept it, this is preſumption in us; it is Superſtition, and hateful to God, and which the Scripture would never call Faith in God. Therefore ſince *Abel* did offer in Faith, it is a neceſſary conſequence that the thing was commanded of God.

Now the offering of Fruits was a ſacrifice and worſhip of God, as well as the ſacrificing of Beaſts: And as God did at the beginning appoint the Firſtlings and the fat of Beaſts for Sacrifice, ſo did he appoint a determinate quantity of the Fruits; elſe *Cain* had not been condemned for not dividing aright.

And as that inſtitution of the Firſtlings and the fat of clean and unclean Beaſts and Fowl, *&c.* were re-commanded under *Moſes*, ſo was that of Tithes.

8. Concerning which, let me give this farther argument from other inſtances which are allow'd. It is allow'd that Sacrifices, and Prieſthood, and Marriage, were inſtituted at firſt by God; and that they deſcended by immemorial tradition from *Adam* to the Heathen Nations, who knew not of *Adam*, nor the beginning of the World, nor how theſe inſtitutions began. But it was concluded, and that by a ſure rule, that thoſe inſtitutions which were univerſally receiv'd, and whoſe beginning was not known, muſt certainly be from the beginning.

Now Tithe, as well as any of theſe before-nam'd, was univerſally receiv'd among the *Gentiles*; and its beginning was not known more than any of the reſt: And therefore Tithe muſt have been from the beginning as well as any of the other.

Conſider, I beſeech you, how otherwiſe Tithes could have come to have been ſo univerſally receiv'd. Suppoſe all the World to be agreed that ſome part of all our ſubſtance was due to God; but that no determinate part was appointed, but every Man left in that to his own fancy or inclination. How ſhould all the World hit upon the ſame number of a Tenth more than a Fifth, Fifteenth, or any other number? Nations far diſtant from one another, who knew not of one another, nor held any correſpondence?

---

* Hiſt. Schol. in *Gen.* xxvi. † Annot. in *Gen.* c. iv.

Take

Take three Men off the ſtreet, and bid them think of a number; it is ten thouſand to one that they do not all three think of the ſame number. How inconceivable then is it, and next to an utter impoſſibility, that ſo many millions of people ſhou'd all, by mere accident, ſtumble upon the very ſame number? And that they ſhou'd think this number to be ſacred, ſo as none ought to offer a leſs quantity without committing a great ſin; that none ſhou'd know the beginning of this Cuſtom; that no Hiſtory ſhou'd mention it. Theſe are things ſo unaccountable, that it is not left in any Man's power, who will conſider of it, to believe that Tithes were any human invention, or that the notion of it cou'd have ſpread itſelf ſo univerſally through the world, if it had not deſcended from our firſt Parent; and ſo flowed from the Fountain through the many divided Streams.

Mr. *Selden* (*c.* 3. *n.* 5.) wou'd have it, that the *Gentiles* learn'd this Cuſtom from the *Jews*; and Dr. *Spencer**, that the *Jews* had it from the *Gentiles*; but neither of theſe are the truth. The *Jews* were a very contemptible people in the eyes of the *Gentiles*, and abhorred of them, and therefore it is no ways likely that the *Gentiles* would learn from them; eſpecially ſuch an expenſive worſhip as wou'd coſt them the yearly Tenth of all that they poſſeſſed. And, on the other hand, the *Jews* were ſtrictly forbidden to learn the Cuſtoms of the *Gentiles*; they thought the *Gentiles* ſo impure, as that it was not lawful to marry, no nor to eat with them; and therefore it is as improbable that the *Jews* ſhou'd part with the Tenth of all their yearly Increaſe becauſe the *Gentiles* did ſo.

Again. If ſome neighbouring *Gentiles* had learn'd it from the *Jews*, how ſhou'd it have ſpread to other far diſtant Nations? How ſhou'd it have been receiv'd amongſt them all at the ſame time? How wou'd not the beginning of it be known, in any Nation; nor from whence they had it? But to come to matter of fact. If, as Mr. *Selden* did ſuppoſe, the *Jews* had the notion of Tithes only from the *Levitical* Law, and that the *Gentiles* after this learn'd it of them; let us conſider that the Law was given to the *Jews* after they came out of *Ægypt*; ſo that neither the *Ægyptians*, nor any other, cou'd have learn'd it from them while they ſtay'd there. It was given them in the Wilderneſs, where for forty years they convers'd with no other Nation, and where *Moſes* died: Now *Triptolemus* King of *Attica* beforementioned, who made the *Attick* Law Θεὸς καρποις ἀγάλλειν *to honour the Gods with their fruits*, which as *Porphyry* repeats it‡, was, *That all the inhabitants of* Attica, *ſhou'd worſhip the Gods, according to their eſtates, with firſt-fruits and offerings of wine, every year:* And Ἀπαρχὰς ποιεῖσθαι, which is *Porphyry's* expreſſion for offering of their fruits to the Gods, and was his phraſe for paying of Tithe; as was uſual with all others, in thoſe times, both ſacred and prophane writers†: I ſay, this *Triptolemus*, was cotemporary with *Moſes*; and, for the reaſons before told, could not have learnt the notion of Tithes from him, or the *Jews* in his time. And yet *Triptolemus* is not ſaid to have been the firſt who brought the notion of Tithes among the *Gentiles*; only that he made laws for it, in his own Country, which ſuppoſes the thing to be known before.

But Mr. *Selden* would ſcrew it in another way, and (as I before quoted his *c.* 3. *n.* 5.) makes the example of *Abram* to have given the firſt ground to the *Phœnicians*, *Carthaginians*, and *Europæans* for paying of Tithes. How was it the example of *Abram* that taught *Melchiſedec* what Tithes meant, who tithed him, or put him under that tribute? And *Melchiſedec* was a King and a Prieſt among the *Phœnicians*; and, no doubt, received Tithe from them, as well as from *Abram*: And did the *Phœnicians* then

---

* *De Legib. Hebr.* before quoted. ‡ *Porphyr. de Abſtin.* l. 4. §. *ult.* p. 179. † See n. 2. of this Section.

firſt

firſt learn it from *Abram*'s once paying it to *Melchiſedec?* Is it not more probable that they ſhould learn it from *Melchiſedec* than from *Abram*, who was a ſtranger to them? Theſe are hard ſhifts which ingenious men are put to, to defend a bad cauſe. But if one of theſe muſt learn it from the other, it is more probable that *Abram* might learn it from *Melchiſedec*, than *Melchiſedec* from *Abram:* For *Melchiſedec* was much the elder man; and both a King and a Prieſt. But the truth is, neither of them did learn it from the other: Both knew it, and learn'd it from their fathers. And that Inſtance of *Abram*'s paying Tithe to *Melchiſedec* the Prieſt, was told only occaſionally, not as the original of Tithes, or of Prieſthood, more than his paying current money with the Merchant to *Ephron* (*Gen.* xxiii. 16.) was the original of money or merchandize, becauſe we never read of money or of Merchants before. And as certainly as his paying of money current with the Merchant, ſuppoſes that there was money and Merchants before, and that it was uſual to pay money; ſo certainly, and from the ſame reaſon, does *Abram*'s paying Tithes to a Prieſt, ſuppoſe that there were Prieſts before, and that it was uſual to pay Tithes to them. And there is as much ground to ſuppoſe that the *Gentiles* learn'd the uſe of money from *Abram*'s paying money to *Ephron*, as that they learn'd the uſe of Tithes from his paying Tithes to *Melchiſedec*.

How ſhou'd all the far diſtant Nations of the Earth know, and take ſuch notice of this ſingle Act of *Abram*'s, who was but a Traveller and Sojourner in *Canaan*, ſo as to make it their pattern and example? How ſhou'd they have this notion all at once? Wou'd not ſome footſteps or account remain in Hiſtory, how it was receiv'd from one Nation to another? If that of *Abram* was the original of Tithes, wou'd not their beginning be found in ſome Nation or other? What wild and unaccountable imaginations are theſe?

But the truth is, the *Gentiles* neither learn'd the notion of Tithes from *Abram* or the *Jews*, nor the *Jews* from the *Gentiles*, more than the notions of Sacrifices, of Prieſthood, of Marriage, which were receiv'd from the beginning of the World, and deduc'd through the after-generations as well of *Jews* as *Gentiles*.

Tithes muſt be as ancient as Sacrifice, for Tithes were a Sacrifice; they were the *quantum* of the Sacrifice, and they muſt be as ancient as Prieſthood; for they were given by God as a maintenance to his Prieſts, and always ſo underſtood. To ſacrifice was the Office of the Prieſt, and the Tithe was his reward: So that theſe, being relatives, muſt be of equal ſtanding.

Having thus ſhewn the original of Tithes to have been from God at the Creation, and to have deſcended from that time to this through all ages and generations of Men, I will now proceed to anſwer ſome Objections which have been made againſt them.

SECT. IX.

Obj. *That Tithes are not commanded in the Goſpel.*

I. THIS Objection proceeds from a miſtake of the nature of the Goſpel, as if it did abrogate the whole Law; and that nothing of the Law were of force but what is anew commanded in the Goſpel: Whereas the Goſpel was not meant to overturn any thing in the Law, but to confirm it to the leaſt *Iota*, *Matth.* v. 17, 18; by fulfilling all the types of *Chriſt*, which, as ſhadows,

ſhadows, vaniſh of courſe when the ſubſtance is come. And the Ceremonies which were ordain'd to accompany theſe Types, were with the Types fulfilled, that is, ended: And fulfilling is the perfection, not the deſtruction of any thing: That is the higheſt perfection, to attain to the End for which it is ordain'd, and that is the fulfilling of it. There was another part of the Law which reſpected the particular nation of the *Jews*, as to their political Government and œconomy, which is call'd their judicial Law. And this vary'd even in the Nation of the *Jews*, according to their different times and circumſtances, as it muſt be in all Nations. And this does not, or ever did oblige any other Nation, otherwiſe than as the Juſtice and Equity of that municipal Law of the *Jews* (being given by God himſelf) is the beſt Pattern that can be follow'd in other Nations, where their circumſtances will allow of it.

But all the reſt of the Levitical Law, except the Typical, the Ceremonial, and the Judicial, were confirm'd by *Chriſt*, and needed no new injunction. Now it is evident, that Tithes were no part either of the Typical or Ceremonial Law. They were no Type of *Chriſt*, for *Chriſt* is call'd by the name of his Types, 1 *Cor.* v. 7. Chriſt *our Paſſover is ſacrificed for us:* But *Chriſt* is no where call'd our Tithe. Tithe had another end and tendency, which was an acknowledgment and homage due to God, as the Author of all the good we receiv'd in this World; and that it was his bleſſing alone which gave ſucceſs and encreaſe to our labours. This reſpected God as our Creator and Preſerver, but had no ſignification as to the Incarnation, Sufferings, Death, and Reſurrection of *Chriſt*; and therefore was no Type of him; and therefore was not fulfill'd or ended in him. The reaſon of it is eternal, and muſt laſt while God feeds Man upon the Earth, and has been ever ſince God created Man upon the Earth. It was long before the Law, and therefore not taking its riſe from the Law, cou'd not be abrogated in the Law. It is true, it was a part of the Law as being anew enjoined in the Law, and ſo was a Municipal or Judicial Law among the *Jews:* But it does not therefore ceaſe to oblige other Nations, as other parts of their Judicial Law may ceaſe; becauſe, 1. The Juſtice and Equity of it is nothing peculiar to the *Jews*, but equal to all People and Nations whom God does preſerve and feed. But, 2. Other Nations were in poſſeſſion of it long before the Law of *Moſes*; and after, not from the Law of *Moſes*, but from its original and univerſal obligation; and therefore the abrogation of the Law of *Moſes*, had it been every word abrogated, cou'd not have diſſolv'd the obligation of Tithes.

But Tithes belonging to no part of it, that ceas'd upon the coming of *Chriſt*; conſequently is ſtill confirm'd, unleſs it can be ſhewn that *Chriſt* has diſcharg'd it. *Chriſt* did not anew inſtitute the *Decalogue*, but left it of force, becauſe not alter'd by him: And ſo it is of Tithes.

II. But *Chriſt* has not only, by his not forbidding, confirm'd Tithes, but has given expreſs approbation of them, *Matth.* XXIII. 23. where he ſays, *Theſe things* (*i. e.* the paying Tithe of the ſmalleſt things, as of Mint, Aniſe, and Cummin) *ye ought to have done.* And in his parable of the Phariſee and the Publican, *Luk.* XVIII. 12. he reckons paying *Tithe of all that* we *poſſeſs*, as an Act of worſhip and devotion to God; which ſure he wou'd not have done if it had been then abrogated. But if you ſay that this was ſpoke to the Phariſees, not to his Diſciples; *Origen*, who put this Objection, gives an Anſwer, That he wou'd not have commanded that to the Phariſees, which he would not have his Diſciples to fulfil much more abundantly; for, *except your righteouſneſs exceeds the righteouſneſs of the Scribes and Phariſees*, &c. "* How therefore (ſays *Origen*) does my righteouſneſs exceed theirs, if

* Hom. II. in Numer.

" they dare not taſte of the Fruits of the Earth till they have firſt offer'd " the Firſt-fruits to the Prieſts, and Tithes to the *Levites*; and I doing " none of theſe things, miſ-ſpend of the Fruits of the Earth to my own " uſe, without acquainting Prieſt or *Levite*, or letting the Altar par- " take of any part of them? And this we have ſaid (continues he) to ſhew " that the command for Firſt-fruits of Fruits and Cattel ought to ſtand even " according to the Letter.

Let me add the Apoſtle's argument *Hebrews* VII. 8. where he ſays, that under the Law Men that die received Tithes; but oppoſing to this the *Melchiſedecal* Prieſthood, which was but a Type of *Chriſt*'s, he ſays, that *he receiveth them* (Tithes) *of whom it is witneſſed that he liveth, i. e.* liveth for ever, not as the *Levitical* Prieſts, who were mortal, and therefore ſucceeded one another. Now *Melchiſedec*, if he was *Sem*, was mortal and died, as well as the *Levitical* Prieſts; and therefore this was ſpoken only of *Chriſt*: And the Apoſtle ſays, that he receiveth Tithes, for it can be meant of none other. And if *Chriſt* receiveth Tithes, then he has not abrogated them; then he has confirm'd them, not only negatively, by not forbidding them, under the Goſpel, but poſitively, by approving of the payment of them, and himſelf now in Heaven, ever living, to receive them.

Again, hear St. *Paul*, 1 Cor. IX. 13, 14. *Do ye not know that they who miniſter about holy things, live of the things of the Temple? And they who wait at the Altar are partakers with the Altar? Even ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel. Of the Goſpel:* What is that? The Apoſtle makes the compariſon as of the Altar in the Temple, that is, of the Tithes and other Offerings which were offer'd up on the Altar, and therefore are ſaid to belong to the Altar, as being due to the Altar, to be offer'd there: So that as the Altar in the Temple had a large Revenue, and the Prieſts did partake with it, did live of it; *even ſo hath the Lord ordained*——What? That the Evangelical Prieſts ſhould *live of the Goſpel?* What Revenue then has the Goſpel to maintain them? A Revenue ſurely like that of the Temple; elſe it is not *even ſo*, as the Apoſtle makes the compariſon. Some would have the Goſpel merely eleemoſynary; nothing due, but all Free-will-Offerings: Then I am ſure it was not *even ſo* as the Temple; for there were Free-will-Offerings, it is true, but that is not all; there were Tithes and other Offerings as of obligation; elſe there had been no certainty or ſettled maintenance. Now if the Goſpel has nothing as of right, which it can claim, how is it *even ſo* as the Temple? If the Prieſts of the Temple were ſure of a tenth, and the Prieſts of the Goſpel not of a hundred, or a thouſandth part, or of any part at all, how were they provided *even ſo* as the Prieſts of the Temple?

But what was it that the Lord ordained? That every Man ſhould pay what he pleas'd? That they might do, and that they would do, without any Order or Law made for it. Was there ever ſuch a Law made, that every Man ſhould do juſt what he pleas'd, and no more? Would not ſuch a Law be good for juſt nothing? That is to ſay, it would be no Law; for Law is a requiring and enjoining ſomething, a reſtraining of Liberty, and putting Men under an obligation, who were free before, as to that which the Law commands: And therefore that which lays no reſtraint or obligation, but leaves every Man perfectly to his own liberty, is no Law; and conſequently, if every Man were left to his liberty what he pleas'd to give to the Goſpel, then *Chriſt* here ordained juſt nothing; it was no Ordinance or Law at all: And there was no manner of compariſon betwixt the Goſpel and the Altar, which the Apoſtle does compare together. The Lord ordain-

ed

ed Tithes to the Altar, and nothing to the Goſpel. What compariſon then betwixt the Goſpel and the Altar? The ſame as betwixt Tithes and nothing! And how then did the Lord ordain a maintenance for the Miniſters of the Goſpel, *even ſo* as for the Miniſters of the Altar?

There is no coherence, no argument, no compariſon, nor good ſenſe, can be made out of this Text, unleſs the Lord had ordained, that, as the Tithes were paid to the Prieſts of the Temple, they ſhould be likewiſe paid to the Prieſts of the Goſpel. And then the compariſon lies full and round, and the Apoſtle's argument is ſtrong and cogent, which otherwiſe is precarious and inconſequential. Therefore I think that from this very Text it may, nay, that it muſt be concluded, that the Lord has ordained Tithes under the Goſpel, as well as under the Law. And I will ſhew hereafter, that this Text was thus underſtood in the firſt Ages of the Church.

But why would not St. *Paul* downright name Tithes, and ſo put the matter out of diſpute? I anſwer, there was then no diſpute at all concerning the divine Right of Tithes. All the diſpute that then could be, was only to whom they ſhould be paid? Whether to the Prieſts of the Temple or the Goſpel? The Prieſts of the Temple were then in poſſeſſion of them, and would have rais'd a much more ſevere Perſecution againſt the Goſpel, if its Prieſts had pretended to them. And therefore it was great prudence in the Apoſtles not to name Tithes, not to add Oil to the Flames of that Perſecution, which was like to be too ſtrong for the ordinary ſort of Chriſtians, and overcame ſome of them: Yet would not the Apoſtles loſe their right, which St. *Paul* in this Chapter not only aſſerts, but argues for it, though he would not then make uſe of it, for reaſons which he there declares.

SECT. X.

Obj. *That no Tithes were paid in the Days of the Apoſtles, and firſt Ages of Chriſtianity.*

I. FIrſt, I deny the ſuppoſition, that no Tithes were then paid: For though a tenth was ordained, yet it might be exceeded, and Men might give a greater proportion, if they thought fit; and God did accept of what more Men gave, as a mark of more extraordinary devotion, and zeal to his Service: And therefore they who gave more, gave the tenth.

Now in the days of the Apoſtles the Chriſtians gave not only a tenth, but their zeal was ſo exceeding as to ſell Lands, Houſes, *&c.* and give all that they had in the World, and lay it down at the Apoſtles Feet, *Acts* iv. 34. And this was not a ſudden heat of Devotion, and ſoon over; it laſted many Years. We find it in *Juſtin Martyr* one hundred and ſixty years after *Chriſt*. * *And now* (ſays he) *we bring all that we have into common, and communicate it to every one that wants.* And after him *Irenæus* †, An. Chr. 180. tells that the *Jews* conſecrated a tenth, but the Chriſtians gave *all that they had to God's Service, and would give not leſs than the* Jews, *becauſe they had a better hope.* And after him *Tertullian*, An. 200. ſays, *(Apol.* c. 39.) *That all things were common among the Chriſtians, but their Wives.*

* Νῦν καὶ ἃ ἔχομεν εἰς κοινὸν φέροντες καὶ πᾶσι δεομένῳ κοινωνοῦντες. *Apolog.* 2. 61.
† *Adverſ. Hæreſ. l.* 4. *c.* 34.

Now

Now while this great zeal and liberality laſted, what reaſon was there to preſs Men to give a Tenth, who gave a great deal more? Mr. *Selden* confeſſes (c. 4. n. 1. p. 36.) *So liberal* (ſays he) *in the beginning of Chriſtianity was the devotion of Believers, that their bounty to the evangelical Prieſthood far exceeded what the Tenth could have been.* And p. 39. *The liberality formerly uſed had been ſuch, that in reſpect thereof Tenths were a ſmall part.* And *Review*, c. 4. p. 462. he ſays, *It had been little to the purpoſe indeed to have had Tithes of annual increaſe paid, while that moſt bountiful devotion of good Chriſtians continu'd in frequent offerings both of Lands and Goods to ſuch large value.* And (c. 4. n. 2. p. 40.) he continues this vaſt liberality of the Chriſtians in their offerings to the days of St. *Chryſoſtom*, who liv'd at the end of the fourth Century, where he tells how much the Clergy were envy'd for their riches; which, ſays he, *grew only out of ſuch Chriſtian Devotion to the Prieſthood.* He magnifies the great oblations made at *Rome*, however *Cyprian* (ſays he) *might before have cauſe to complain in* Africk. Yet the oblations were not mean in *Africa*, which we may gather from the relation of St. *Cyprian* himſelf, who tells *(Epiſt.* 160. p. 96. *Ed. Oxon.)* that out of the oblations of the Chriſtians of *Carthage*, where he was Biſhop, he contributed at one time an hundred thouſand *Seſtertia* towards the relief of ſome chriſtian Captives. But to ſay no more of the greatneſs of the devotions of thoſe times, I have only this uſe to make of it as to my preſent purpoſe, that the Chriſtians then giving more than a Tenth, had been reaſon ſufficient, if there had not been one word in any of the Fathers of thoſe times concerning Tithes. For how could they require Tithes, when Tithes were paid, and a great deal more?

But becauſe there ſhould be no ſort of argument wanting in this cauſe, we have frequent teſtimonies, even of the Fathers of theſe firſt Ages, for Tithes being due under the Goſpel as well as under the Law; and that the commands in the Law for Tithes do ſtill oblige us, I will mention but a few.

St. *Irenæus*, Diſciple to St. *Polycarp*, who was Diſciple to St. *John* the Apoſtle, ſays *(adverſ. Hæreſ.* l. 4. c. 34.) That *we ought to offer to God the Firſt-fruits of his Creatures, as* Moſes *ſaid, You ſhall not appear empty before the Lord.* It has been ſaid before, that Firſt-fruits and Tenths are us'd promiſcuouſly: But *Irenæus* ſhews, that he means Tenths in the ſame place, by making this compariſon betwixt the offerings of the *Jews* and the Chriſtians; that the *Jews* offer'd a Tenth, but the Chriſtians gave *all that they had.* And (*ibid.* c. 27.) he ſhews how *Chriſt* did heighten the commands of the Law: As for Adultery, to forbid Luſt; for Murder, to forbid Anger. And he adds this inſtance to the other, that inſtead of Tithes, *Chriſt* commanded to ſell all, and give to the poor; and this (ſays he) *is not a diſſolving of the Law, but enlarging it.* By which argumentation, Tithes are no more diſſolv'd, under the Goſpel, than the 6th and 7th Commands. Of the ſame opinion was *Origen*, who flouriſh'd about twenty years after *Irenæus*. *To whom* (ſays he) *we give our Firſt-fruits, to the ſame we ſend up our Prayers.* Ὧ ᾧ τὰς ἀπαρχὰς ἀποδίδωμεν, τούτῳ καὶ τὰς εὐχὰς ἀναπέμπομεν. Contr. *Celſ.* l. 8. p. 400. By Firſt-fruits he means Tenths, as appears by his 16th Homil. on *Geneſis*, where he ſays that the number ten is regarded in the New Teſtament as well as the old: And ſays, that becauſe *Chriſt* is the author of all, therefore Tithes are offer'd to the Prieſts. He is large upon this Subject, *Hom.* II. in *Num.* as tranſlated by St. *Hierom* (for we want the *Greek*,) much of which Mr. *Selden* quotes, (c. 4. p. 40. and 41.) And particularly *Origen* applies the Text before debated, 1 *Cor.* ix. 13. to the Prieſts having Tithes under the Goſpel; and

ſays,

ſays, that Tithes are due now as well as then, *etiam ſecundùm Literam*, according to the very Letter of the Law; which, in this caſe, is ſtill obligatory, and to Chriſtians as well as *Jews*. He reckons them as having no remembrance of God, as not believing that God gave the fruits of the Earth, who do not honour him with them, by giving part of them to the Prieſts: And, as I before quoted this ſame Homily, he likewiſe cites our Saviour's command to the *Phariſees*, telling them that they ought to pay Tithe of Mint, Anniſe, Cummin, *&c.* and ſhews how this is more ſtrictly obligatory upon Chriſtians; and concludes with proving, that the very Letter of the Law muſt ſtand for the payment of the Firſt-fruits of Fruits and Cattle. *Hæc diximus aſſerentes mandatum de primitiis frugum vel pecorum debere etiam ſecundùm Literam ſtare.* And all that Mr. *Selden* has to ſay againſt this clear teſtimony, is*, that tho' *Origen* does mention Tithes in the Premiſſes, yet that in the Concluſion before quoted he only names Firſt-fruits. He makes *Origen* a very bad reaſoner by this: But there is no ground for it, becauſe (as before often ſaid) by the word *Firſt-fruits*, Tithes were frequently meant. And in this ſame place *Origen* uſes both theſe terms; where he tells that the *Phariſees* durſt not taſte of the fruits of the Earth, *Priuſquam primitias ſacerdotibus offerant, & Levitis decimæ ſeparentur*, i. e. *before they offer'd Firſt-fruits to the Prieſts, and the Tithes were ſeparated for the* Levites: Where, as he uſes the words *Prieſts* and *Levites*, ſo the words *Firſt-fruits* and *Tithes* promiſcuouſly. For the Tithes were to be paid to the Prieſts, who it is true were likewiſe *Levites*; that was a general word, like the Clergy among us, to comprehend all the orders of the Church: But the Tithes were not paid to the *Levites*, as they were a diſtinct order from the Prieſts; nor were the Firſt-fruits paid more particularly to the Prieſts than the Tenths were. Both Firſt-fruits and Tenths were offerings to the Lord, (as before has been ſhewn) and all the Offerings and Sacrifices were offer'd only by the Prieſts, and not by the *Levites*. Yet *Origen* here uſes theſe words indifferently, as likewiſe the words Firſt-fruits and Tenths. And to ſhew (contrary to Mr. *Selden*'s pretence) that he meant to bring them both in their diſtinct ſenſes into his concluſion, he draws his conſequence not from one, but both of them, ſpeaking in the plural number, *Et ego nihil horum faciens*——i. e. Neither offering my Firſt-fruits nor Tenths. Theſe words immediately follow thoſe above-quoted, where he ſhews how ſtrictly the *Scribes* and *Phariſees* paid their Firſt-fruits and Tenths; and then, ſpeaking in the Perſon of a profane and careleſs Chriſtian, ſays, *Ego nihil horum*——do neither of theſe. This comprehends both Firſt-fruits and Tenths, to cut off Mr. *Selden*'s vain diſtinction; and *Origen* condemns ſuch a Chriſtian as much worſe than the *Scribes* and *Phariſees*. And his inferring from hence, that the *Mandatum de Primitiis*, the *Law for Firſt-fruits*, ought to ſtand, cannot exclude the Tenths, which he expreſſly mention'd; but ſhews plainly, that by this he meant the Tenths: As St. *Chryſoſtom* †, by the ſame word of *Firſt-fruits* expreſſes the Tithes which *Abram* gave to *Melchiſedec*, calling them, Τὰς Ἀπαρχὰς τ̃ αὐτῷ πεπονημένων, i. e. *The Firſt-fruits of his Labours.* And *Clemens Alexandrinus*, who was *Origen*'s Maſter, uſed both theſe words in the ſame ſenſe, and taught the very ſame thing as *Origen, viz.* that the Law of *Moſes* concerning Tithes was ſtill obligatory, and of force among Chriſtians, as being a moral Duty, and a part of God's Worſhip. He ſays ‡, that *Moſes*'s Law did teach Piety and Worſhip to-

* Hiſtory of Tithes, c. 4. n. 3. p. 41. † In *Hebr.* Hom. 12. Tom. 4. p. 497.

‡ Αἱ Δικαίῳ τ̃ καρπῶν, καὶ τ̃ θρεμμάτων, ἀσεβεῖν τι εἰς τὸ Θεῖον——ἰδιώτικον. ὧν τούτων καὶ εἶμαι τ̃ Ἀπαρχῶν, καὶ οἱ Ἱερεῖς διετέφοντο. Strom. l. 2. p. 397. Edit. *Lutetiæ* 1629.

wards God, *by giving him the Tithes of our Fruit and Cattle—and of theſe Firſt-fruits* (ſays he) *the Prieſts were maintain'd.*

Here Firſt-fruits and Tithes mean the ſame thing: And ſo it is in the Apoſtolical Canons, where Can. 38. it is order'd how the Ἀπαρχαὶ, the Firſt-fruits or Tithes ſhould be diſpoſed, which is a full demonſtration that they were then paid.

I will cloſe my proof of thoſe firſt Ages with the great St. *Cyprian*, who flouriſh'd *A. D.* 240. He reproving the cooling of the charity of ſome, and how far they had fallen ſhort of the primitive Zeal, ſays (*de Unit. Eccleſ.* n. 23.) *Domos tunc & fundos venundabant, at nunc è patrimonio nec decimas damus*, i. e. *They then ſold Lands and Houſes; but now we do not ſo much as pay the Tithes of our Eſtates:* Thereby reproaching the covetous and diſtruſtful of his days, who paid not their bare due, that is the Tithe; whereas formerly they gave much more than was due, more than the Tithe, they gave all. Thus far we have ſeen the doctrine of the Church as to Tithes for two hundred and forty years after *Chriſt*, which is all the time diſputed: For in the After-ages, when a greater and more univerſal neglect of Tithes had crept in, the Fathers are voluminous upon the Subject, and Councils expreſs in requiring them under pain of Excommunication, as being due to God from the beginning: And the Apoſtolical Canons above-quoted were the Canon-Law that was in thoſe times.

So that we have not only the teſtimony of private Fathers; but the Law that then was for the payment of Tithes, before the extraordinary oblations of more than a Tenth, did ceaſe in the Church, tho' they had then no need to inſiſt upon the Tithe, becauſe they receiv'd a much greater proportion. Mr. *Selden*, as before-quoted, owns that theſe extraordinary oblations were ſtill continu'd for the firſt four hundred years. And if I ſhould take in all the Fathers about this time, I ſhould be forc'd to repeat whole Sermons vindicating the divine right of Tithes. None will deny but that they were full and expreſs for Tithes at that time, and afterwards. Only the firſt Fathers were not ſo large, becauſe they did not treat expreſſly upon this Subject, only *obiter*, and by the bye, having no occaſion for it while the zeal of Chriſtians was not willing to be ſtinted to the bare due of a Tenth, but gave much more: So that it were not ſtrange if we had heard nothing at all from them of it. But by good providence they have left ſufficient to convince thoſe willing to be deceiv'd in After-ages, who thro' covetouſneſs and diſtruſt of God did forbear to pay their Tithe; till, by a long cuſtom of ſinning, Men began to loſe the ſenſe of their Sin, who yet
Mal. iii. 9. durſt not plead for the lawfulneſs of it. As the *Jews*, the whole Nation of whom ſubtracted their Tithe, and were curſed of God for it; yet none can think that this was a Sin of Ignorance in them, that they diſputed or forgot the poſitive commands of the Law for Tithe: But they were not willing, and ſo had forgot to practiſe it. Which was the caſe of thoſe careleſs and diffident Chriſtians, who at firſt only grudg'd to pay their Tithes; then forbore it; and at laſt forgot it: But began not till the later moſt corrupt times to diſpute againſt it.

II. When the Papacy had grown great upon the ruins of Epiſcopacy, and the Biſhop of *Rome* appropriated the ſtyle of Apoſtolical to his See alone; aſſuming to himſelf the Supremacy over all other Biſhops; and ſought to ſwallow up all their Authority, and center it in the plenitude of his Power: And that, for this end it was neceſſary to uſurp the revenues as well as authority of his Colleagues, whereby he might be enabled to maintain the vaſt ſwarms of Regulars, whom he had ſet up and exempted from the juriſdiction of their reſpective Biſhops to depend wholly upon himſelf: And by this he unmeaſurably broke the Epiſcopal Authority; for the Seculars only were

were left under that ſmall remainder of the Epiſcopal Power, which the Pope had left as a *Fiocco* to thoſe Biſhops whom he had ſubjugated. But he cheriſhed the Regulars as his Life-guard; and, like a Conqueror, he ſeiz'd upon the Eſtates of thoſe whom he had overcome as juſtly forfeited, and beſtowed them upon thoſe who fought on his ſide. The Tithes of the Church, which all belong'd to the Biſhops and their ſecular Clergy, the Pope took upon him to alienate and let in the Regulars as ſharers with them. And thus he founded Monaſteries and Abbies innumerable, and endowed them with the Tithes of the neighbouring Pariſhes, to the leſſening of the Biſhops Juriſdiction, impoveriſhing the ſecular Clergy, who depended upon them, and plentifully maintaining what numbers he pleas'd of the Regulars, who were implicitly at his command.

And to countenance and make way for theſe horrid Sacrileges and Uſurpations, the Popiſh Canoniſts were firſt corrupted; who forgetting the firſt and chief end of Tithes, which was as a worſhip and tribute due to God; and inſiſting only upon the ſecondary conſideration, that of being a maintenance to the Clergy; they, tho' they own'd Tithes to be *Jure Divino*, yet gave the Pope power, as ſovereign diſpoſer of the revenues of the Church, to alienate, commute, and appropriate them as he thought fit.

But this was a dangerous tenure: For while Tithes were own'd to be *Jure Divino*, the Pope's alienations might be diſputed. Therefore the School men, who were generally Monks, made a new Scheme about the year 1230, and ſaid that the divine and moral Law extended only to a competency for the Clergy; but as to the particular quantity of a Tenth, that this was only of Eccleſiaſtical Inſtitution.

But there is no ſtop in the art of encroachment; for, having brought down Tithes ſo low, the begging-Friars after this got up, and they made Tithes to be perfectly arbitrary, at the will and pleaſure of the giver; and not due to the ſecular Prieſts; but that they were nothing elſe than mere Alms, and conſequently might be given to any religious Beggar. This was a ſhameleſs Preaching only for their own bellies; and to rob their Enemies the ſecular Clergy.

But to conclude. The Popes, as faithful Treaſurers of the Church, have in ſeveral ages taken upon them to ſell the Tithes of the Church to Lay-men, to the beſt bidder. And have infeodated the Tithes all over *Italy* to the ſecular Princes; inſomuch that I was told by an underſtanding Gentleman, and a *Roman* Catholick, who liv'd many years in *Rome*, that there is not an inch of Tithe now paid to the Church in all *Italy*. All is ſold to the Laity, or appropriated to the Monks. And the like, tho' not in ſo great a degree, is done in *France*, *Spain*, and other Popiſh Countries.

SECT. XI.

Tithes dedicated by particular Vows in England.

THE general obligation of Tithes being eſtabliſhed, there needed no particular application as to *England*. But I find that we have here added the ſacred ſanction of Vows to that general obligation under which we were bound with all the reſt of the World. And the like may be done, and I ſuppoſe has been in moſt Chriſtian Countries; yet let me ſhew it as to our ſelves.

1. Tithes

1. Tithes have been eſtabliſhed by all the Authority, both Eccleſiaſtical and Civil, that this Nation could afford, and dedicated to God by expreſs Vows of Kings and Parliaments, with the moſt ſolemn Imprecations and Curſes upon themſelves and their Poſterities, who ſhould retract or take back any part of the Tithes ſo dedicated. This is ſo well known, and ſo many Acts of Parliament confirming it, that I need but name it; yet, for the ſatisfaction of thoſe who are not ſo well vers'd herein, I will ſet down a few of the moſt ancient Records which Mr. *Selden* himſelf has afforded us, that they may be liable to the leſs exception. C. 8. n. 2. p. 199. he recites the 17th Chapter of the great Council of *Calcuth*, A. D. 786. where he ſays, *Convenerunt omnes Principes Regionis, tam Eccleſiaſtici quàm Seculares*; *All the great Men of the Nation, as well Eccleſiaſtical as Temporal, were conven'd.* So that this was a full Parliament, according to the conſtitution of thoſe days. And p. 203. he ſuppoſes it *extending through the whole Kingdom.* And as to the truth of the matter of fact, he quotes ſeveral Authors wherein it is printed, and ſays, p. 202. *Neither can it be ſuſpected by any circumſtance in the Subſcriptions; which being ſo many, might have by chance ſoon got among them a character of Falſhood, had it not been genuine.*

This Chapter of it which he quotes is, *De decimis dandis, ſicut in Lege ſcriptum eſt, Concerning the payment of Tithes, according as it is written in the Law.* And they infer, as the ancient Fathers before quoted, that the command in the Law of *Moſes* for the payment of Tithes was ſtill in force, and obligatory upon Chriſtians, and quote *Mal.* III. 10, *&c.* for it: And it is recited in the ſaid Chapter, how the King *Elfwald*, the Dukes, Lords, Senators, and the People, did all with one conſent [*devoverunt*] bind themſelves by a ſolemn Vow to pay the Tithe to God.

2. Mr. *Selden*, p. 208, 209. ſets down a Charter of King *Ethelwolf*, A. D. 854. wherein he grants *Decimam partem terrarum per Regnum noſtrum*; *The Tithe of all the Lands in his Kingdom to the Church.* And it concludes thus, *Qui autem augere voluerit noſtram donationem, augeat omnipotens Deus dies ejus proſperos; ſi quis verò minuere vel mutare præſumpſerit, noſcat ſe ante Tribunal* Chriſti *redditurum rationem, niſi priùs ſatisfactione emendaverit*; i. e. *He that ſhall add to what I have given, the Lord add to him proſperous days: But if any ſhall preſume to leſſen or change it, let him know, that he ſhall give an account of it before the Tribunal of* Chriſt, *unleſs he firſt repent, and make ſatisfaction.* This Mr. *Selden* ſays he had out of the *Cotton* Library, where it is in MS. among the Chartularies of the Abbey of *Abingdon.* The Charter expreſſes, that the King made this Grant by the advice and conſent of the *Biſhops*, *Earls*, and *all the great Men.* And Mr. *Selden* ſays, p. 208. that this was a *Conſtitution, by the Parliamentary conſent of that time.*

3. But in the year following, *A. D.* 855. King *Ethelwolf* did renew this Grant in a more ſolemn manner, dedicating and vowing the Tithe of all the Lands in *England*, *in ſempiterno Graphio*, *in cruce* Chriſti, as it is expreſs'd, and was the manner at that time of the moſt ſolemn Vow; and tender'd the Charter, by him ſign'd, upon his Knees, offering it up, and laying it upon the great Altar of St. *Peter*'s Church in *Weſtminſter*, the Biſhops receiving it from him on God's part. And this was done, not only with the conſent of both Lords and Commons, of whom an infinite number was preſent, but all the Biſhops, Abbots, Earls, and Nobles, did ſubſcribe it, with the greateſt applauſe of the People: And it was ſent and publiſhed in every Pariſh Church throughout the Kingdom.

4. This *Ethelwolf* was the firſt hereditary Monarch of the *Engliſh-Saxons*, who held the whole Nation under his Subjection in peace, and without

out contradiction; and consequently he was the first who could effectually make a Law to oblige the whole Nation.

And this Law and Vow of his, and of the whole Nation, by their consent given, as aforesaid, was confirm'd and renewed by almost every King and Parliament that succeeded, in the Reigns of *Alfred*, *Edward*, *Athelstan*, *Edmund*, *Edgar*, *Ethelred*, *Canutus*, and *Edward the Confessor*, before the Conquest; and from *William the Conqueror* down all the way to *Hen.* VIII. in many Parliaments, with solemn Curses and Imprecations upon themselves or Posterities who should detract any of the Tithes so vowed and granted; and such Curses and Excommunications were pronounced in the most solemn and dreadful manner by the Bishops, with burning Tapers in their hands, in presence of King, Lords, and Commons, in Parliament assembled, and all consenting and confirming the same, in name of themselves and their Posterities. And, as it is express'd in the Act of Parliament made in the Reign of King *Edmund*, A. D. 940. * wherein all the People are charged, upon their Christianity, to pay their Tithes; and those who neglect it, are declar'd accursed, *i. e.* excommunicated; and they were esteemed as Men who had renounced their Christianity, and not to deserve the name of Christians. And these Grants and Vows are confirm'd by *Magna Charta*, and all the rest of our Laws, both before and after it.

5. Now it is a receiv'd maxim in the Civil Law, as well as a dictate of Reason, that *Votum transit in Hæredes*, a Vow does descend and oblige our Heirs. And in the Law of *Justinian*, which he received from *Ulpian*, it is particularly apply'd to this of Tithes. † *Si forte, qui decimam vovit, decesserit ante sepositionem, hæres ipsius, hæreditario nomine, decimæ obstrictus est. Voti enim obligationem ad hæredem transire constat*; i. e. *If any that had vowed Tithes should die before they were paid, his Heir is obliged to pay them; because it is a known rule, that the obligation of a Vow does descend to the Heirs.* How much more then if any not only voweth, but actually executeth his Vow, and has already given the Tithes which he vowed out of his own possession to those to whom his Vow did oblige him to give them; how much more is his Heir obliged in this case not to recal or take back such Tithes out of their possession, to whom they were so vowed and given?

If a Man cannot annul or make void his own Vow, without a manifest mocking of God, how can he recal or disannul the Vow of another?

If a Man's Grant of his own Estate, when duly executed, cannot be recall'd, tho' to the prejudice or ruin of his Family; and tho' it was wrong in him and very unjust to make such a Grant, shall not his Grant of Restitution stand, whereby he only gives back what he had unjustly taken from another; what he had robbed from God of his Tithes and Offerings? Must there be a Writ of Enquiry to examine into the Justice and Equity of the original Grant, and to recal it, because it was too much? Shall we think that too much which God has reserved as holy unto himself? And for which he has promised to bless us in all that we set our hand unto? Is not he able to make us amends, and encrease our store an hundred fold? Is not he able to punish our distrust of him, and take away our nine parts, who grudge to give him the tenth? Is not this a snare of the Devil to throw us out of God's favour, and make us forfeit his protection? Is it not a *Snare to the Man who devoureth that which is holy, and after Vows, to make enquiry?* Prov. xx. 25. If it is not lawful to make enquiry, to grudge, or snip from what I have vowed, tho' it be of things which I was not obliged to vow, or to give away; how much more unlawful is it to make enquiry after I

* Spelm. *Concil.* T. 1. p. 420. *Hist. Jorval.* Col. 858. † *ff. Lib. de* Pollicit. *l.* 2. *Quis.* §. 2.

have vowed that which was God's due before I vowed, and which I was obliged to pay, tho' I had not vowed it at all?

If *Ananias* and *Sapphira* were ſtricken dead upon the place for keeping back but part of the price which they had not formally vowed, no nor promiſed, for ought appears, but only thought of, or reſolved in their minds to give, even of their own, and which could not have been exacted from them; ſhall they eſcape who keep back not a part, but the whole of thoſe Tithes which God had reſerved, like the *forbidden Fruit*, *not to be touched by us*, ever ſince the Creation of Man upon the Earth; and which had been moreover ſo often and ſo ſolemnly vowed with the moſt dreadful imprecations both temporal and eternal upon all thoſe who ſhould refuſe or neglect to pay them? If the diſſembling of *Ananias* and *Sapphira* was
Act. v. 4. conſtru'd a lying, not to Men, but to the Holy Ghoſt; how is it not a lying both to Men, and to the Holy Ghoſt, to defeat the Grants of our Forefathers, to diſannul their Vows, and rob God of what they had vowed to him, and which was his due before, and is ſtill due from us, tho' neither they nor we had ever vowed them? There is a greater complication of daring and provoking Sins in this matter than perhaps is to be found in any other inſtance now in practice amongſt us; and which we ought not to forget in the Liſt of thoſe Sins, for which God is now viſibly puniſhing theſe Nations. We have refus'd him his tenth, and he has taken our nine parts from us, and ſcarcely left a tenth in the Nation of what but a few years ago we did poſſeſs; and *his hand is ſtretched out ſtill*——

6. Mr. *Selden*, tho' he bent his whole ſtrength againſt the divine Right of Tithes, yet when he came to conſider the ſolemn Dedication of them, with Vows to God, he yields, upon this ſcore, that they were unalienable and irrevocable. I will ſet down ſome of his words in his *Review*, p. 486. *And let him that detains them* (the Tithes, ſays he) *and believes them not to be* Jure Divino, *think of the ancient Dedications of them made to holy uſes: And however they were abuſed to Superſtition, as the other large endowments of the Church before the Reformation; yet follows it not, without farther conſideration, that therefore, although ſo dedicated, they might be prophaned to common uſes, or Lay hands. Conſult herein with Divines. But I doubt not but that every good Man wiſhes, that at our diſſolution of Monaſteries, both the Lands and impropriated Tithes and Churches poſſeſſed by them, (that is, things ſacred to the ſervice of God, although abuſed by ſuch as had them) had been beſtowed rather for the advancement of the Church to a better maintenance of the labouring and deſerving Miniſtry, to the foſtering of good Arts, relief of the Poor, and other ſuch good uſes as might retain in them for the benefit of the Church or Common-wealth, a character of the wiſhes of thoſe who firſt with devotion dedicated them, (as in ſome * other Countries, upon the Reformation, was religiouſly done) than conferr'd with ſuch a prodigal diſpenſation, as it happen'd, on thoſe who ſtood ready to devour what was ſanctify'd, and have (in no ſmall number) ſince found inheritances thence derived to them, but as* Sejanus's *Horſe, or the Gold of* Tholouſe.

7. This obſervation of *Selden*'s has been more particularly inſiſted upon by Sir *Henry Spelman* in his *Hiſtory of Sacrilege*, and his Son *Clem. Spelman* in his Preface to his Father's Book, *De non temerand. Eccl.* who has given many and remarkable inſtances of the ruin and deſtruction of thoſe Families who ſhar'd moſt of the Church Lands and Tithes in the beginning of our Reformation, and before from *William the Conqueror:* Eſpecially

* Chriſtoph. Pinder. *de bonis Eccleſiæ, in Ducat.* Wittenberg. *p.* 94, *&c.*

it

it was taken notice of that the Heirs of ſuch Families were taken off untimely, or that they had no Heirs, and that their Eſtates and Honours went into other Families. This was chiefly remarkable in *Hen.* VIII. himſelf; all of whoſe Children died childleſs, and left his Crown to another Family and Nation. And whereas the addition of the Church Lands and Treaſure which were annexed to the Crown were thought ſo inexhauſtible, that *Hen.* VIII. promiſed to his Parliament, that if they would ſettle them upon the Crown, he would free the Nation for ever from Taxes and Subſidies, would maintain * forty Earls, ſixty Barons, three hundred Knights, and forty thouſand Soldiers, and that they ſhould always be ſo maintained upon the expence of the Crown: Yet when theſe Church Lands and Tithes impropriated were accordingly granted to the Crown, together with the plunder of all the Church Plate, and Jewels offer'd at their Shrines, which were ineſtimable, all that the King had promis'd in lieu of them, was forgot; and the Nation never paid ſuch heavy Taxes, as ſince that time; inſtead of being eas'd from Taxes, as they expected, and was promis'd, from that day Taxes ſeem'd to be entail'd upon them, and ever to encreaſe. They have already (as above obſerv'd) brought us to a tenth, who have ſeiz'd upon the tenth of God: And unleſs we repent——And as for the Crown, that vaſt acceſſion of ſacrilegious Wealth and Lands, eat out themſelves, and all the Crown Lands with them, inſomuch that, at this day, ſeveral private Gentlemen in *England* enjoy more to their own Eſtates than all the Lands which are left to the Crown do now yield. And *Hen.* VIII. himſelf, who thought never to be poor, liv'd to ſee that incredible maſs of Wealth, which he had robbed from the Churches, all melt away like Ice before the Sun, and his own vaſt Treaſure with it; inſomuch that he was at laſt reduc'd to coin baſe Money.

The fate of the great Duke of *Somerſet* is very obſervable; he was Uncle to King *Edw.* VI. and Protector of *England*; he built *Somerſet-Houſe* with the ſtones of a Church reform'd to ruin, and was the great Patron and promoter of Impropriations; he was taken in the ſame Net he had laid for others, an Act of Parliament he had procur'd for his own ſafety, and to cruſh his Enemies, by which he was trapped himſelf, and loſt his Head for ſo poor a Crime as Felony; and, which is more extraordinary, had not the power or preſence of mind to demand the benefit of his Clergy, which could not have been refus'd him: *As if* (ſays an Hiſtorian) *God would not ſuffer him, who had robbed his Church, to be ſaved by his Clergy.*

Many are too raſh in determining the Judgments of God to be ſent for this or that: And the exceſs of this, eſpecially of late times, even to ſuperſtition, among thoſe who cry'd out moſt againſt it, and were moſt ſuperſtitious, but knew it not; has run others to the contrary extreme of Irreligion, to think God wholly unconcern'd in the affairs of the World, and that no notice at all is to be taken of any events, which they ſuppoſe to happen caſually, and to have no relation to either the good or evil that we do. This is to deny all Providence in God, which is Atheiſm; for it deſtroys the very notion of a God, which cannot be without his Providence ſuppos'd, and an univerſal influence and inſpection over all things.

And though it is hard to make an argument, and conclude poſitively for what particular Sin ſuch a Judgment was ſent, and we often miſtake in this, and make applications according to humour or intereſt; yet ſometimes Judgments are ſo very legible, that we may read our Sin in our Puniſhment: And God frequently in Scripture reproves the hardneſs of their hearts who

* *How*'s Preface to *Stow*'s Annals. *Coke*'s Juriſdiction of Courts, *f.* 44.

ſhut

shut their eyes against the observation of this signal part of his Providence: Who *regard not the work of the Lord, neither consider the operation of his hands. They have belied the Lord, and said, It is not he, neither shall Evil come upon us.* It is call'd a belying of God, to think that the Evils which come upon us are not sent from him. *For*, says he, *I make Peace, and create Evil: I the Lord do all these things.*

Isa. v. 12. Jer. v. 12. Isai. xlv. 7. Am. iii. 6.

And, *Shall there be Evil in the City, and the Lord hath not done it?*

Psal. x. 12, 14, 15.

The Wicked blaspheme God, while they do say in their heart, Tush, thou God carest not for it; he hideth away his face, and he will never see it——Surely thou hast seen it, for thou beholdest ungodliness and wrong; that thou mayest take the matter into thine own hand.

Mat. xvi. 3.

And the *Jews* are reprehended by our Saviour, for *not discerning the signs of the times.*

It is call'd a knowing of God, to observe the course of his Judgments and his Mercies; for how otherwise can we know him upon Earth?

Jer. xxii. 16.

He judged the Cause of the Poor and Needy, then it was well with him: Was not this to know me, saith the Lord?

And the consequence is, that not to take notice of these things is not to know God; it is to belie him, to blaspheme him, as in the Texts before quoted, and many more that cou'd be produc'd to the same purpose.

Now to apply this to our present purpose; I do not pretend to draw an argument from the many instances of God's remarkable Judgments upon both their persons and families who had robb'd his Church, as if those Judgments must of necessity have been inflicted purely and solely for this sin. Yet if this be a sin, and of so deep a die, as it must be if it be any sin at all; (for it can be no other than Sacrilege) and if that be the most open, and notorious known sin of these Persons, and likewise these judgments are observ'd to follow the Lands, Houses, and Tithes impropriate, tho' often bought and sold, and changing Owners: Not in every case, for if God shou'd punish wickedness in all, the World must soon be destroy'd, and he does often suffer the wicked to prosper; it is one of the sharpest scourges he uses to chastise a sinful Nation; and having done his work, to burn the rod: I say if we see Judgments to follow such a sin, for the most part, and in such repeated and remarkable instances as Sir *Henry Spelman* gives us in his *History of Sacrilege*; and many more of the same sort which we can gather elsewhere, and some that our own experience can furnish us withal; in such Cases, it is far from superstition to take notice of the hand of God in them; and not to do it, is that stupidity and blasphemy before reprehended; it is a hardening our selves against all the methods of divine providence, a denial of it, and living without God in the World.

Who can (for example) avoid the observation of the *New-Forest* in *Hampshire* devouring so many of *William* the Conqueror's sons by strange deaths, he having destroy'd twenty six Parish-Churches to make room for his deer there, as you may see in *Spelman's Hist. Sacril.* p. 119, 120.

Or what is observed in the Preface to his *de non Temerand. Eccl.* p. 42. that within twenty years after *Henry* VIII's seizing the Revenues of the Church by the advice and assistance of his Nobility, and dividing her Patrimony among them chiefly, more of them and their children were attainted, and dy'd by the sword of Justice, than from the Conquest to that time, which was about five hundred years.

Sir *Henry Spelman's Hist. Sacril.* c. VII, computes that *the great increase of lands and wealth that came to the King by the dissolution, was quadruple to the Crown-lands*; and takes notice (*p.* 226, 227.) how the Crown-lands were dwindling away; most of them being then gone (when he wrote,

in

in the Reign of King *Charles* I.) and only fee-farm Rents reſerv'd out of the greateſt part of them, *viz.* 40000 *l.* a year out of the Crown-lands, and 60000 *l.* out of the Church-lands; and obſerves, as a continuance of the judgment upon them, that an infraction was then begun to be made upon the very fee-farm Rents themſelves, and that ſome of them had been alienated: But if he had liv'd another Reign, he wou'd have ſeen them every one ſold, and the Crown reduc'd to live from hand to mouth, upon the mere benevolence of thoſe, whoſe care it is to keep it always ſo depending, and upon its good behaviour.

So much has the Crown gain'd by the acceſs of ſacrilegious wealth, as from imperial Dignity and a propriety paramount in all the lands of *England*, to become an honourable Beggar for its daily bread.

I know not how far this has ſunk with thoſe who are concern'd; or whether another Curſe may not be added, that is, never to conſider, but go on.

However, Sir *Henry Spelman* has told us of ſeveral Gentlemen in *England*, who, out of a due ſenſe of the ſin of this Sacrilege, have freely given up and reſtored to the Church, as far as the Laws wou'd permit them, all their impropriate Tithes which had deſcended to them from their Anceſtors; that inſtead of them, and the Curſes which attended them, they might entail the Bleſſing of God upon the reſt of their Eſtates, and upon their Poſterities. The ſenſe of this ſunk ſo deep with the great Earl of *Strafford*, that foreſeeing a new ſacrilegious Deluge of Uſurpation upon the Church then coming on, *An.* 1640. he made it his dying injunction to his ſon, under peril of his Curſe and of the Curſe of God, never to meddle with any Church-lands, or what had been once dedicated to God. This Legacy he ſent him from the ſcaffold, where Men are paſt diſſembling or courting favour; tho' this cou'd have been no recommendation to him at that time.

And how light ſoever ſome Men make of the ſin of Sacrilege, while they gain by it, yet when they come to die they may have the ſame ſenſe of it, which that noble Lord then ſo religiouſly expreſt. But there being no Repentance accepted by God, without reſtitution as far as in our power, I pray God they may think of it while it is in their power to make that reſtitution, which alone can witneſs the ſincerity of their repentance.

8. There can no pretence be made for the lawfulneſs of Impropriations, when thoſe very Acts of Parliament which took them from the Church, and gave them to Lay-men, do acknowledge that they are God's Dues, and his Right; that they are due to God and holy Church, as in 27 *Hen.* VIII. c. 20. Nay, they were always ſo acknowledg'd, and no otherwiſe; inſomuch that there was no Law or Precedent for a Lay-man to ſue for Tithes, it was utterly heterogeneous and abhorrent: For which reaſon, when Tithes were given to Lay-men, they were forced to have a particular Act of Parliament, 32 *Hen.* VIII. c. 7. to enable Lay-men to ſue for Tithe, which before they cou'd not do; in which very Act, Tithe is nam'd as being due to Almighty God. And next to Act of Parliament, the great Oracle of our Law, Sir *Edward Coke*, is to be heard, who in the Biſhop of *Wincheſter*'s Caſe plainly aſſerts that *Diſmes ſont choſes ſpiritual, & due de jure divino*, i. e. *That Tithes are ſpiritual things, and due of divine right*. And if ſo, how can Acts of Parliament alter them? Can they take away God's Right? This is plainly pleading guilty againſt themſelves, and leaves all thoſe ſelf-condemned who have nothing but theſe Acts of Parliament to plead in arreſt of Judgment for the Sacrilege of their Impropriations at the Day of Doom.

9. In the next place, can an Act of Parliament diſpenſe with Vows made to God, or alter things dedicated to his ſervice? Did the Oath which *Joſeph*

Gen. l. 25. *Joſeph* took of the Children of *Iſrael* bind their Poſterities ſo many Ages after, and that about a matter of no greater conſequence than the remo-
Exod. xiii. 19. ving his bones? And ſhall not the repeated Vows of our Anceſtors binds us, to give God his honour due unto his name, the worſhip of our Tithes, which he, from the beginning, has reſerved as ſacred unto himſelf? Did that Oath
Joſh. ix. 15. bind which the Princes of the Congregation ſwore to the *Gibeonites*; and ſhall not the Vows and Oaths of ſo many of our Kings and Parliaments bind us?

Did that oath bind which the *Gibeonites* obtained through fraud and deceit? And ſhall not ours bind, which were voluntary and honeſt? Did God diſpenſe ſo far with his own command of making no covenant with the *Canaanites* in favour of the *Iſraelites* oath, tho' taken unawares? And will he give up that part of his Worſhip, which he hath made ſtanding and perpetual, the offering of our Tithes in favour of our breach of a lawful
2 Sam. xxi. and religious oath to perform this? Did God puniſh the *Iſraelites* with three years Famine for *Saul*'s attempting to break this oath four hundred
Act. xiii. 20. and fifty years after it was made? And is our crime forgotten, who little more than one hundred and fifty years ago have diſſolv'd the oaths of our Anceſtors! Did God puniſh this Sin of *Saul*'s upon the *Iſraelites* after he was dead? And may not we be puniſh'd, tho' *Hen.* VIII. be dead! Were the People puniſhed who did not conſent to *Saul*'s act? And ſhall they eſcape, who join'd with and aſſiſted *Hen.* VIII. ſhar'd the Spoil with him, and keep it unto this day!

1 Sam. xiv. 37. Did God refuſe to anſwer, till *Jonathan*'s ignorant and unwilling breach of *Saul*'s raſh and hurtful oath was purg'd? And will he anſwer our Prayers, till we are purged from our wilful and obſtinate breach of the lawful and laudable vows of our Progenitors! Did *Saul*'s oath bind without the conſent of the People, and tho' *Jonathan* knew it not? And ſhall not ours bind, made with the conſent of the People, and which we all very well know!

Ezek. xvii. 16. Was *Zedekiah* ſo ſeverely curſed for deſpiſing the Oath of God, which
℣. 14. the King of *Babylon* forc'd him to ſwear, tho' it was, *That the Kingdom might be baſe, and that it might not lift itſelf up?* And ſhall we be upholden, who have wilfully deſpiſed the Oath of the Lord our God, to pay him his Tithes; which, if we truſt his Promiſe, wou'd make us great and
Mal. iii. 10, 11, 12. bleſſed, and a delightſome land?

SECT. XII.

The Benefit of paying our Tithe.

I. OUR ſervices add nothing to God; therefore it is our good which he ſeeks in all his inſtitutions of Religion. It is our good, our greateſt good, that our whole truſt ſhou'd be in the Lord, always and upon all occaſions, becauſe he cannot fail us, and every thing elſe will; and therefore we muſt be miſerable if we place our truſt in any thing elſe than God; and our greateſt happineſs muſt conſiſt in a full and abſolute dependence upon him. Now this truſt and dependence is produc'd more by our deeds than our words; more by practiſing of it, than by ſpeaking of it and praiſing it. And the payment of our Tithe is a practice of it, a truſting in God that he will not only accept it, and give us ſpiritual Bleſſings for it; but even that we ſhall gain by it as to this world, and grow the richer for it: For it is

his

his bleſſing only that giveth increaſe; as to the fruits of the Field, ſo to the labours of our Hands, to all our endeavours in whatever vocation. And he has promiſed not only ſpiritual, but even temporal Bleſſings, and increaſe of our Store, if we will truſt him ſo far, as duly and chearfully, without grudging or deſpondency, to pay our Tithes to him. *Bring ye all the Tithes into the Store-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of Hoſts, if I will not open you the windows of Heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it: And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your Ground; neither ſhall your Vine caſt her fruit before the time in the Field, ſaith the Lord of Hoſts: And all nations ſhall call you bleſſed, for ye ſhall be a delightſome Land, ſaith the Lord of Hoſts.* The ſame bleſſing is promiſed, *Prov.* III. 16. *Honour the Lord with thy Subſtance, and with the Firſt-fruits of all thine Increaſe; ſo ſhall thy Barns be filled with Plenty, and thy Preſſes ſhall burſt out with new Wine.* And thus it was underſtood by the *Jews* in after Generations, as you find it expreſs'd almoſt in the ſame words as theſe of *Solomon, Give the Lord his Honour with a good eye, and diminiſh not the Firſt-fruits of thine hands: In all thy Gifts ſhew a chearful countenance, and dedicate thy Tithes with gladneſs: Give unto the moſt high according as he hath enriched thee, and as thou haſt gotten, give with a chearful eye; for the Lord recompenſeth, and will give thee ſeven times as much.* Therefore it is our own advantage that we pay Tithe. The Lord bids us prove him herein, try him, truſt in him, and ſee how abundant he will be in his Bleſſings to us, and whether he will not return to us Ten-fold, for the Tenth we give to him. But if we dare not truſt God ſo far as to make this ſmall experiment, when he provokes us to it, and grudge to give him the Tenth who gave us all, it is but juſt with him to take that from us wherein we truſted, and not to leave us a Tenth; but to take the whole from thoſe who durſt not truſt him and all his Promiſes with a Tenth.

Mal. iii. 10.

Ecclus. xxv. 8, 9, 10, 11.

Whereas, on the other hand, thoſe who do truly and ſincerely believe and truſt in God, and in what he has promiſed, will ſhew it in deeds as well as in words; will pay him his Tithe religiouſly, and with a good heart. And when he finds God performing his Promiſe, and rewarding his Faith in doubling of his Stores, this increaſes his Faith and Truſt in God: It is practice makes perfect; and it confirms our Faith as to the future promiſes of Heaven, when we find that God does make good his promiſes to us here. Theſe are ineſtimable Benefits, even the confirming of our Faith, without which we ſhall never come to Heaven.

And I will be bold to ſay, that whoever dare not truſt God's promiſe as to his Tithe, (ſuppoſing him convinc'd of it) does not really believe it, nor truſt to it, as to Heaven; however he may flatter himſelf, or impoſe upon others. For he that will not truſt God in a little, how will he in a great deal? If not for a Penny, how can he for Heaven?

Therefore we ſee how juſtly Covetouſneſs is call'd Idolatry. A covetous Man cannot truſt in God; nor can he that truſts ſincerely in God ever be covetous: It is impoſſible; for theſe are direct oppoſites. This is the reaſon that God has commanded we ſhould worſhip him, not only with our Minds, or with our Tongues, but with our Subſtance. This puts our Faith in practice; and practice confirms and enlarges it. And it is the leaſt proportion of our Subſtance which he has required, that is the Tenth; ſomething that may ſhew our truſt and dependence upon him. The more zealous gave more, according to their Faith. *Chriſt* commanded the rich young Nobleman to ſell all. And the firſt Chriſtians gave all: All, at the beginning,

Luke xviii. 22.

Acts iv. 34.

ning, gave more than a Tenth, elſe were they eſteemed worſe than the *Jews*, who gave that proportion, as I have before ſhewn out of *Irenæus*, &c. Now then the payment of our Tithe being of itſelf productive of ſo great virtue and ſtrength in our minds, to teach us and innure us how to truſt in God, and having likewiſe the promiſe of ſo great temporal Bleſſings, is not to be look'd upon as a Tax or Impoſition upon us; but as a high Privilege, and a Pledge by which God has obliged himſelf to provide for us, and to return us ten times as much, even in this world, beſides the end of our Faith, which is Heaven. Hence our Tithe is called, *The Bread of our Soul.* And God threatens it as an heavy Judgment, that we ſhall not be permitted to pay our Tithe to him. *They ſhall not offer Wine-offerings to the Lord——their Bread for their Soul ſhall not come into the houſe of the Lord.* By this they forfeited all the benefits, and all the promiſes which were annexed to the payment of their Tithe. How much more then have we forfeited, who, when we are not only permitted, but invited to partake of this Benefit, turn the deaf ear, and refuſe to reſtore what we have ſacrilegiouſly robbed out of the houſe of God?

SECT. XIII.

Remarkable Judgments for not paying of our Tithe.

TIthes being prov'd to be a part of God's worſhip, and a bleſſing to attend the payment of them; the conſequence is imply'd, that a Curſe muſt be due to the non-payment of them, it being a contempt of God, and a neglect of his Worſhip. As payment of Tribute is an acknowledgment of his being King to whom we think it due; and the denial of Tribute is a denial of his being King: So Tithe being the Tribute which God hath reſerv'd to himſelf, to deny that to him, is denying him to be our God. And tho' we acknowledge him with our mouths, yet that will no more be accepted, than an earthly King would think him to be a good Subject, who only call'd him King, and gave him the Knee or the Hat, but yet deny'd him his Tribute and more ſubſtantial Honour.

I. The Heathens paid their Worſhip, and conſequently their Tithe, as being part of it, to falſe Gods; and thought that Judgments did attend their neglect of it.

And Judgments might attend it: For tho' their Worſhip was not pleaſing to God, as to the manner of it, it being idolatrous; yet it being ultimately referr'd to, and intended for the ſupreme Being, whom they *ignorantly worſhipped* (Act. xvii. 23.) it was conſequently a diſhonour meant to him, when they prophan'd what they thought ſacred to him, and might juſtly be puniſhed by God, as arguing a pravity in their Wills, tho' they follow'd an erroneous Judgment.

1 Kings xiii. 33, 34. Thus it became Sin to *Jeroboam* and his Houſe, *even to cut it off, and to deſtroy it from off the face of the Earth*, that he made Prieſts of the loweſt of the People, tho' it were to his Idol Calves that he had ſet up. For the Worſhip being referr'd ultimately to God, whom he meant to worſhip by thoſe Calves, the diſhonour did conſequently redound to God to have the meaneſt of the People ſet up for his Prieſts.

And *Jeroboam* muſt ſin herein more wilfully than the Heathen, becauſe he had more knowledge than they, that this manner of Worſhip was forbidden by God.

Which

Which the Heathens not knowing, their Worſhip was leſs guilty, and conſequently might be the more notic'd by God, ſo as to puniſh their prevarications in it according to what they intended, tho' not according to the thing it ſelf.

For this reaſon *Joſeph* did not buy the Lands of the Prieſts in *Ægypt*, (Gen. XLVII. 22.) becauſe they were given to a religious, tho' idolatrous uſe.

And tho' God ordered Idols to be burn'd, and their Prieſts ſometimes to be ſlain, yet we find not that ever he permitted any of their dedicated things to be taken as a prey, or turn'd to common uſe, but to be burn'd and deſtroy'd.

For theſe reaſons the Heathens may be allow'd among the inſtances of God's Judgments upon Sacrilege, particularly that branch of it which is our preſent Subject, the ſubtraction of Tithe: However, it confirms their opinion concerning the divine right of Tithes; for otherwiſe they could not have thought that the divine Vengeance fell upon them for their ſubtraction of their Tithe.

But becauſe I lay the leaſt ſtreſs upon theſe inſtances from the Heathen, I will only name a few, that I might not wholly omit them.

1. It is told before in the ſtory of *Camillus* how the *Romans* apprehended the diſpleaſure of the Gods, and what reparation they made for the Soldiers not giving the tenth of the Booty they got in the ſacking of *Veies*.

2. *Heſiod* (as before-mentioned) tells of the People *Thoes*, who were accounted wicked and atheiſtical, becauſe they paid not their Tithes to the Gods; and that they were utterly deſtroy'd by the Gods for that reaſon.

3. *Diodor. Sic.* tells likewiſe (*Hiſt.* l. 5.) of the *Carthaginians*, who conſtantly paid their Tithe to *Hercules*: But when they were grown rich, they neglected it, till being reduc'd to great ſtraits in their Wars, they attributed theſe Judgments to have come upon them for that neglect; and in their diſtreſs they return'd to the payment of their Tithes as formerly.

4. *Pauſan. Hiſt. Græc.* ſays, that the *Siphnians*, who us'd to pay the yearly Tithe of their Mines, loſt them, by the juſtice of the Gods, for having omitted that payment.

5. And to name no more, *Dionyſ. Halicar.* l. 1. ſhews how the *Pelaſgi* in *Umbria* were puniſhed with a barren year for not paying of their Tithe; and that upon their afreſh vowing the Tithe of all their profits to the Gods, that Judgment was remov'd.

This is ſufficient (at leaſt) to ſhew the notion of the Heathen in this point.

II. But it is more authentick to ſee how God puniſhed this neglect of Tithe among the *Jews*. And we find this to have born a great part in the moſt remarkable Judgments that befel them. 1. The captivity of the ten Tribes was in the reign of *Hezekiah* King of *Judah*. And we find by the Reformation which *Hezekiah* made after that, as well in *Iſrael* as *Judah*, 2 Chr. XXXI. that the payment of their Tithes had been greatly neglected, the reſtoring of the Tithe being a main branch of that Reformation: And therefore there is no doubt but that the neglect of paying their Tithe had a main weight, as in the exciſion of the ten Tribes, ſo in the captivity of *Judah*, which ſoon after followed.

This farther appears in the reformation of *Nehemiah* after the Captivity; wherein they promiſed amendment of thoſe things which they had formerly neglected, and for which neglect that Captivity was ſent upon them. They particularly remember the neglect of the Sabbatical Year, and the Year of Releaſe, (before-mentioned) and promiſe the future obſervance of them. *Neh.* x. 31. and after, to the end of that Chapter, there is large mention, and renewed promiſes as to the due and exact payment of their Tithes; which makes it plain, that as the Sabbatical Year and the

Year of Releaſe, ſo the Tithes had been neglected; and that for ſuch neglect they had been puniſhed with that long Captivity. And as the Land had reſt for ſeventy years together, to fulfil ſo many Sabbatical Years as they had neglected; (which is ſhewn before Sect. I. p. 814.) ſo were they deprived of the whole profits of the Land, who had neglected to pay the Lord his tenth part.

III. But after their return from the Captivity, they fell again into a new neglect of paying their Tithe; for which an heavier Curſe fell upon them than before; a vile proſtitution of their Prieſthood, and greater corruption in Doctrine and Manners than ever formerly, as appears in the Hiſtory of the *Maccabees*, and afterwards to the time of our bleſſed Saviour, when they were totally ſubjected to the *Romans*, at whoſe pleaſure their Prieſthood was changed, made annual and arbitrary, and their whole Service render'd precarious. By their Doctrines of *Corban*, and ſuch like, they had made the commands of God of none effect, as our bleſſed Saviour reprehended them: Their *Scribes* and *Phariſees* were *Hypocrites, blind Guides, Serpents*, and a *generation of Vipers*. Their chief Prieſts and Elders took council againſt *Jeſus*, miſtook and murder'd their *Meſſiah*. This was the heavieſt of Curſes! They entail'd the guilt of his Blood upon them and their Children, which lies upon them to this day, in a diſperſion to the four winds, of now near one thouſand ſeven hundred years ſtanding; a much greater judgment (if they would reflect upon it) than their ſeventy years captivity in *Babylon* for their former Idolatries and Prevarications.

Matt. xxiii.

But as to our preſent Subject, was there any thing remarkable as to the non-payment of their Tithes before our Saviour's coming, that might be reckon'd to have its ſhare in that hardneſs of heart which prov'd their deſtruction? Yes, *Godwyn* ſhews from the *Jewiſh* Authors, (in his *Moſes* and *Aaron*, l. 6. c. 3. p. 253.) that there had been a great neglect among them in the payment of their Tithe: And this increaſed more and more upon them, inſomuch that, as they tell us, for about one hundred and thirty years before our Saviour's Incarnation, *This corruption ſo prevail'd, that the People in a manner neglected all Tithe.* But we have an higher authority than even theſe *Jewiſh* Authors againſt themſelves, that is, the laſt of their Prophets, after the Captivity, who charges this of the non-payment of their Tithe as the great Curſe which lay upon them; and therefore muſt have a principal weight in the fore-nam'd dreadful Judgments which fell upon them. Hear his own words; *Will a Man rob God? Yet ye have robbed me. But ye ſay wherein have we robbed thee? In Tithes and Offerings. Ye are curſed with a Curſe; for ye have robbed me, even this whole Nation*, Mal. III. 8, 9.

IV. Let us now deſcend to the times of Chriſtianity. It has been told before of the great devotion of the primitive Chriſtians, in giving not only the Tenth, but all of them much more, many even all that they had to the ſervice of God. But this wore away, and they began to grudge the very Tenth. Soon after which, in the beginning of the fifth Century, there came a dreadful Revolution: The *Goths* and *Vandals* were let looſe, like an impetuous Torrent, which over-ran many Nations, and ruin'd many chriſtian Churches that never found an after Settlement. Among the reſt the *Vandals* ſack'd *Hippo* in *Africa*, *A. D.* 429. immediately after the death of St. *Auguſtine*, who was Biſhop of that City; he as it were ſtanding in the gap, and keeping off the vengeance from them while he liv'd. And in his admonitions to them, he laid a particular ſtreſs upon their neglect of the payment of their Tithe, as a main cauſe of the miſeries which had overtaken them, eſpecially of their Poverty, occaſion'd by the heavy Taxes which were extorted from them to carry on that War in which they were engaged.

engaged. And he obſerves to them, that God by this was exacting double from them for thoſe Tithes which they had neglected to pay to him. *Majores noſtri* (ſays he *Hom.* 48.) *ideo copiis omnibus abundabant, quia decimas dabant,* & Cæſari *cenſum reddebant: Modò autem, quia diſceſſit devotio Dei, acceſſit indictio fiſci. Nolumus partiri cum Deo decimas, modò autem totum tollitur. Hoc tollit Fiſcus, quod non accipit* Chriſtus. *i. e. Our Fore-fathers abounded in plenty, becauſe they gave to God and* Cæſar *their due, that is, Tithes to God, and Tribute to their King. But now becauſe our devotion towards God is ceaſed, the impoſition of Taxes is increas'd. We would not ſhare with God in giving him the Tenth; and now behold the whole is taken from us: The Exchequer has ſwallowed that which we refus'd to give to* Chriſt.

V. How literally has this been our caſe? I wiſh that we may reflect upon it. It is about one hundred and fifty years ſince we have ſeiz'd upon the Tithes of God: And we have been of late paying the arrears of it by wholeſale, diſgorging by Millions thoſe ſacrilegious Uſurpations which we have been ſucking in all that time: And God has empty'd them from us into foreign and popiſh Nations; *For we knew not that he gave us Corn, and Wine, and Oil, and multiply'd our Silver and our Gold, which we have prepared for* Baal: Therefore has he recover'd it out of our hands. We thought it was our own skill and ſtrength which got us all theſe Riches, by which *our Portion was made fat, and our Meat plenteous:* Therefore we ſacrific'd to our Net; but thought it needleſs to acknowledge God in all this by giving him a Tenth. Shall he not therefore empty our Net? We have empty'd it with our own hands: Yet will not ſee this to be a judgment from God. But we ſhall ſee and conſider, for he is ſtronger than we. We thought a Tenth too much for God, and grudg'd the ordinary Tribute of our Kings; but have paid ten times over by extraordinary ways and means. We robb'd God of his Tribute, the Tithe, and thought it good husbandry to ſave it in our own Pockets: And he has taken the nine parts from us, and not left us a Tenth of what but a few years ago we poſſeſſed. And what will be the end of theſe things? *Except ye repent*——. Hoſ. ii. 8, 9. Hab. i. 16.

If any think that the ſeizing of the Tithes in *Hen.* VIII's time cannot be viſited now one hundred and eighty years after, let them reflect that God viſits the Sins of the Fathers upon their Children to the third and fourth Generation. That he bore with the *Jews* in their continual breach of the Sabbatical Year for four hundred and ninety years; yet forgot it not, but puniſhed it afterwards with a fearful deſtruction, even the captivity and removal of the whole Nation for ſeventy years together. Pray God we may not continue to provoke him to the ſame degree.

VI. What ſhall I ſay more? We have the promiſes of God, who cannot lye, that if we will ſhew our truſt and dependence upon him, ſo far as to give him a Tenth; if we will thereby acknowledge him to be our God, and that by his bleſſing we are made rich, he will return it to us an hundred fold, till there ſhall not be room enough to receive it. Again, if we will not truſt to him, but to our own Net, that he will empty it, and ſhew himſelf to be our God by manifold Judgments, till he overcome us, and make us ſee and confeſs that it is he who hath done all theſe things unto us; and that there is not an evil in the City which he hath not ſent upon us.

We have ſeen the Faith of *Jews* and Heathens to exceed ours. It was a Proverb among the *Jews, pay Tithes and be rich.* So much they acknowledged all that they had to come from God. And the Heathens made the ſame obſervation, that they who paid moſt to God did receive moſt from him: They ſaw God's Judgments upon them for not giving him his Tenth; they repented and reſtored the Tithe, and were delivered; but we Chriſti-

ans

ans remain the only incurable Infidels. We will not truſt God, but provoke him to convince us by all his Judgments! which God avert, by opening our eyes, and enlarging of our hearts, that with a ſincere repentance for all our other Sins, we may likewiſe reſtore his Tithe, and learn to truſt in him: That he may yet repent for all the evil he has brought upon us, and with which he ſtill threatens us, and may leave a bleſſing behind him, even a Meat-offering and a Drink-offering unto the Lord our God; that there may be Meat in his houſe, and thereby plenty in ours. May his Judgments have this happy effect with us, to make us *ſearch and try our ways*, to examine ſeriouſly this matter of Tithe, and to *turn again to the Lord*, in this as well as in any other breach of God's Commands; of which we have many to reckon, and this not the leaſt. Now is the time to ſearch out all: *For when God's Judgments are upon the Earth, the Inhabitants of the World will learn Righteouſneſs*, Iſa. XXVI. 9.

SECT. XIV.

Of what things Tithes are to be paid.

I. Anſw. *OUT of all your gifts*, Numb. XVIII. 29. Ἐν πᾶσιν ἀγαθοῖς, Gal. VI. 6. *Of all our goods or good things*; of all things that God gives us; of all things wherein we expect the Bleſſing of God: For all come under the ſame reaſon of paying Tithe, as an acknowledgment and Tribute to God for the nine parts which he has given to us; and to ſhew our dependence and truſt in him for all that we ſhall receive. *All the Tithe of the land, whether of the ſeed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord*, Lev. XXVII. 30. *Thou ſhalt truly tithe all thy increaſe of thy ſeed, that the field bringeth forth year by year*, Deut. XIV. 22. *The firſt-fruits of corn, wine and oil, and honey, and of all the increaſe of the field, and the Tithe of all things: The Tithe of oxen and ſheep, and the Tithe of holy things, which were conſecrated unto the Lord their God*, 2 Chr. XXXI. 5, 6. *Of all that thou ſhalt give me, I will ſurely give the Tenth unto thee*, Gen. XXVIII. 22. *Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe*, Prov. III. 16. *So ſhall thy barns be filled with plenty*, &c. This is the Reward God has promis'd to it (if we dare truſt him.) And whereinſoever we expect God ſo to bleſs us, of all thoſe things we muſt pay him the Tenth; elſe have we no title to this Promiſe. And this was the notion of the *Jews*. *I give Tithes of all that I poſſeſs*, ſaid the *Phariſee*, Luke XVIII. 12, And our Saviour determines, *Matth.* XXIII. 23. that we ought to pay Tithes even of Mint, Aniſe, and Cummin, *i. e.* of the ſmalleſt things.

This was the ſenſe of all the Fathers in the primitive Ages of the Church: They excepted nothing from Tithe, of which I have given ſome inſtances, and many more are to be produc'd.

II. We are moreover bound to this by the ſolemn Vows, Dedications, and Laws of our Predeceſſors, Kings and Parliaments of *England*, before-mentioned. In the firſt great Charter, or Act of Parliament of King *Ethelwolf*, which I have already mentioned, and which *Selden* recites *(ut ſupra)* p. 200. it is thus vowed, conſtituted, and ordained, *Unde etiam cum obteſtatione præcipimus, ut omnes ſtudeant, de omnibus quæ poſſident, decimas dare, quia ſpeciale Domini Dei eſt.* i. e. *Wherefore we command and objure all to pay the Tithe of all things that they poſſeſs, becauſe it is the peculiar of the Lord God.*

And

And thus it is in all the following Grants and Dedications of the Kings and Parliaments downwards.

Many of which are recited by Mr. *Selden*, and ſome of them deſcend to name all particulars that well cou'd be thought of. As in the Laws of *Edward the Confeſſor*, ſet down at large by Mr. *Selden*, c. 8. n. 13. p. 224, 225. which names Tithe, *de omni Annonâ*, of all ſorts of Proviſions, Victuals, Wages, or any Income: Moreover of Colts, Calves, Cheeſe, Milk, Lambs, Fleeces, Pigs, Bees, Wood, Hay, Mills, Parks, Warrens, Fiſhing, Orchards, Gardens, & *Negotiationibus*, Trading, Merchandiſe, and all Buſineſs; & *omnibus rebus quas dederit Dominus*, of all things whatſoever that God gives us, *decima pars ei reddenda eſt*, we muſt give the Tenth to him. *Qui autem detinuerit, per Juſtitiam Epiſcopi & Regis (ſi neceſſe fuerit) arguatur. Hæc enim B.* Auguſtinus *prædicavit*; & *conceſſa ſunt à Rege, Baronibus & Populo*; i. e. *And if any detain his Tithe, he is to be compelled to pay them, by the Juſtice of the Biſhop and the King (if there be need for it;) for ſo St.* Auguſtine *did preach: And this is granted by the King, Lords, and Commons.* It were endleſs and needleſs to repeat all the reſt of the like Acts of Parliament, which are all of the like ſtrain and import.

It is ſhewn before, that this was the univerſal notion of the Heathens in all Nations, that Tithe was to be paid of all things, of all Merchandiſe and Trading, of all manual Labour, and of all Spoils taken in War, as well as of all Eſtates perſonal and real, of every thing that God gives.

This was the concurrent notion of Heathens, Jews, and Chriſtians, 'till Popery of late has corrupted it, from whom we have lick'd it up.

SECT. XV.

If the Payment of our Tithe to the Poor or other charitable uſes, be a due Payment of our Tithe.

I. *Anſw.* NO. It is ſhewn *Sect.* IV. that ſome part of our ſubſtance is due to God as an Act of Worſhip; and it is prov'd afterwards that that proportion is a Tenth at leaſt: Therefore it muſt be pay'd as an Act of Worſhip, which is different from an Act of Charity. The *Jews* paid their Tithe to the Prieſts, not to the Poor; they paid a ſecond Tithe to the Poor: And this was purely an Act of Charity. But the Tithe of God muſt be paid only to his Prieſts, as other Sacrifices and Offerings were, of which the Tithe was a part, as before is ſhewn. If we give to the Poor out of God's Tenth, we give what is none of our own; we rob God to pay Man, and commit Sacrilege for Charity: Therefore we muſt give to the Poor out of our own nine parts. And this was the current Doctrine and Practice, as of the *Jews* under the Law, ſo of the Chriſtians, before that Invaſion (ſpoke to above) of the Pope and his Emiſſaries upon this Inheritance of God: To which God's Title had not been diſputed, before that time, ſince the beginning of the World, no not by the Heathen.

II. Moreover, we are under the indiſpenſable and ſacred obligation of the many Vows of our Anceſtors, (the force of which I have urg'd before) not to employ the Tithe of God to other charitable uſes, but to perform them out of our nine parts; for this was the ſenſe and meaning of all theſe dedications of Tithes before-mentioned. In the firſt of which (confirm'd by all the reſt) the Charter of King *Ethelwolf*, of which I have recited ſome part

already, it is expreſſly caution'd (as ſet down by *Selden*, *ubi ſupra*, p. 199.) that *Nemo juſtam eleemoſynam de his quæ poſſidet facere valet, niſi prius ſeparaverit Domino, quod à primordio ipſe ſibi reddere delegavit.* i. e. *None can juſtly give alms out of any thing that he poſſeſſes, till he has firſt ſeparated out of it to the Lord, that which from the beginning he hath commanded to be render'd to himſelf.* And this is uſher'd in with, *ſicut ſapiens ait, as the wiſe Man ſaid*; which ſhews that it was an anciently receiv'd and approved Doctrine at that time.

And theſe words immediately following do contain the Sanction or Curſe that attends the doing otherwiſe. *Ac per hoc, plerumque contigit ut qui Decimam non tribuit, ad Decimam revertitur.* i. e. *And by this it often comes to paſs, that he who does not pay his Tenth is reduc'd to a Tenth. Unde etiam, cum obteſtatione, præcipimus ut omnes ſtudeant, de omnibus quæ poſſident Decimas dare, quia ſpeciale Domini eſt; & de novem partibus ſibi vivat, & eleemoſynas tribuat.* i. e. *Therefore we command, with obteſting, (i. e.* before God) *that all ſhould take heed to pay the Tithe of all that they poſſeſs, becauſe it does peculiarly belong unto God; and let him ſupport himſelf, and give Alms out of the remaining nine parts.*

The ſame ſays St. *Auguſtin*, in his Sermon *de reddendis Decimis* (Tom. x. 219. Serm. *de tempore)* where he exhorts all that wou'd obtain the remiſſion of their ſins, or proſperity in this World, to pay their Tithe to God, and give alms to the Poor out of the remaining nine parts.

SECT. XVI.

When Tithes are to be paid.

Anſw. BEfore any of the nine parts be touched, that is, converted to our own uſe, God is to be firſt ſerved; and beſides that, the whole being God's, the nine parts are not releaſed to us but by offering the tenth to God. This has been a receiv'd notion, even among the *Gentiles* as well as *Jews* and *Chriſtians*; inſomuch that it grew into a Proverb among the *Greeks*, Ἄθυτα ἐσθίειν, *to eat of things that had not been ſacrificed*; i. e. of which ſome part had not firſt been ſacrificed or offered to God, *viz.* that part which they thought due to the Gods, which I have above ſhewn to be the Tenth. And this ſaying Ἄθυτα ἐσθίειν, was us'd to expreſs the moſt *wicked Profligate*, who had no ſenſe of his duty to God or Man; ſuch was he thought, who durſt be ſo prophane and irreverent to God as to eat or make uſe of any thing, which had not been hallowed by offering firſt the Tenth of it to God. And, as among the *Greeks*, ſo *Pliny* tells *(Nat. Hiſt.* l. 18. c. 2. p. 367.) that the *Romans* never taſted of their Fruits or Wines till the Prieſts had firſt taken the Firſt-fruits or Tithe out of them. So the *Arabian* Law. See before, p. 829, 830.

And this was correſpondent to the Law of God himſelf, who commanded *Lev.* xxiii. 14. *Ye ſhall eat neither bread nor parched corn, nor green ears, until the ſelf ſame day that ye have brought an offering unto your God. It ſhall be a ſtatute for ever.* And *Numb.* xviii. 30. *When ye have heaved the beſt thereof from it, then* (and not before) *it ſhall be counted as the increaſe of the threſhing-floor, and of the wine-preſs:* i. e. to be eaten and made uſe of. Again, ℣. 32. *And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it:* i. e. That it would be a ſin to eat of it without firſt offering to God his due, that is, the Tenth, as it is expreſs'd ℣. 26. And it was a ſin, even unto Death, in the

the *Levites*, if they ate of any of the Tithes which the People gave to them before they had offered the Tithe of their Tithe to God; which he gave to the High-Prieſt, and was called the Heave-offering of the *Levites:* And their converting any part of the Peoples Tithes to their own uſe, before they had made this Heave-offering of a Tenth of it, was called a polluting of the Tithes of the People which they had received, and made them liable to Death: ℣. 32. *And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it; neither ſhall ye pollute the holy things of the Children of* Iſrael, *leſt ye die.* Thus our entring upon any part, before we have offered to God his tenth part, is a polluting of the whole as to us. For it is ſanctify'd to us by our offering the Tenth to God; till when, the whole is hallowed to God, and 'tis Sacrilege to invade it. Nor is any of it releas'd to our uſe, till God's part be firſt taken from it.

And you ſee how ſtrictly this was enjoin'd by God, and how univerſally; that as the People were not ſo much as to taſte of any of the Fruits of the Earth, no not the green Ears, till they had offered to the Lord his part out of it, by giving it unto the *Levites*; ſo neither were the *Levites* to taſte of any of the Peoples Tithe, till they had firſt offered the Tenth of their Tenth to God, by giving it to the High-prieſt; and that under pain of Death, and of rendering the whole polluted to them. He that ſteals any of his goods to his own uſe, before he has given to God his Tenth, ſteals it and all the reſt from God's Bleſſing; and tries if he can grow rich whether God will or not; which if God permit, it is for his greater judgment: And God can exact it from him or his Poſterity, upon whom we entail God's Curſe when we deprive God of his due.

SECT. XVII.

Of what part of our Goods the Tithe is to be paid.

OF the very beſt, no doubt; for we offer it to God: And in this we expreſs the reverence due to the divine Majeſty. And to offer any thing to him, that is not the beſt we have, argues a ſlight and contempt of him, and preferring our ſelves or ſomething elſe before him. Therefore, tho' we give the full proportion of a Tenth, yet if we give it not of the very beſt, we fail as to the quality of our gift, tho' not as to the quantity: we forfeit the Bleſſing upon the whole; and inſtead of that, we bring a Curſe upon us, as ſeeking to deceive or blind the eyes of God, as if he took no notice, or did not regard it. Which is a greater contempt of God, than if we did not offer to him at all. *But curſed be the Deceiver, who hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing. For I am a great King, ſaith the Lord of Hoſts; and my name is dreadful among the Heathen,* Mal. I. 14. But I need not inſiſt upon this; the Commands are numerous, and cannot eſcape the obſervation of any, that whatever was *offered to the Lord was* to be *without blemiſh,* Deut. XVII. 1. and the Texts before-quoted, *Num.* XVIII. 30, and 32. do, among many others, plainly expreſs it. *When ye have heaved the beſt thereof from it, then it ſhall be counted as the increaſe of the threſhing-floor,* &c. *And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it:* i. e. if you do not heave the beſt, it will be a ſin, and you ſhall bear it.

As to the ſame Notion among the Heathen, ſee before, p. 824. and p. 831.

SECT.

SECT. XVIII.

Who they are that ought to pay Tithe.

Answ. ALL that worſhip God; for Tithe is a part of his Worſhip. 2. All that expect his Bleſſing upon the remaining nine parts, and upon their future Labours and Endeavours.

Object. Tho' the rich may bear this, yet it ſeems very hard upon the Poor. *Answ.* It is no harder to the poor than to the rich, becauſe they pay proportionably. So equal is this Tax of God's impoſing! After the Tithe of Worſhip, the *Jews* were obliged to pay another Tithe of Charity to the Poor, which was call'd, The Poor Man's Tithe. And this latter ſort of Tithe no Man was obliged to pay to any who was not poorer than himſelf: By which rule the very pooreſt ſort are excuſed from this Tithe. But none are excuſed from the Tithe of Worſhip, more than from their Prayers, or any other part of God's Worſhip: None muſt appear before the Lord empty; there is no exception from this rule. If it be ſaid, what does ſuch a *Modicum* ſignify which a very poor Man can give? *Answ.* It is accepted by God as much or more, if given with a better Heart, than the great Offerings of the Rich. The poor Widow's two Mites were reckoned more than all that the rich had offer'd of their abundance, *Luke* xxi. 3.

Obſerve, that thoſe Prieſts to whom this Widow gave her two Mites were rich, and covetous beſide; they *devour'd Widows Houſes*, Luk. xx. 47. They were theſe to whom our bleſſed Saviour ſaid, *Ye Serpents, ye Generation of Vipers, how can ye eſcape the damnation of Hell!* Yet he made it no objection againſt this religious Widow, that ſhe ſhould throw in her Mite to ſwell the Wealth of thoſe wicked Men who were much more capable to have relieved her great Neceſſities, than ſhe was to add to their ſtore; for he knew, and has inſtructed us, that her Offering was to God, and not to the Prieſts, tho' the Prieſts did receive it, and it was put into their Treaſury; yet *Chriſt* calls thoſe Gifts which were caſt into it, *The Offerings of God*, Luk. xxi. 1, 4.

Matt. xxiii. 33.

Let us obſerve, in the ſecond place, that this Farthing which the Widow gave was only a Free-will Offering, which was of leſs obligation than the Tithe; for the Tithe was poſitively required, and might be exacted if not paid: How will this riſe in Judgment againſt thoſe who have not the heart to give what is barely due, and think a tenth too much when it is commanded!

It has been before obſerved, how the primitive Chriſtians gave, many of them, all that they had, as this Widow had done, but none leſs than a tenth; for that they thought themſelves bound to give more than the *Jews*, becauſe (as *Irenæus* ſaid) they had a better hope.

Now the Firſt-fruits, the Tithe to the *Levites*, the ſecond Tithe to the Poor, the Tithe for Feaſts, the Corners of their Fields, which they were forbid to reap, and the Gleanings, which they were not to gather, *Lev.* xix. 19. are computed not to leave to the owner above a fourth or a fifth part clear to himſelf; out of which their daily and multitude of occaſional Offerings for legal Uncleanneſſes, beſides their voluntary or Free-will Offerings, which cannot be reckon'd, were to be taken.

How far ſhort then of the *Jewiſh* performance, and how much ſhorter of the primitive Chriſtian devotion do we come, who will not pay the one tenth

tenth, even of Worſhip, which is indiſpenſably due to God himſelf, which he has reſerv'd, by an univerſal decree, ever ſince *Adam!* How will the Heathen riſe up in the Judgment, and condemn us, who have through all Ages and Nations made Conſcience of paying the Tithe of God, tho' they worſhipped God in this, as in other parts of their Worſhip, after an unlawful and idolatrous manner! How will this condemn us, who ſtand out againſt the Light and univerſal Tradition which they had, againſt the poſitive commands of the Law and the Goſpel, and againſt the current ſenſe of the primitive and univerſal Church of *Chriſt*, and oppoſe to all theſe the modern Corruptions of the Church of *Rome*, which have made Tithes eleemoſynary and alienable. And we have alienated them in a much more ſcandalous manner, and upon leſs pretence than *Rome* had done: She gave them from the ſecular to the regular Clergy; we, from all Clergy to the Laity. This was a piece of Popery whereby a Penny was to be got; therefore we reform'd it backwards into our own Pockets! Our *Jehu* deſtroy'd *Baal* indeed out of the Land, but he departed not from the Sin of the Golden Calves, 2 *Kin.* x. 28, 29.

SECT. XIX.

If Tithes may be commuted or redeem'd.

I. TIthes are a part of God's Worſhip, inſtituted by himſelf, and therefore cannot be alter'd or changed but by himſelf.

No Man might alter or change any part of the Sacrifices under the Law.

He might not ſacrifice a Bullock for a Sheep, where a Sheep was commanded, though a Bullock was of more value: We muſt keep cloſe to the inſtitution of God.

And Tithe was one of the Offerings under the Law, it was an Heave-Offering (as before is ſhewn,) and therefore could not be bought off or redeemed.

And to prevent all ſuch Redemption of Tithe, it was ordered, *Levit.* XXVII. 31. that if any would *redeem ought of his Tithe, he ſhould add thereto a fifth part thereof:* And *v.* 33. *Both it and the change thereof ſhall be holy; it ſhall not be redeemed.* And *Ezek.* XLVIII. 14. *They ſhall not ſell of it, neither exchange, neither alienate the Firſt-fruits of the Land; for it is holy unto the Lord.* And ſo the *Jews* of after ages underſtood it, as we may ſee in *Judith* XI. 13, 14, 15. where it is declar'd to be unlawful for the People, tho' in the greateſt extremity, to meddle with the Tithes, or *ſo much as to touch them with their hands,* and that it was not diſpenſable by the Senate. And ſo the Heathen thought, *Gen.* XLVII. 22, 26. that the Lands of the Prieſts were not to be ſold upon any account, even when the People were forc'd to ſell all, and themſelves too, for the greatneſs of the Famine. And if the Lands given to the Prieſts were held ſo ſacred, as being dedicated to God, much more the Tithe, which were dedicated likewiſe, but moreover were antecedently reſerv'd by God himſelf, which the *Gentile* World did believe as well as the *Jews*, as before is ſhewn.

II. Again, for another reaſon, Tithes cannot be redeemed by us, becauſe they have been ſo oft vowed and dedicated to God, as before has been ſaid. And it is expreſſly commanded by God, *Lev.* XXVII. 28. *That no devoted thing that a Man ſhall devote unto the Lord, of all that he hath both of*

Man and Beaſt, and of the Field of his Poſſeſſion, ſhall be ſold or redeemed; every devoted thing is moſt holy unto the Lord.

But the Pope and a popiſh Parliament firſt have diſpenſed with this, out of the plenitude of their Power!

And their pardon is all that either of their Impropriators will have to plead at the day of Judgment.

III. Theſe had no other conſideration of Tithe but as a maintenance for the Clergy; and if they provided for them another way, where was the harm?

But the Folly of God is wiſer than Men: He knew well what would be the conſequence of having the Clergy depend upon any for their ſubſiſtence; that the temptation was too ſtrong for human nature, in our fallen condition; that Time-ſervers and Men-pleaſers would by this creep into Church, and ſow Pillows under the Arms of thoſe who fed them; that by this they muſt fall into contempt, and Religion with them, as the effect has ſadly ſhewn.

Therefore God would not give the *Levites* temporal Poſſeſſions among their Brethren, for theſe would be liable to their municipal Laws, like the reſt; and they might be voted out and in, be chop'd and chang'd according to the caprice of thoſe who would not abide their doctrine: But he ſettled upon them *his own inheritance*, as he calls it *Deut.* XVIII. 1. which none others might touch without Sacrilege, and throwing off their homage and allegiance to God himſelf, *i. e.* rejecting him from being their King and and their God, (which now-a-days is the ſlendereſt ſort of ſecurity:) That as the Prieſtoood had its Original and Inſtitution, ſo it ſhould have its Revenue and Maintenance and Dependence from God alone.

And as they that ſerved God at the Altar were partakers with the Altar, *i. e.* with the dues of God, which were offer'd upon the Altar; *even ſo hath the Lord ordained, that they who preach the Goſpel ſhould live of the Goſpel, i. e.* of thoſe things which are due to God under the Goſpel, (as Tithes and Free-will Offerings ſtill are) and ſhould be as free and independent on Man in their Office, as the Prieſts were under the Law.

SECT. XX.

To whom Tithes are to be paid.

I. THE Tithe of Charity, or the poor Man's Tithe, being Alms, we may diſpoſe of them to ſuch objects of Charity as we think beſt: And theſe are call'd Sacrifices in a large ſenſe under the Goſpel, as well as under the Law. See *Heb.* XIII. 16. *Phil.* IV. 18.

1. But there is a preference given, *Gal.* VI. 10. to that Charity which is extended to *the Houſhold of Faith*, that is, to our Fellow-Chriſtians rather than others; *Chriſt* reckons it as done to himſelf, *Matth.* XXV. 40.

2. The reaſon of this carries it likewiſe, to prefer the members of the true Church before Sectaries; yet ſo as not to neglect even Sectaries, *Jews*, or Infidels; for all that are in want are objects of our Charity, whether good or bad; all muſt be ſupported: And while God grants to the moſt wicked Perſon, Life, and time of Repentance, we ought to contribute towards it, by preſerving that Life which God continues to them: For they are our Brethren, and God has made of one Blood all Nations upon the Earth: They are the image of God; *Chriſt* has ſhed his Blood for them,

and

and may yet grant them repentance, and make them glorious Saints of his Kingdom. Therefore Charity must extend to all, without exception, tho' not without discrimination.

II. That this Charity must of necessity be a Tenth, and not under, I do not contend. For tho' the *Jews* did pay a second Tithe to the poor, yet that stands not upon the same foundation as the Tithes of Worship, which were before the Law, and universally receiv'd from the beginning of the World.

Yet since the *Jews* did pay a Tenth to the poor, I think we ought not to pay less; but rather more, because, as *Irenæus* said, *We have a better hope*. But I stint not the proportion; only recommend St. *Paul*'s advice to our consideration, that *he who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully.* 2 Cor. ix. 6.

III. But now as to the Tithe of Worship, as that is determin'd to a Tenth at least, so must it be paid only to the Priests of the Lord: Because it is part of God's Worship, it is one of the offerings of the Lord; and as other offerings and sacrifices, it cannot be offer'd but by the Priests. And particularly as to the offering of our First-fruits and Tithes, it is commanded to be done by the Priests: It is invading of the Priest's office for any other to offer it. The same Sin for which God smote *Uzziah*, and rejected *Saul*; and declar'd it death for any but his Priests to offer upon his Altar. And the sacrifices of such, who offer them by any other hands than those of his Priests, are so far from being accepted, that they are Sin, and, like the offerings of *Korah*, Rebellion against God. Deut. xxvi. 3, 4. 2 Chron. xxvi. 1 Sam. xiii. 12.

IV. But how shall they do who live in foreign, infidel, or heretical Countries, where they can have no Priests, that is, none whom they own?

1. Let them, if they can, imitate the zeal of *Tobias*, who being of the ten idolatrous and schismatical Tribes that had cast off the Priesthood of *Levi*, carry'd his Tithes to *Jerusalem*, and offer'd them there by the hands of the Priests the Sons of *Aaron*, as you find *Tob.* i. 6.

2. But if this cannot be done for the distance of the place, or other insuperable difficulties, then they ought to send their Tithes to such Priests whom they think to be true Priests of God, and consequently by whose hands they believe God will accept of them.

There is no place too far for sending. We traffick for Mammon to all parts of the World.

It was common with the *Gentiles* to send their Tithe; of which several instances are before given.

Mr. *Selden* shews this*, that Tithes (Πέμπτοντα) were yearly sent to *Delos*, where *Apollo* was born, to be offer'd to him there.

The *Carthaginians* † us'd to send their Tithe to *Tyre* (whence they had come) by one cloathed in Priestly Purple Robes, to be offer'd to *Hercules*.

And if we cannot take so much pains, we have less zeal than they; and less trust in our God, less faith in his Promises, and fear of his Threatnings, than they towards their Idols; and our reward will be accordingly.

---

* History of Tithes, c. 3. p. 30. † Justin. Hist. l. 18. p. 186.

SECT.

SECT. XXI.

In what manner Tithes ought to be offered.

I. THE offering of our Tithe to God being an act of Worſhip, ought no doubt to be performed with prayers and adoration of God: And God himſelf did preſcribe a form for it, *Deut.* xxvi.

Out of which, and other Scriptures, reſpecting Chriſtians as different from the *Jews*, I have compos'd the form hereunto annex'd: Not that I would impoſe it upon any; but the Church not having preſcrib'd ſuch an office, leaves it to private Chriſtians to exert their own devotion. And if what I have done may be helpful to any others, I have the end for which I have publiſh'd it.

Deut. xxvi. 4. II. And as under the Law a basket of the Firſt-fruits was to be brought to the Altar, and there offered in name of all the reſt, which were repoſited in the Store-houſes belonging to the Temple for that purpoſe; ſo I conceive it ought to be with us. The reaſon is the ſame; and was before the Law and without the Law ſo practis'd by the *Gentiles*, purſuant to the univerſal Tradition receiv'd, and deduc'd down all the way from *Adam*, as before has been diſcourſed.

Nor can it otherwiſe, at leaſt not ſo properly, be made an Act of Devotion; that is, an actual tender and offering of the whole to God; which is not done by barely parting with our Tithe, or ſuffering it to be drawn from us. The whole cannot be offer'd at the Altar, but a basketful in the name of the whole is a dedication and offering of the whole.

Accordingly it was order'd in the apoſtolical Canons. *Can.* 4. that no more of the Firſt-fruits ſhould be brought to the Altar than there was uſe for there, as the Elements for the holy Sacrament, *&c.* and the reſt to be ſent to the Biſhop's houſe, as the repoſitory for them. For the Church was not then divided into particular and diſtinct Pariſhes, as now.

III. And ſurely if the Husbandman ſhou'd, at the end of his Harveſt, bring a basket of his Firſt-fruits and offer it at the Altar, with Thankſgivings to God for the encreaſe he had given him that year, with Supplications and Prayers for God's future Bleſſings upon his Labours, upon himſelf, his Family and Relations, upon the Church, and the King, and whole Nation, *&c.* it would tend to a great encreaſe of devotion, and imprint very ſtrongly upon our hearts our dependence and truſt in God: For there is no time wherein Men are more ſenſible of the immediate hand of God, than in the ſeaſons of the year, and the weather, eſpecially in Harveſt-time.

This God hath kept in his own hand more immediately than any other part of the material Creation. The courſes of the Heavens we know in a great meaſure; and therefore can foretell Eclipſes, changes of the Moon, riſing and ſetting of the Sun, *&c.* But all the rules of Mechaniſm are at a loſs for the change of the Weather. If that depended wholly upon ſecond cauſes, and were part of the Clock-work (as the Virtuoſoes expreſs it) of the Creation, there would be the ſame neceſſity for the ſame Weather on every ſuch day of every year, as for the Equinox, Solſtice, or other change of the Seaſons.

Jer. xiv. 22. Job v. 10. Therefore ſays the Prophet, *Can the Heavens give Showers?* And *Job* reckons this among the wonderful things of God, *who giveth Rain upon the*

the Earth: To make the weight for the Winds; and he weigheth the Waters by meaſure, when he made a decree for the Rain, and a way for the Lightning of the Thunder. xxviii. 26.

And *David* expreſſes the ſame almoſt in the ſame words, *Pſal.* CXXXV. 7. *He cauſeth the vapours to aſcend from the ends of the Earth; he maketh Lightnings for the Rain; he bringeth the Winds out of his Treaſuries.* The ſame is juſt ſo ſaid, *Jer.* x. 13. And *Pſal.* CXLVII. 8, 15, &c. *Who covereth the Heaven with Clouds, who prepareth Rain for the Earth: He ſendeth forth his Commandment upon Earth: His word runneth very ſwiftly: He giveth Snow like Wool: He ſcattereth the Hoar-froſt like Aſhes: He caſteth forth his Ice like Morſels: Who can ſtand before his Cold? He ſendeth out his Word, and melteth them: He cauſeth his Wind to blow, and the Waters flow.*

Theſe are kept out of the ordinary courſe of natural cauſes in God's more immediate Government. They are therefore call'd his *Treaſures, and reſerv'd againſt the day of Trouble, againſt the day of Battel and War,* Job XXXVIII. 22, 23. *Then ſhall the right-aiming Thunder-bolts go abroad; and from the Clouds, as from a well-drawn Bow, ſhall fly to the Mark: And Hail-ſtones full of Wrath ſhall be caſt as out of a Stone-bow; yea, a mighty Wind ſhall ſtand up againſt them, and like a ſtorm ſhall drive them away,* Wiſd. v. 21, *&c.*

Theſe are God's armory, and kept in his own hand; and come not by certain rules, as the riſing and ſetting of the Sun, the Solſtices, Eclipſes, *&c.* And therefore are look'd upon as the more immediate acts of God, and inſtances of his Power: Therefore *David* ſays, *His ſtrength is in the Clouds,* Pſal. LXVIII. 34. The Thunder is call'd his Voice: The ſtorms at Sea, and commotions of the Waters, are ſaid to be his act in his immediate governance: As it is ſaid, *Prov.* XXI. 1. *The King's heart is in the hand of the Lord, as the rivers of Water: He turneth it whitherſoever he will.*

It is the Lord that commandeth the Waters: It is the glorious God that maketh the Thunder: It is the Lord that ruleth the Sea: The voice of the Lord is mighty in operation. Pſal. xxix. 3, 4.

They that go down to the Sea in Ships——Theſe Men ſee the works of the Lord, and his wonders in the deep; for at his word the ſtormy wind ariſeth, and lifteth up the waves thereof——for he maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill. Pſal. cvii. 23, *&c.*

Nothing that is fix'd and certain in the conſtant courſe of natural cauſes is call'd a *Wonder of the Lord:* Elſe every thing would be equally a wonder; nay, it would be a wonder if it were otherwiſe, as if the Sun ſhould ſtop or go back; if the returns of Day and Night, Summer and Winter, ſhould fail. Theſe would be great miracles, which therefore God very ſeldom ſhews: (Elſe nothing would be left conſtant or certain in nature; but all return to their old Chaos) And then they would ceaſe to be miracles, if they were done as oft as every body would call for them.

But God hath reſerv'd ſome things out of the ordinary courſe of nature: And in theſe he ſhews daily wonders of his Providence.

He calls this his witneſs among the *Gentiles:* That as by his works of Creation he had demonſtrated *his eternal Power and Godhead*; ſo he had given them an equal proof of his Providence, and of their continual Dependence upon him, in his ſending them Rain and fruitful Seaſons, for which they could aſſign no natural cauſes. Act. xiv. 17. Rom. i. 20.

Thou art the God that doſt wonders——The Waters ſaw thee, O God, the Waters ſaw thee; they were afraid; the Depths alſo were troubled; the Clouds poured out Water; the Skies ſent out a Sound; thine Arrows alſo went abroad; the voice of thy Thunder was in the Heavens; the Pſal. lxxvii. 14, *&c.*

Lightnings lighted the World, the Earth trembled and ſhook: Thy way is in the Sea, and thy path in the great Waters; and thy footſteps are not known. We cannot trace God, nor know his footſteps in his diſpenſing of theſe things, as of others which are diſpos'd in the common courſe of natural Cauſes. Therefore in theſe things God's Power is chiefly ſhewn; and in theſe things we are commanded to wait and depend upon him, *Lev.* xxvi. 4. *Deut.* x. 14. And he tells us, that he will diſpence them to one, and not to another, *Am.* iv. 7. But things that depend on natural Cauſes are equal to all. We are commanded to pray for Rain, *Zech.* x. 1. But it is not permitted to us, it would be preſumption and tempting of God, to ask for altering the courſe of Nature, of Sun, Moon, or Stars, or to break the Covenant of Day and Night.

And the Weather, which God thus keeps in his own hand, is no leſs neceſſary to our Life, in giving us the Fruits of the Earth, than the fix'd courſe of Nature, the influence of the Sun, *&c.* to teach us, that we muſt depend as much upon the immediate Bleſſing of God, as upon all ſecond Cauſes.

The Heathen were ſenſible of this, and therefore they had as their *Præ-Meſſum*, Prayers before Harveſt; ſo their *Flori-feſtum* after Harveſt, to expreſs their thankfulneſs to the Gods for the Fruits of the Earth.

But this People (ſaith the Prophet, *Jer.* v. 23, 24) *hath a revolting and a rebellious Heart; they are revolted and gone; neither ſay they in their Heart, Let us now fear the Lord our God that giveth Rain, both the former and the latter in his Seaſon: He reſerveth unto us the appointed Weeks of the Harveſt.*

Thus we ſee that this acknowledgment and devotion to God was commanded to the *Jews*, and obſerv'd by the Heathen from the dictates even of natural Religion.

And what is it that can exempt Chriſtians from paying this; from rendering unto God the Honour and Tribute due unto his Name? Sure they ought rather to exceed than come ſhort of *Jews* and Heathens in this!

It were much to be deſir'd that a publick Office were appointed for this, and this made part of our ſolemn Devotion.

But till that be done, I hope it will not be taken amiſs by our Superiors to exhort both our Prieſts to receive, and the Laity to pay this their bounden due to God, and at his Altar to offer up his Tithes.

IV. The reſt which are not there offer'd at the Altar, ſhould by the owners be brought into Store-houſes appointed: The Prieſt's drawing of them is ſcandalous, and more his farming of them: They are all, as well as the Firſt-fruits which were offer'd, holy unto the Lord; all are offered in the Firſt-fruits: They are not to be commuted or redeem'd for Money, where they can be brought in kind; they are a Sacrifice unto God, and muſt not be changed; and they who ſubtract, or refuſe to pay them, have denied the Lord to be their God, by denying him his Tribute; they ought to be caſt out of the Congregation, and not reputed as Chriſtians. So it was decreed in a general Parliament of Clergy and Laity at *London*, A. D. 940. in the Reign of King *Edmund* before mentioned: And this has been confirm'd by repeated Vows and Acts of Parliament. We are to bring our Tithes and Offerings unto the Lord, and not leave him or his Prieſts to draw them, or chuſe.

And beſides the affront to God, it engages the Prieſt and his Flock in many Diſputes and Heart-burnings, and often into Strifes and Law-ſuits; which leſſens his Authority, and renders his Labours ineffectual, by perſonal Prejudices conceiv'd againſt him.

All

All this God foreſaw, and by his Law he prevented it; but we are grown wiſer than he!

Could the Prieſts under the Law ſet the Sacrifices to farm? Would it have been a reaſonable Propoſal to have ſaid to a Prieſt, Your proportion of the Sacrifice is a Shoulder or a Leg; come, I will give you the value of it in Money, or next Beaſt I kill I will ſend you a Shoulder or a Leg home to your Houſe, and excuſe me from the trouble of bringing my Sacrifice to the Temple? Would not the Anſwer have been, I cannot excuſe you from your Sacrifice, for it is offered to God, and not to me; my maintenance out of it is but a ſecundary, and the leaſt conſideration; I cannot commute or alter the nature or manner of your Sacrifice, or take a Bullock, if you would give it me, inſtead of a Sheep or a Barly-corn, where that is appointed? No more could he commute, or change, or compound for the Tithe; for that was a Sacrifice, and offer'd to God as well as the reſt, and was to be brought by the owners to the Temple, to be there offer'd to God, in their names, by the Prieſts. The Prieſts were no more to draw the Tithes of the People thither, than their other Sacrifices.

SECT. XXII.

How Prieſts are to pay their Tithe.

I. *Anſw.* TO the Biſhop, as the *Levites* to the High-Prieſt: They are to pay the tenth of their tenth. And the *Levites* Tithe which they paid to the High-Prieſt, was as much an Offering and Sacrifice to the Lord, as the Tithe which the People paid to the *Levites*, and under the ſame limitations: They are call'd an Heave-offering, and holy unto the Lord. The *Levites* were not to taſte of their Tenths till they had firſt offer'd the Tithe of them to the High-Prieſt, and of the very beſt of them; as you may ſee *Numb.* XVIII. from ℣. 26.

II. Tithes argu'd the ſuperiority of thoſe to whom they were paid; whence the Apoſtle inferr'd the ſuperiority as of *Melchiſedec* above *Abram*, ſo of the Prieſthood of *Melchiſedec*, and in that of the Chriſtian Prieſthood above the *Levitical*. Heb. VII. 4, 9, 10.

And as the *Levites* tithing of the People, or putting them under that Tribute, argu'd the ſuperiority of the *Levites* above the People; ſo the High-Prieſts tithing of the *Levites* ſhewed the ſuperiority of his Order above that of the other *Levites*.

And this is as neceſſary to preſerve the ſuperiority of Epiſcopacy above the Order of Presbyters in the Chriſtian Church.

The reaſon holds the ſame; and the *Levitical* Prieſthood was an exact Type of the Chriſtian: Biſhop, Presbyter, and Deacon, being the ſame in the Church, that *Aaron*, his Sons the Prieſts, and the *Levites*, were in the Temple; as St. *Hierom* obſerves, *Ep. ad Evagr.*

III. If it be ask'd, to whom the Biſhop ſhould pay his Tithe?

Anſw. He having no ſuperior, as *Aaron* had none, I conceive that he is not under the Tithe of Worſhip; for it muſt end ſomewhere.

But then, as the Heaven returns the Tribute of thoſe Exhalations which it draws from the Earth in Dew and fruitful Showers; ſo the Biſhop, being the moſt immediate Repreſentative of *Chriſt*, ought to diſtribute his Tenths, and more, of Charity, and to water his Flock with his Beneficence.

Thus

Thus returning to the poor with increaſe their Tithes, and diſpenſing the temporal as well as ſpiritual Bleſſings of God to them.

That the revenues of the Church (whatever other abuſes were in the adminiſtration of them) were apply'd more to this end, than ſince they came into temporal hands, will be ſhewn in the next Section.

Let it be only obſerv'd in this place, that even ſince the Reformation, more acts of Charity and publick Works are to be ſeen from what is left to the Church, than from many many times the greater proportion of wealth that is amongſt the Laity. And this, notwithſtanding that there are ſome thouſands of Pariſhes in *England* which exceed not twenty pounds a year; and but very few of the Biſhopricks that can afford a decent ſubſiſtence with the beſt husbandry.

And notwithſtanding that the Church has been for many years (in the Revolution of 1641.) totally diveſted of all her Revenues.

SECT. XXIII.

The Remedy.

HAVING thus far conſider'd the divine obligation of Tithes, and the breaches of it that have been in this Nation, we ought not to leave the Subject till we can propoſe a Remedy, if any ſuch can be found.

I. For the obligation of Conſcience. That lies upon every Man concern'd to reſtore what has been robb'd from God, in order to procure his Bleſſing, inſtead of that Curſe which is entail'd upon the ſacrilegious poſſeſſion of the ſpoils of his Church into whatever hands they come.

II. But becauſe this has been a national Sin, and theſe Impropriations have been bought and ſold upon the credit of Acts of Parliament; therefore there ought to be a national Repentance and Reſtitution; which may be by a Tax to purchaſe the Tithes from the Impropriators, and reſtore them to the Church, that the whole burden may not lie upon thoſe who have been ignorantly involv'd in this Sin, as having deſcended to them from their Fathers, and may be the whole, or greateſt part of their Eſtates: Tho' that, nor any thing elſe, can be an excuſe for continuing in any Sin. God is able to make amends, and has promis'd it to thoſe who will truſt in him: And, as ſaid before, there are examples of it, even here in *England*, whoſe hearts God has touched.

III. The Houſe of Commons have in their Votes encourag'd any to make propoſals for the employing and maintaining of the poor, who are now ſo great a burden upon the Nation.

I have no skill at Propoſals or Projects; yet may offer ſome conſiderations, which others may happen to improve.

1. Firſt then, let it be obſerv'd, there never was any Tax laid upon *England* for maintaining of the Poor, before the latter end of the Reign of Q. *Elizabeth*, as may be ſeen in our *Book of Statutes*.

2. That before the Reformation, the Poor were maintain'd by the Clergy, beſides what was contributed by the voluntary Charity of well-diſpos'd People. But there was no ſuch thing as Poor-Rates, or a Tax for the Poor; the Biſhops and Clergy, as well Secular as Regular, kept open hoſpitality for the benefit of Strangers and Travellers, and the Poor of the neighbourhood;

hood; and were ſo oblig'd to do by their foundations: They had Amberies for the daily relief of the Poor, and Infirmaries for the Sick, Maimed, or Super-annuate, with Officers appointed to attend them: They employ'd the Poor in work, which is the moſt charitable way of maintaining them. It was they who built moſt of all the great Cathedrals and Churches of the Nation; beſides the building and endowing of Colleges, and other publick Works of Charity and common Good: They bound out to trades multitudes of youths who were left deſtitute; bred others to Learning, of whom ſome grew very eminent; and gave Portions to many Orphan young Women every year. They vy'd with one another in theſe things: What ſuperſtition or conceit of merit there was in it, we are not now to enquire; I am only telling matter of fact. And God did bleſs theſe means to that degree, that the Poor were no burthen to the Nation; not a penny impos'd upon any Lay-man for the maintaining of them; the Clergy did that among themſelves; they look'd upon the Poor as their charge, as part of their Family, and laid down Rules and Funds for their ſupport.

3. I doubt not but there were faults among the Clergy then, and ſome of them might indulge themſelves even to exceſs; which it is certain was aggravated beyond the due bounds, when Commiſſions to viſit Churches and Monaſteries were given to thoſe Lay-men, who were to ſhare the booty, if they could find reaſon ſufficient (themſelves being Judges) to have the Revenues of the Church divided amongſt themſelves; who (modeſtly ſpeaking) were not better Men than thoſe they diſpoſſeſs'd, nor have made better uſe of thoſe Revenues ſince they came into their hands. The Monks were Sinners, but their Viſitors were no Saints.

4. The Poor-Rates in *England* come now (as I am inform'd) to about a Million in the year. All this we pay to boot, betwixt having the Clergy or the Impropriators to our Landlords: For the Clergy (ill as they were) kept this Charge from off us.

And if their Revenues were taken from them becauſe they did not make the beſt uſe of them, thoſe to whom they were given ſhou'd be oblig'd not to mend the matter from bad to worſe.

What benefit has the Farmer for the Tithes being taken from the Clergy? Do the People then pay no more Tithe? That wou'd be an eaſe indeed; but they are ſtill paid; only with this difference, that the Impropriator generally through *England* ſets his Tithes a ſhilling or eighteen pence in the Acre dearer than the Incumbent.

5. Wou'd it then be an unreaſonable propoſal, to put all the Poor in the Nation upon the Church-Lands and Tithes, which maintain'd them before; and let the Clergy bear their ſhare for as much of them as are left in their hands?

6. If the Impropriators will not be pleas'd with this, then let them have a valuable conſideration given them for theſe Lands and Tithes by a Tax rais'd for that purpoſe; and return the Poor to the Clergy, together with their Lands and Tithes.

7. And that the Tax may not be thought too grievous, let it be only three years of the preſent Poor-Rates through *England*; and if that will not do, the Clergy ſhall purchaſe the reſt themſelves. Three years purchaſe is a very good bargain to get off a Rent-Charge which is perpetual, and more probability of its encreaſing than growing leſs.

What Man in *England* wou'd not willingly give three years of his Poor-Rate at once, to be freed from it for ever?

And for the poorer ſort, who may not be able, or if any be not willing, then let them have the ſame time to pay it in as now.

Let the Clergy have three years of the Poor-Rates, payable in three years, and a value put at which the Impropriators ſhould be oblig'd to ſell, and after that the Clergy ſhall be oblig'd to maintain the Poor as formerly. And this will coſt no more than to double the Poor-Rates for three years, and ſo be rid of them for ever.

8. But if thoſe who have ſwallow'd the Patrimony of the Church will neither eat nor let eat, will neither maintain the Poor themſelves, nor let others do it who are willing; let them reflect, let the Nation conſider it, all who have any ſenſe of God or Religion left, that ſince they have robb'd God, the Church, and the Poor, by ſeizing upon their Patrimony, the Poor are encreas'd to that prodigious rate upon them, that they are forc'd to pay now yearly for their maintenance more than all their Sacrilege amounts to. So little have they gain'd at God's hand by their invading of what was dedicated to his Service! And he will ſtill prove ſtronger than they, and may encreaſe the Poor till they ſwallow up the Rich who have devoured them. Beſides many other ways his Judgments have to meet with us, we have paid the price of all our Impropriations and Arrears within theſe ten years paſt, and are paying on ſtill——

9. I muſt beſides tell our Impropriators, that in Truth, in Reaſon, and in Law too, as well of God as Man, they have taken theſe Lands and Tithes of the Church, *cum onere*, with that charge that was put upon them by the Donors of the Lands, and by God upon the Tithes, that is, of maintaining and providing for the Poor. A Leſſee can forfeit no more than his Leaſe, he cannot alter the Tenure: And whoever comes into that Leaſe, comes under all the Covenants of the Leaſe. Therefore the Impropriators ſtand chargeable, even in Law, to keep up that hoſpitality, the Amberies and Infirmaries for the Poor, the Sick, and the Stranger, that the Clergy were oblig'd to do while they had their Poſſeſſions; and in ſome ſort perform'd, at leaſt ſo far as to keep the Poor from being any Tax upon the Nation.

And at the beginning of the Reformation, when the Laity were firſt put in poſſeſſion of theſe Lands and Tithes, they underſtood it ſo to be, and were content to take them with all that follow'd them; (any thing to get them) and did for a while make a ſhew of keeping up the former hoſpitality, *&c.* better than the Clergy had done; that being the pretence why they took them from the Clergy. But when the fiſh was caught, they ſoon laid aſide the net.

10. There was another, and a greater burden, put upon theſe Lands, *&c.* which is, the Cure of Souls; and that too they undertook. The King turn'd the ſupreme Ordinary of the Church; and the Lord *Cromwel*, as his Vicegerent in eccleſiaſtical Matters, ſat upon the Biſhops Bench in the Houſe of Lords, and took place of the Archbiſhop of *Canterbury*, as the more ſpiritual perſon of the two, and above him in the Church-œconomy. And the mean Impropriators came in place of the forfeited Rectors, and preſented their Vicars as they did: But the ſuperior Cure was in the Rectors, and is transferred to the Impropriators.

Who now ſtand doubly accountable; *firſt*, For invading the Prieſt's Office: And, *ſecondly*, For diſcharging it as they do; ſelling their Advouſons at Market, and looking upon them as mere Lay-fees; taking bonds of reſignation, and other ways and means that are made to accord with Lawyers Symony; which I am afraid will not be pleadable at the Day of Judgment, nor ſatisfy a diſturb'd Conſcience upon our Death-bed; beſides the ſcandalous allowances made by many Impropriators to their Vicars.

Whether the Propoſal I have made, or any other to the like purpoſe, will take effect, I know not; but I think it is evident, that it wou'd be to the apparent

parent advantage of the Nation (upon account) about a Million a year; beſides many other benefits greater than that. As,

I. The Bleſſing of God; if that is to be reckon'd upon in theſe days. For if Sacrilege be a ſin, and if theſe things before ſpoke of be Sacrilege, then, if there be a God or Truth in the holy Scriptures, there lies a heavy Curſe upon this Nation, which cannot be remov'd without reſtitution of what we have robb'd from God.

II. It wou'd in a few years leſſen the number of the Poor, they would grow leſs and leſs; for by putting them to work, as the Clergy did, they wou'd be able to ſupport their Families, and not multiply Beggars upon us without end; and the Clergy wou'd find work for them. There are yet Churches to be built or kept in repair, Schools and other publick works to be done. It is now a national charge to rebuild one Church, and has taken ſo many years, that *Paul's Work* is become a Proverb. There would not have needed any Tax for this more than for the firſt building of it, if the Clergy had their own, who built moſt of all the Churches in the Kingdom with leſs noiſe.

III. It would improve Trade; by ſo many being bound Apprentice, as the Clergy did when they had their Revenues; and ſo diſpoſe of the vagrants and looſe-livers (who for neceſſity take to the Highway) into profitable employments uſeful for the Commonwealth.

IV. It would improve Learning; (but that may be an objection with ſome:) Many a noble *Genius* is loſt for want of Education; which would then be much more liberal, as it was when the Church enjoy'd her poſſeſſions. And Learning was in the dark ages preſerv'd almoſt only among the Clergy, when the bent and inclination of other Men ran little that way, except ſuch as were influenc'd, and many educated by the Clergy.

V. Let me add, that it would be more for the advantage of the Crown, and conſequently of the Kingdom. It is well known that theſe Lands paid more in all publick Taxes, while they were in the hands of the Church, than they have done ſince. And the Convocations always tax'd themſelves much more in proportion than the Laity: They paid Tenths oftner than the Laity paid Fifteenths; which made *Char.* V. ſay of *Hen.* VIII. when he ſeiz'd the Lands of the Church, that *he had kill'd the Pullet which laid the golden egg.*

VI. Money is the blood of the Kingdom; and the circulation of it diffuſes life and vigour to every part. Now, if according to what has been ſaid in this *Eſſay*, there were a perpetual circulation of the Tenths of the Kingdom from the People to the Prieſts, from the Prieſts to the Biſhops, and back again from the Biſhops to the poor, I ſubmit it to conſideration, whether this would not prove a greater advantage to the Nation than any that our State Projectors have yet found out. God requires nothing but for our good; and his folly is wiſer than Men.

Let me laſtly obviate a prejudice I fore ſee may be taken againſt my propoſal: For prejudices muſt be anſwered as well as arguments, and often ſway Men more.

It may be thought by ſome, who have no good-will to the Church or Religion, that this would make the Clergy too great and rich: And they bear no thought with more indignation than this. They had rather the Nation ſhould periſh, than be ſav'd by the Church. It is not to gratify ſuch Men as theſe; but to ſatisfy others, and guard them againſt their clamours, that I offer the following conſiderations.

I. That the number of our Clergy is too few. They are not able to attend ſuch vaſt charges as they ought, eſpecially in *London* and other great Towns, where it is impoſſible for ſome Miniſters, if they ſhould do nothing elſe,

elſe, to viſit all the Families, much leſs every particular Perſon who is under their cure; and the like in many Country Pariſhes. This is one great cauſe of the increaſe of Diſſenters amongſt us of all ſorts.

Then our Biſhopricks are too large, and the Biſhop's inſpection would be much more effectual, if he had no more Prieſts under him than he could be perſonally acquainted with, both as to their Learning and Converſation.

But theſe defects cannot, as things now ſtand, be amended, while there are, as I am informed, above two thouſand Pariſhes in *England* not worth above twenty Pounds a year; and many not worth ten. This makes pluralities neceſſary; and reduces the poor Clergy to ſuch contempt, as to render their Labours wholly ineffectual; unleſs to thoſe very few who can diſtinguiſh their Character from their Circumſtances: And withal betrays them unavoidably to ſuch ignorance, having neither time to ſtudy, nor Money to buy a Book, unleſs a *Dutch* Syſtem; nor opportunity for good Converſation; that nothing leſs than the Power of Miracles, as the Apoſtles had, can reconcile reſpect to them, or authority to their Doctrine.

Then the Biſhopricks are ſo ſtript, that except five or ſix, there muſt be the greateſt husbandry in the world to make our Biſhops live in any ſort proportionable to their character, beſides leaving their Children to the Pariſh when they die.

But if the Church were reſtor'd to her right, then might there be twenty times as many Clergy as we have, and their Cures brought within a manageable compaſs; which would keep them from the danger of being overgrown with Wealth.

Beſides that if the Poor were laid upon the Clergy, as we have been ſpeaking, it would take ſome Years before they would have much to ſpare; before the number of the Poor would be ſo leſſen'd, by the methods before mention'd, as to allow them to augment the number of the Clergy.

There were in the ſmall Kingdom of *Iſrael* at one time thirty eight thouſand *Levites* above the Age of thirty, 1 *Chr.* xxiii. 3. *England* would require many more to perform their Function as they ought, to the profit of the People. And all the Patrimony that ever the Church had in *England* would not overdo it, to be divided among ſo many as would be needful of the Clergy, and for maintaining the Poor beſides, together with the building and repairs of Churches, Schools, Colleges, Libraries, and many other Charges profitable to the Nation.

Add another conſideration: If there were ſuch a number of the Clergy, there would be more proviſion for many of our Sons, whom we cannot now diſpoſe of, at leaſt not ſo well: And there would not be danger of weakning the ſtrength or wealth of the Nation, as in *Spain*, by ſo many idle Monks as live upon the Labours of others, and contribute nothing to the ſupport of the Government. That objection cannot lie againſt the ſecular Clergy, and where there are none other; none that are lock'd up from the World, and muſt be maintained only to think; none but who are Labourers in the Harveſt, and therefore worthy of their Hire; and whoſe Hire goes not into a Bed of Sand, like what is given to the Regulars, and never returns; but it circulates, like any other Money of the Nation, and does as much good.

And our Clergy are, or may be, as uſeful as any others in Parliament, in Council, and other great Affairs of the Nation; and thoſe of lower rank as Juſtices of the Peace, and other Offices for the diſtribution of Juſtice.

It is a Monkiſh humour (though ſome know it not) to think that the Clergy ought not to intermeddle in ſecular Affairs, or live out of Cells. Thoſe who converſe in the World, and mind their Cures, are in the rode certainly of doing moſt good: Theſe are therefore call'd the ſecular Clergy, becauſe

becauſe they live in the World, and uſe human converſation: But thoſe who run themſelves into holes, as if (forſooth!) their ſanctity could not bear the common air, and put themſelves under rules and models of their own deviſing, do therefore give themſelves the name of Regulars, and would be Angels before their time. But Men are born into the World to ſerve their Generation; and they who make too much haſte out of it, either by taking away their own Lives, (as ſome have done out of conſcience) or by making them uſeleſs to the World in retirement, are guilty of the ſame Sin in different degrees.

And the example of *Elijah*, who was perſecuted into a Wilderneſs to ſave his Life, is a very impertinent precedent for them; for he was ſo far from chuſing it, that he thought it an affliction beyond death, and wiſh'd to die, 1 *Kin.* XIX. 4.

As little will the caſe of *John* the Baptiſt avail them; for his being in the Wilderneſs was in order to his ſhewing or coming publickly abroad unto *Iſrael*. And they who retire for a time, in order to that end, are far from their predicament who put themſelves under Vows of Abſtraction for their whole Lives.

They may as well urge the example of our Saviour, who was forty days in the Wilderneſs. But it is happy that they have not the leaſt umbrage in the favour of Monkery through the whole Life of our bleſſed Lord: He came eating and drinking, and converſing with Publicans and Sinners.

As little is there to countenance it in the Acts of the Apoſtles; they, as their Maſter, *went about doing good.*

The firſt Chriſtian Monks were made ſo, not of choice, but neceſſity; they fled in the heat of Perſecution to Wilderneſſes and ſolitary places; where, by cuſtom, they contracted a liking of the lonely, that is, the monaſtick Life; which, as it is natural, they prais'd for the pleaſure of its ſafety and freedom of Thought; for this they could not find any where elſe, when nothing but Racks and Gibbits were to be ſeen for Chriſtians out of the confines of their Retirement.

And others, when this neceſſity was over, out of a ſuperſtitious Weakneſs, would imitate this manner of living, and ſet it up for a conſtant and the moſt perfect rule of Life; which ſhould all Men imitate, the World muſt periſh in a Moment. Men may, with as much reaſon, run themſelves into Jails in imitation of the Chriſtian Impriſonments, as into Woods and Privacies to act their flights and abſcondings: It looks very like what we call Childrens play; but it comes to too ſad earneſt when it is ſet up for a Principle.

Thus becauſe the Apoſtle, 1 *Cor.* VII. 26. gave advice, (for himſelf calls it no more, he ſaid it was no Commandment of the Lord) in the caſe of the preſent Diſtreſs, the grievous Perſecution that then lay upon the Chriſtians, that it was good, *i. e.* convenient, and more for their eaſe and ſafety not to marry at that time; and becauſe many, for the ſame reaſon, did follow this advice, which even natural reaſon would ſuggeſt to any Man; (for who would chuſe to marry, either under ſentence of Death, or when he was flying for his Life?) From this no ground at all, ſome have run into what the ſame Apoſtle does poſitively call a Doctrine of the Devil, 1 *Tim.* IV. 1, 3. *forbidding to marry*; counting that a defilement, which God ordained and bleſſed in *Paradiſe*: And though they have made it a Sacrament, yet think it ſo unworthy of a Prieſt, that he ſhall incur Deprivation for it; whereas a ſlight Penance ſhall ſatisfy for his Fornication or Adultery. Thus, *teaching for doctrines the commandments of Men*, and ſetting them up higher, and more ſacred than the commandments of God, who has per-

mitted every Man to marry, 1 *Cor.* VII. 2. and has made it honourable in all, *Hebr.* XIII. 4. And the reaſon given, 1 *Cor.* VII. 9. *Better to marry than burn*, does include all, and is a general rule which obliges all.

And therefore to prohibit any order or degree of Men, without exception, from Marriage, is an expreſs contradiction to this Rule, and a doctrine of Devils; unleſs we can be poſitively aſſur'd (which is impoſſible, without a miracle) that they have all the gift of Continency to that degree as not to burn: But, on the contrary, we have infallible aſſurance that they do burn. They own this to be the greateſt reaſon of their Mortifications; and they impoſe penances for their Whoredoms and Adulteries, tho' not ſo great as for their Marriage. The examples of their Incontinency are manifold and notorious; which yet cures not their burning: It mixes it ſelf with their devotion; for there are no ſuch anatomies of Luſt to be found among the moſt openly debauch'd, as have proceeded from the heated imaginations of ſome of the Celibat Caſuiſts upon Chaſtity; where having the beloved Sin before their eyes upon an honourable account, that is, to condemn it, they uncover it, as the Judges did *Suſanna*, and fill themſelves with its beauty.

How different is the ſtyle of the aged, or the marry'd Pens upon that Subject!

Which ſhews how far the remedies of God's providing are preferable to thoſe of our deviſing; eſpecially when ours will run counter to his, and that we cry down his to eſtabliſh our own.

The fury of the firſt perſecutions from a temporary and prudent forbearance of Marriage, run many into an exceſs in praiſe of Celibacy, which was counted a curſe, and a reproach among the moſt pious of former Ages. But the enjoining of it, as it is contrary to the frame of the World, ſo to the commands of God, and placing a greater ſanctity in it than in the ſtate of Marriage, is of pernicious conſequence, as is ſeen among thoſe where this Principle is ſet up.

But this is a digreſſion, tho' not wholly foreign to our buſineſs: For ſuch a number of Prieſts as *England* would require according to the rules before ſpoke of, and to be excluded from all civil offices of Profit to the Commonwealth, and likewiſe prohibited from Marriage, would be an unſupportable detriment to the Community and publick Good. Therefore, tho' theſe reaſons might have been urg'd for diſſolving the Regulars in the beginning of the Reformation; yet they can have no place againſt the reſtoring of our ſecular Clergy to what theſe Regulars as well as others had robb'd from them.

As to the point of Marriage, we need ſay no more of it: For it is not grudg'd to our Clergy by any but the *Romaniſts*. But there are many prejudic'd againſt their being admitted to any ſhare in the civil adminiſtration: They pretend that it is at leaſt an impediment to the office of their Calling, which they would have wholly abſtracted from the World; and to reſpect only heavenly things, and that they ſhould be uſeleſs in all other reſpects.

This, as I ſaid, is a ſpice of the Monkiſh Superſtition. For I would pray theſe Men to conſider whether the Practice be not as neceſſary to a Clergyman, as the Preaching of good Doctrine? And wherein he can ſhew his practice more, or ſo beneficially, as in aſſiſting to the making good Laws, and preventing Wickedneſs from being eſtabliſhed by Law? In directing the councils of Princes to honourable, juſt, and pious Reſolutions, and checking the prophane and debauch'd who are apt to creep in there, eſpecially into the councils of young Princes, who are inclined to be moſt ſway'd by thoſe who adminiſter to their Pleaſures? It is not thought unbecoming the gravity of a Biſhop to be Tutor to a young Prince; but rather a thing

a thing desirable for the publick good, to bring him up in the fear of God, and instil virtuous and honourable Principles into him. And is it not as necessary, as beneficial that he should stand by him, when he comes to the exercise of these Principles in the administration of his Government, and when he must encounter with many tentations, and is most liable to be circumvented by wicked and designing Men? The *young King* Joash *did that which was right in the sight of the Lord all the days of* Jehoiadah *the Priest*, who had brought him up from a Child. But after his Death, the King fell into the hands of the Princes, who corrupted him, and brought wrath upon him from the Lord, and upon the whole Kingdom, whom he and they likewise corrupted into Idolatry. He also grew tyrannical in his Government, and most ingrateful, killing *Zechariah* the Son of *Jehoiadah*, who had sav'd his Life, and set him upon his Throne that had been usurp'd from him. 2 Chr. xxiii. 2. ℣. 17.

God himself made the Priests the chief Judges, even in secular affairs under the Law: And does not the reason hold the same under the Gospel? *viz.* that they are suppos'd, and ought to be most conscientious in the discharge of this Duty; and consequently, that it is best for the People that the Clergy should have the discharge of it. Does not the Apostle argue from the same Topick, 1 *Cor.* VI. and think it fit that the Church should judge of secular matters? Deut. xvii. 8, &c.

But *Christ* said, *who made me a Judge?* that is, in secular matters. And, *My Kingdom is not of this World.* It is true: The office of Judge in secular matters was then in the hands of the civil Magistrate; which *Christ* came not to disturb or alter, or to set up a temporal Kingdom. He gave no civil authority at all to his Church: But he no where debarr'd her from it, if given by the secular Power. And the judging which St. *Paul* speaks of, 1 *Cor.* VI. is plainly that of voluntary arbitration among themselves, and not encroaching in the least upon the office of the civil Magistrate. Luk. xii. 14. Joh. xviij, 36.

But this shews that it was no ways unfit for Clergy-men to concern themselves in secular affairs; else it would be as unlawful for them to be Arbitrators as Judges: For it takes up their time, and engages them in secular thoughts, different from their Studies. Yet no Man makes it an objection; but thinks it very becoming the office of a Clergyman to be a Peace-maker, and reconcile differences amongst his Flock or Neighbourhood; which is impossible for him to do, without understanding something of worldly business. And might he not do this with more advantage, if he were cloath'd with the civil Authority? I have seen the experience of it, and the Country very sensible of the benefit of a Clergyman in the commission of the Peace, where they had that Dispatch, and Justice, and Protection, which they bemoan'd the want of when he was remov'd from them. Sure no relation of Landlord and Tenant, or Neighbourhood, can create a concern and tenderness equal to that of a Pastor to his Flock. And if he be a good Man, and understanding, no Man can be a fitter Magistrate among them, and thereby more recommend himself as to this spiritual office, when they see and taste, and feel his Justice, Prudence, Beneficence, and Charity, as well as hear him discourse of it from the Pulpit: When he can contribute, and vote, and act for the support of the poor, and be their remembrancer and advocate every Assizes and Sessions, as well as recommend it in a Sermon: When he can brow-beat the audacious and prophane, and if not convert them, yet keep them within decency, that their infection spread not among his Flock: When a Debauchee dare not sware two or three Rappers in his face, burlesque the holy Scriptures, or speak some obscene beastly stuff, to put a jest upon the Parson, without meeting with what he deserves, the correction of the Stocks. This in an Heathen Countrey was part of their Persecution,

and

and they muſt bear it; but in a Chriſtian Nation ſure it cannot be miſ-becoming the Character of a Clergyman, that he be enabled to preſerve Religion and Morality from the inſults and outrage of theſe ſons of *Belial*, without being forc'd to ſue for it where he may be more laugh'd at, and ſee what is ſacred turn'd to ridicule.

What Witchcraft is it that has raiſed in us this contempt, jealouſy, and diſdain againſt the Clergy! Are they not our ſons, brothers, and relations like other Men? Do we not expend money for their education, to fit them for that profeſſion? And do we then grudge them the comfort of it, to live like other Men? If we bind a Son to any the meaneſt trade, we wiſh his thriving. Are the Clergy then more vicious than other Men? I think we cannot with juſtice ſay ſo. But a ſmall blot in a Clergyman is more ſcandalous (as it ought to be) than much more in another Man. And this ſhews them to be, generally, of ſtricter lives than other Men: Whereas many Liberties, which would give no offence at all in another, wou'd be very ill taken in a Clergyman. They do not all live up to the ſacredneſs of their Character, (nor ever did;) but we have put them under ſeveral diſabilities, which have been ſpoke of, therefore we ought to bear the more with them: And let all the prudent means that can be contriv'd for their reformation be ſet on foot; they cannot be too good.

But however, as to the ſubject in hand, I think it wou'd be no inconvenience for the Publick if there were proviſions for ſeveral thouſands of our Children (more than there are) among the Clergy: And this being join'd with other great advantages before-mentioned, which would accrue to the whole Nation by reſtoring the ancient Patrimony of the Church, ought to be no ſmall encouragement towards it.

I have now done with my Politicks, wherein I have no talent, and return to make a ſhort Concluſion from all that has been ſaid.

CONCLUSION.

IF it be a truth, that we ought to *honour the Lord with our Subſtance*; if that be part of his Worſhip, of the Honour due unto his Name; if the determinate *quantum* of a tenth part has been the receiv'd notion and practice of the whole earth, ever ſince the beginning, as far as we have any account of times; if God has promiſed great Bleſſings, as well temporal as eternal, to our performance of this part of religious Worſhip, the due payment of our Tithe to him, and threatned the neglect thereof with ſevere Judgments, even to curſe whole Nations, accounting it as a robbing of himſelf; and if we have ſeen this made good in the Heathen Nations, as well as amongſt *Jews* and *Chriſtians*, and viſited many years after it was committed, in following generations, to ſhew that he forgets not this ſin, though he may bear long with it.

If there be any thing ſacred in Vows, made in the moſt ſolemn manner by Kings, Parliaments, and People, with the dreadfuleſt Imprecations and Curſes upon themſelves and Poſterities, who ſhou'd alienate or take back to common uſe, what they had dedicated to God and his Church: If it be the rule of our Law, and determin'd now every day in *Weſtminſter-Hall*, that what is once mortify'd to the Service of God, can never revert to the Donor; and that if the particular uſes for which he did mortifie ſuch Lands, Money, *&c.* be ſuperſtitious or unlawful, the uſe is to be amended, and the thing devoted turn'd to ſome other holy uſe, like the Cenſers of *Korah*; but can never revert to the Donor, or his Heirs, becauſe the Grant is to God and his Church, and muſt ſo remain, and cannot be deſecrated or return'd

to

to common uſe. Nay though the uſe ſhou'd become impracticable, as in the late Caſe of Mr. *Snell*, who gave a Mortification for four *Scots* Exhibitioners in *Baliol* College in *Oxford*, for the propagation of Epiſcopacy in *Scotland*; which being now aboliſh'd there by Act of Parliament, that uſe is for the preſent become impracticable; and his heirs who ſued for this here in *Chancery*, offer'd to give ſufficient ſecurity, that whenever the uſe ſhould become practicable, the Mortification ſhou'd be apply'd to it; but the Court wou'd not ſuffer that. There muſt be no compounding or jeſting with God, what is once mortify'd to his ſervice muſt not revert: And the Exhibitioners are now maintain'd upon it in *Baliol-College*, though the uſe for which Mr. *Snell* did deſign it, is at preſent impracticable.

But if the thing mortify'd, vowed or devoted, be not any thing of our own, but that which God has antecedently hallowed and reſerved to himſelf, as the Tithes, and conſequently wherein we never had any property; then the breach of ſuch Vows, made only in affirmation, and for the performance of what was our Duty before, and though we had not added the farther Sanction of an Oath to God, I ſay, the breach of ſuch Vows have an additional and great aggravation; as to ſubſtract our Tithes (which are commanded) wou'd be more heinous than not to make a free-will Offering; though when it is offer'd, it is hallowed as well as the other.

And when we ſay to God, *Hallowed be thy Name*, if we muſt mean all that is hallowed to his Name, as well things as words, that all ſuch be paid to him, then, whenever we repeat the *Lord's Prayer*, we do again hallow all our dedicated things to God. It is a freſh Vow, at leaſt an acknowledgment and recognition of all our former Vows; and not only of our own, but of what has been vowed and dedicated by others; eſpecially if we are their Succeſſors; for then the obligation deſcends upon us, and we are anſwerable for the performance.

All I have to add is, that wherein ſoever we find we have done amiſs, we ſhou'd not defer to return and amend, and put not off from day to day. *Abraham* roſe early to ſacrifice his only Son, whom he loved. There muſt be a zeal to execute the Commands of God, even when moſt adverſe to fleſh and blood, to ſhew the preference we give to God above all other things whatſoever. Without this we ſhall never be able to overcome the ſtrong temptations of the World: And when they cannot perſuade us, they will retard and hinder us, and make us go heavily about our work; and then they ſeldom fail to ſtop us altogether, and finally to diſappoint us. For the longer we delay, after we are convinc'd, we are every day leſs apt to diſ-engage our ſelves from the World: Our Truſt in God grows weaker, when we dare not venture upon it; and by the ſame degrees our Truſt in the World grows ſtronger; and the longer it continues ſo, we grow weaker and weaker, and our Faith dwindles into leſs than a grain of Muſtard-ſeed. Whereas if we wou'd put on a noble and chriſtian courage, and but try the experiment, then if we found it anſwer beyond our expectations, it wou'd encreaſe our Faith; and we ſhou'd riſe from ſtrength to ſtrength, and find comforts beyond expreſſion; not only that peace of mind which the world cannot give, but it wou'd be the ſureſt means to attain even the riches of this world; to prevail with God to bleſs and increaſe our ſtore, as he has promiſed; and bid us prove him herewith, if he will not perform it, *Mal.* III. 10.

And if a modern Example will be any encouragement, he that writes this does aſſure the Reader, that he knows now at this preſent where Tithes are, and have been for ſome time punctually paid according to the Rules before ſet down, and the effects have been wonderful, more than an hundredfold, and in manner extremely remarkable and ſurprizing.

17 July, 1699. *Glory be to God.*

A Form of Prayer and Thankſgiving upon the offering our Tithe to the Prieſt.

Deut. xxvi. 5. Rom. xi. 17. A Gentile *ready to periſh was my Father, a wild Olive-Tree growing out of the* Paradiſe *of God the Pale of his Church: But he ſent forth his Son, a Light to lighten the* Gentiles, *and* Deut. xxvi. 3. *hath ſhined even unto us: And I profeſs this day unto the Lord thy God, that I am come unto his glorious Goſpel, which the* Gen. xxviii. 20. *Lord ſwore unto our Fathers to give us. And moreover that he hath been with me, and kept me in the way that I have gone; and has given* Deut. xxvi. 10. 12. 13. 14. *me Bread to eat, and Raiment to put on: And now behold I have brought the Firſt-fruits, all the Tithes of my increaſe; I have brought away the hallowed things out of mine Houſe, neither have I taken away ought thereof; but I have hearkened to the voice of the Lord my God, to ho-* Prov. iii. 16. *nour the Lord with my Subſtance, and with the Firſt-fruits of all mine in-* Deut. xvi. 16. *creaſe; I have not tranſgreſſed his Commandments, to appear empty be-* 2 Sam. xxiv. 24. *fore the Lord; neither will I offer unto the Lord my God of that which doth coſt me nothing. And, O Lord, that it may pleaſe thee graciouſly to accept this Offering at my hands, and to make it well-pleaſing in thy ſight.* Heb. vii. 8. *O Lord* Jeſus Chriſt, *the Prieſt who ever liveth to receive Tithe, and to make interceſſion for us, receive this our Tribute, our bounden Duty and* 1 Pet. ii. 25. *Service, O thou Biſhop of our Souls, in thy Goodneſs, and make it accep-* Joh. xx. 17. *table to thy Father, and our Father; to thy God, and our God. O thou,* Heb. vii. 25. *who art able to ſave to the uttermoſt thoſe that come unto God by thee, and* Ch. ii. 18. *to ſuccour them that are tempted, in that thou thy ſelf waſt tempted; O* 17. *thou merciful and faithful High-Prieſt, in things pertaining to God, O do thou make powerful interceſſion for the Sins of the People, who have* Mal. iii. 8. *robbed God in his Tithes and Offerings: O thou who didſt open the Eyes of the blind, open the Eyes of this People, and ſmite, Lord, their Hearts, they that may ſee and conſider their horrid Sacrilege, and repent and return; and that thou may'ſt pardon all that is paſt, all their neglect of paying their Tithe hitherto; all mine, O God, who ſmite upon my Breaſt this day, and, turning my ſelf, I mourn for this great offence, and bleſs thy Name with the utmoſt Powers of my Soul, that thou haſt graciouſly and wonderfully had mercy on me, and now, tho' late, haſt ſhewn to me thy Glory and thy Truth. O preſerve and bleſs me in it, and bring more* Hoſ. ix, 4. *and more into it even this whole People, that this their Bread for their Soul may never hereafter ceaſe to come into the Houſe of the Lord, that* Mal. iii. 10. *there may be meat in thine Houſe, and that thou may'ſt open the Windows of Heaven, and pour us out a Bleſſing, till there ſhall not be room* 11. *enough to receive it, that thou may'ſt rebuke the deſtroyer for our ſakes, that he may not deſtroy the Fruits of our Ground, nor our Corn caſt her* 12. *Fruit before the time in the Field, that all Nations may call us bleſſed, that we may be a delightſome Land unto the Lord of Hoſts.*

Deut. xxvi. 15. *Look down from thy holy Habitation from Heaven, and bleſs thy People* Iſrael, *and the Land which thou haſt given us. Bleſs thy holy Catholick Church, and every Land and Country where ſhe dwells; (this in an eſpecial manner, O Lord our God;) her Governors, the Biſhops, with the inferior Prieſts and Deacons, and all thy Faithful committed to their charge, their Kings, their Princes, and temporal Government. Make them*

them faithful nouriſhers to thy Church, and to bow down their ear to her Inſtruction, and ſubmit themſelves to her Diſcipline; that thy Worſhip may be ſet up amongſt us in its purity and fulneſs; that thou may'ſt delight to bleſs us, and to do us good at our latter end. Iſa. xlix. 23. Deut. viii. 16.

And now, O Lord and my God, let me return unto thee for a bleſſing upon my ſelf, a moſt miſerable and wretched Sinner, who am leſs than the leaſt of all the mercies which thou doſt daily renew unto me, and for my ——and——whom thou haſt graciouſly given unto thy Servant; and all my Family, Friends, Relations, Benefactors, and Well-wiſhers. Feed us, O Lord, with food convenient for us: And of all that thou giveſt us, grant that we may ſurely give the Tenth unto thee, that the Lord may be our God, and may bleſs the fruit of our Body, and the fruit of our Ground, the fruit of our Cattel, and the increaſe of our Kine, and the flocks of our Sheep, that the Lord may command a bleſſing upon us in our Store-houſes, and in all that we ſet our hand unto: When we come in, and when we go out: That we may be bleſſed in our Basket, and bleſſed in our Store; bleſſed in the City, and bleſſed in the Field: That the Lord may open unto us his good Treaſure, the Heaven to give the Rain unto our Land in his ſeaſon, and to bleſs all the work of our hand; and that we may lend unto many, but not borrow; that the Lord may make us the head, and not the tail; and to be above only, and not to be beneath, when we ſhall hearken unto the commandments of the Lord our God. Gen. xxviii. 22. Deut. xxviii. 4, &c.

And therefore we do now honour and hallow, and worſhip thy holy Name, in rendring our bounden Tribute and Service, thy Tenth of all our increaſe, which we offer with thankful and joyful hearts; adoring thy goodneſs, and praiſing thy mercy in giving us all that we have.

Bleſſed be thou, Lord God of Iſrael, *our Father for ever and ever. Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in the Heaven and in the Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted as head above all. Now therefore, our God, we thank thee, and praiſe thy glorious Name. But who am I, and what are we, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee, and of thine own have we given thee: For we are Strangers before thee, and Sojourners, as were all our Fathers; our days on the earth are as a ſhadow, and there is none abiding.* 1 Chr. xxix. 10.

O Lord our God, all that we have cometh of thine hand, and all is thine own. I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered the Tenth unto thee. And pray God that I may yet ſee with joy all thy People offer the ſame willingly unto thee. And, O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy People. Lord prepare their heart, and let thine ear hearken thereto. Pſal. x. 19.

Redeem Iſrael, *O God, out of all his troubles.* 25. 22.

Our Father, &c.

A Bleſſing to be pronounced by the Prieſt.

BLeſſed be thou of the moſt high God, poſſeſſor of Heaven and Earth: And bleſſed be the moſt high God, who hath given thee a heart to fear before him, and to fulfil his Law. And the God of *Iſrael* grant thee thy petition that thou haſt asked of him, through *Jeſus Chriſt*, who died for thee. To whom be Glory with the Father and the Holy Ghoſt, for ever and ever. *Amen.* Gen. xiv. 19, 20. 1 Sam. i. 17.

CONTENTS.

CONTENTS of the ESSAY on the Divine Right of TITHES.

The PREFACE.

THE *Quakers exceſs againſt Tithes.* Page 806.
Milton *againſt Tithes.* ibid.
Selden *his Hiſtory of Tithes.* p. 808.
Dropping the Sin of Sacrilege. p. 809.

The BOOK.

Introduction. p. 811.
Sect. I. *Of Truſt in God.* p. 812.
II. *Judgments upon Diſtruſt.* p. 817.
III. *Of Truſt in Riches.* ibid.
IV. *That ſome part of our Subſtance is due to God, as an act of Worſhip.* p. 819.
V. *Of the determinate* Quantum *of a Tenth.* p. 820.
Under the Law. p. 821.
VI. *Before the Law in* Abram. ibid.
In Jacob. p. 825.
VII. *That this was the univerſal notion and tradition of the* Gentile *World.* p. 826.
VIII. *The original of Tithe.* p. 835.
IX. *An anſwer to the objection, that Tithes are not commanded in the Goſpel.* p. 840.
X. *An anſwer to the objection, that no Tithes were paid in the days of the Apoſtles, and firſt Ages of of Chriſtianity.* p. 843.
The Church of Rome *firſt corrupted the doctrine of Tithe.* p. 846.
XI. *The Tithes in* England *are dedicated by particular Vows.* p. 847.
XII. *The benefit of paying our Tithe.* p. 854.
XIII. *Remarkable Judgments for not paying of our Tithe.* p. 856.
XIV. *Of what things Tithe is to be paid.* p. 860.
XV. *The difference betwixt the Tithe to the Poor, and the Tithe of Worſhip.* p. 861.
XVI. *When Tithes are to be paid.* p. 862.
XVII. *Of what part of our Goods Tithe is to be paid.* p. 863.
XVIII. *Who they are that ought to pay Tithe.* p. 864.
XIX. *If Tithes may be commuted or redeem'd.* p. 865.
XX. *To whom Tithes are to be paid.* p. 866.
XXI. *In what manner Tithes ought to be offer'd.* p. 868.
XXII. *How Prieſts are to pay their Tithe.* p. 871.
XXIII. *A Remedy propoſed how the impropriate Tithes, &c. may be reſtored.* p. 872.
Without loſs to the Impropriators, and to the great benefit of the Nation; wherein of maintaining the Poor, and taking off the charge of the Poor-rates throughout England. ibid.
Six other great advantages to the Nation propos'd by this method. p. 875.
The objection anſwer'd, that this would make the Clergy too rich. ibid.
Wherein of the monaſtick Life. p. 876.
Of the Cœlibacy of the Clergy. p. 877.
And their bearing ſecular Employments. p. 878.
Concluſion, p. 880.
A Form of Prayer and Thankſgiving upon the offering of our Tithe to the Prieſt; with a Bleſſing to be pronounced by the Prieſt upon us, or by the Biſhop upon a Prieſt that offers to him. p. 882.

MVSEVM BRITANNICVM

FINIS.